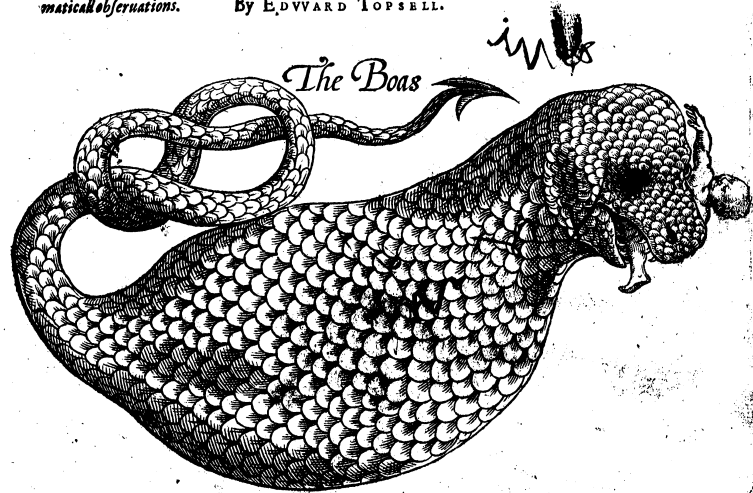


dele
HISTORIE
OF
SERPENTS.
OR,

The second Booke of living Creatures:

*Wherein is contained their Diuine, Naturall, and Morall descriptions, with
their liuely Figures, Names, Conditions, Kindes and Natures of all venomous Beasts:
with their seuerall Poysons and Antidotes; their deepe barred to Mankind, and the
wonderfull worke of God in their Creation, and Destruction.*

*Necessary and profitable to all sortes of Men: Collected out of diuine Scriptures, Fathers, Phylosophers, Physicians,
and Poets: amplified with sundry accidentall Histories, Hieroglyphicks, Epigrams, Emblems, and Enig-
maticall obseruations.* By EDWARD TOPSELL.



LONDON

Printed by William Jaggard, 1632.



T O
THE REVEREND AND RIGHT
VVORSHIPFULL RICHARD NEILE, D.
of DIVINITY, Deane of VVestminster, Maister of
the SAVOY, and Clarke of the King his most excellent
Maiesties Closet, all felicitie Temporal!,
Spirituall, and Eternall.



Right worthy DEANE, if it be true that the Heathen man said, *Ornū sine literis mors, & vitā hominis sepultura*, I thinke there is nothing more commendable then the study of those Letters and that poynt of Learning, which GOD himselfe hath wrote, not onely by the great Spirit of the Prophets, but also by his owne hand, without Scribe or other instrument, (the Creation and severall dispositions of living creatures :) wherein with the greatest and noblest Characters that euer were, he hath engraven the highest vvisedome of all Maiestie. And to say the truth, no knowledge of politicall States, no Science Geographicall of the round Worlds Orbe, no speculation Astronomicall of the Heavens lights or motions, nor Art of speech, reason or workes, is comparable to this Learning, but a man destitute heereof, is dead and buried in a living graue, stinking before God and Angels. Wherefore this beeing my opinion, and I trust the sincerty of my iudgement touching Gods living workes, it may serue for a reason for the vndertaking of these labours; because as *Xenophon* writeth vpon another case, *Ek toon po-noon malaka gignetai*, out of these paynes are begotten many pleasures.

But whereas some thinke that there is knowledge enough of those creatures by theyr out-sides, & the noyse of theyr names, is a complete Lecture for humane vnderstanding, I would but referre them to *Philo Iudeus*, writing in his Questions vpon *Genesis* in this manner: *Sicut cæci tractant tantum ipsam corporis spissitudinē tactu, non decus colorum, non formas, non figuras, non aliud quicquam eximia qualitatis testimonium præbens: Sic minimus docti, & inertis anima oculi, nihil in historijs intrinsecus cernere possunt.* Wherefore, seeing that blind men cannot be comforted so much by their groping feeling, as other which enjoy the commodity of all their senses, no man shall iustly blame the Printers and my labour, if we set forth Gods workes five times more plainly, pleasantly, and largely, then euer before they were in any language of Christendome.

I haue therefore now aduentured to put abroad into the W world, the second Booke of Living-creatures, which entreateth of Serpents, and all venomous Wormes of the Earth and Waters; vvhich for their Maker had the Sonne of GOD as vvell as men, for their antiquitie, were from the beginning before men; for their wit and disposition in nature, come neereft to men; for their seate and habitation, dwell in one and the same Element with men; for their spirits & inclination, are most vnreconcilable enemies to men; and for their vse and commodity, very beneficiall to men: Therefore their knowledge is from God, their continuance from Heauen, theyr natures worth our study, & the fruite seruiceable to man-kind.

*Aequè pauperibus prodest, locupletibus aequè.
Aequè neglectum pueris, senibusq; nocebit.*

I could therefore arrogate to my selfe that *Virgilian* praise, *Pandere res alta terra & caligine tellus*: but I will not, for if I have deserved well, let another mans mouth (speake it, and if the present enuious world will not, posterity I know will glorifie God for me. For my conscience being free from the rust of vaine-bragging, I dare be bold to pray vvith *Nehemiah*, *Recordare mei Domine in bonitate, secundum omnia quae feci tui populo*: And therefore, if I be not buried till I be naturally dead, I will neuer die in idleness, nor carry about my body, to containe a liuing mans Sepulchre.

Although (I trust) it shall appeare to you R. VV: that there is store and variety of matter comprised in this thinn Volume of Serpents, inso much as it is needlesse for mee (if not impossible) to say much more, yet pardon me (according to your accustomed clemencie) if I range a little in this poynt of Diuinitie, which is the cognizance I weare, and the robe where-withall it hath pleased my Sauiour *Iesus Christi* to clothe mee, that I should be the man and the meane, (although the meanest of a thousand now aliue) to declare & publish to this present, and all succeeding ages of our Country-men, the secretts vvith which God hath registred in the indelible natures of liuing creatures.

I haue oftentimes admired the frequent mention of Serpents, which you know (better then my selfe) is more then once remembered by G O D in Holy-vvrit: but especiallie there are three memorabill things concerning Serpents recorded: First, a History, the second; a Figure, the third; an Allegory. The History, is the seduction of our first Mother by a Serpent. Whereof Authours write diuersly, enquiring whether it were a true Serpent, or a false created Serpent, or the Deuill, (which our Sauiour termeth a Serpent in trope), were also so called by *Moses*: but the answer is made, that it was a true Serpent, and that (as *Peter Lombard* writeth) he was onely permitted by G O D to take the Serpents body to doe that thing, his words *Lib. 2. Sent. dist. 21. Cap. 2.* are these; *Serpentem autem animal ex omnibus delegit, tum quia rationali creatura omnis irrationalis subiecta erat: tum quia per solum serpentem id facere à Deo permissum est diabolus, non autem per columba formam, quod fortasse maluisset, ut melius fraudem subesse in satana verbis, Homo ex eo subolsaceret, quod Serpens loquebatur. Et clarius ipsius tentatoris, id est, diaboli natura, per colubrum illum tortuosius anfractibus nobilem, ac proinde magis operi istius congruum, significaretur.* VVhich opinion (as you know very well) was before him giuen by *S. Austen*, *Lib. De Ciuit. Dei, 14. & Cap. 11.*

Iosephus writeth, that before that time, the Serpent was very familiar with man, and that the deuill chose him for that purpose, by false friendship to deceiue him, vvherefore God in the Iudgement after the fall committed, tooke away from him his legges, & maketh him creepe vpon the earth. But seeing there is no such thing reported in *Genesis*, especially that the Serpent lost any members, I will not auerre that for truth: but rather adde vvith *Peter Lombard*, that the Serpents subtiltie, aboute all the residue of creatures, was the cause that the deuill entred into him. VVhere-vnto *Epiphanius* in his Treatise against the *Ophites*, agreeth. But in this action, the Serpent was but the deuills trunke, neither seemed it for any other purpose but to couer him; so as the words which were spoken, were the words of the deuill, and that *S. Austen* *De Gen. ad lit.* writeth, *Serpentem, dum cum Ena loqueretur, neque intellexisse quid diceret, neque rationalem animam habuisse.* But as hee speaketh by phanaticall men, so did hee out of the Serpent. And yet G O D (because hee was the deuills instrument) hath taken from him his voyce, leaving him onelie hyssing; and instead of those smooth words where-withall the woman was beguiled, hee hath giuen him poyson vnder his tongue, to which the Scripture alludeth, *Psal. 140. 3. Rom. 3. 13.* as *Iosephus* also affirmeth, *Lib. 1. cap. 3. Antig.* And for this cause also was it punished to growell and creepe vpon the earth, and to suffer the enmity of man. For according to the Lords saying, that hath no power but to byte our heeles, & lower parts, and we on the other side, make all force to bruize his head. I shall not need to allegorize this story, it is better knowne to you then to my selfe, and I list not write those things vvich are impertinent to the matter. And therefore thus much shall suffice for this first record of the Serpent in holy Scripture, and so I will proceede to the second.

Another

Another memory of the Serpent is, the type of *Christ Iesus*, represented in the Brazen Serpent, erected at the Lords owne commaundement, for the curing of the Burning-serpents poyson in the Wildernes. Many such statues of Serpents I haue remembered in the discourse following, differing onely in the end and benefit. This working miraculoullie those things, because it represented *Christ* crucified, which those could not doe, being but the inuentions of man: yet of this Saint *Austen* maketh this elegant allusion to *Christ*, in *Iohn 3. Tract. 12. Magnum hoc Sacramentum & qui leguerunt nouerunt &c.* This, sayth he, is a great Sacrament, and they which haue read it, know it. For what are the fiery-biting Serpents, but sinnes arising out of the mortality of flesh? What is that same Serpent lifted vp: but the death of our Lord vpon the Crosse. For because death came by the Serpent, death is figured in the forme of a Serpent. The biting of the Serpent was deadly, the death of our Lord was liuely. The Serpent is looked vpon, that it might not be harmfull, death is looked vpon that it might be of no force. *Sed enim mors, mors vitæ, si dici potest mors vitæ, imò quia dici potest, mirabiliter dicitur.* Shall not that be spoken which was to be done? Shall I be scrupulous to say that, which my Lord did not disdaine to doe? VVas not *Christ* life: and yet he was on the Crosse. Was hee not life: and yet hee dyed. *Sed in morte Christi mors mortua est, quia vita mortua occidit mortem, plenitudo vitæ occidit mortem, absorpta est mors in Christi corpore.* But as they which did looke vpon the Brazen Serpent, did not perishe, although they were bitten; so they which by fayth looke vpon *Christ* crucified, are saued from the perill of their sinnes: but with this difference betwixt the type and the person represented, that they were saued from a temporall death, and the faithfull from an eternall. Thus farre Saint *Austen*, and thus much of the Serpent in figure.

The third and last mention of Serpent that I apprehend, is that allegoricall precept, or instruction of our most blessed Sauiour, where he exhortheth vs to be wise as Serpents, to be innocent as Doves. VVhich words haue often diuinen mee into the serious consideration of the Serpents nature: that so I might at one time or other, attaine our Sauours meaning, for surely I thought of them, as that Learned-man did of the Iewes, *Hofes jun in cordibus, suffragatores in libris*: and because of *Christis* reference, whatsoever the Serpents are in their nature and inclination to vs, yet in their wisdome (as in a Booke) they are our instructors and helpers. And certainly, seeing there are no vertues of that worth to a Christian life, as are Innocencie and VVisedome, I could neuer satisfie my selfe in their disposition, how we should goe to creatures so farre different in nature, betwixt whom is no concord, and take out their severall vertues, to marry them together in one humane breast. VVell I knew the worth of those vertues, and the necessity of their imitation, yet how to make vse of them in a Christian life, was *Hic labor, hoc opus*.

The Serpent in the earth, & the Dove in the ayre, doth it teach vs that with wisdome we must dwell below on earth, and with innocencie, as with the wings of a Dove, flye vp into heauen aboue? Or that in our pollicie while wee liue, wee may wind and turne in worldly assayes like a Serpents path, but in heauenly, keepe a straight and swift course, like as the Doves doe in their flight? Or that wee be euer armed to defend our selues, as the Serpent is with poyson, neuer vnfurnished, and yet be without hart and courage, as is a Dove? Or that there were no man in nature so wise as Serpents, or so innocent as Doves? Surely these thoughts draue me to looke vpon the Fathers, the best Expolitors of this Text, for my satisfaction; that at least, if I could neuer attaine to the perfect science of Wisdome and Innocencie, yet I might shew my louing endeuour vnto both. They told me with one consent, that forasmuch as men desire wisdome vvithout innocencie, our Sauiour to reprove that affectiō, teacheth to conioyne both together, for *Prudentia sine simplicitate, malitia, simplicitas sine prudentia stultitia*: and therefore, *Nem machinamur dolos, habeamus simplicitatem Columbae, et ne ab alijs supplantemur, assumam Serpentis*: to this effect you know they all vvrite. But yet this did not satisfie mee, for mee thought there was yet a more eminent meaning, or deeper secret, like some new *Mecurium*, or *Elixir vitae*, contained in those words. VVherefore I fought further, and so I found, that Serpents defend their head, so must men their sayth; that they cast theyr skinne, so must men their sinnes; that they stop their eares against Inchaunters, so must men theyr eares against

The Epistle Dedicatory.

against the deuills tentations; that they byre at mens lower parts or heeles, so must we at the roote of our vnlawfull desires; that for hatred of men they seek peace among thornes and bryars, so must good men flie the society of those things which might endanger their soules; that they swym keeping their head out of the water, so ought men not to be drowned in pleasure; that they eate dust, according to the sentence of the Almighty, so must we be content with whatsoeuer estate God shall send vs: and to conclude, saith *S. Austen* *Soleritiam habent in studium educatione, in latibulorum adificatione, in nutrimentorum acquisitione, in vulnerum medicatione, in noxiarum cuitatione, in mutationis temporum praecognitione, & suorum comparum dilectione.* These are high poynts of wisedome for men to imitate, and I know not what more can be added vnto them, if they were generally, except I should reckon the vicious affections of Serpents, which haue far more disciples then their vertuous inclination.

The Serpents spirit is a lofty and high spirit, reaching not onely after men, but also after the birds of the ayre, not being afrayd of the Elephants. Heerein many follow them, for
Omnis cura viris vter esset Induperator.

And it is true, as writeth *Seneca*, *Animi hominū sunt ignei, & provide sursum tendunt.* It was the poeie of *Pompey*, *Semper ego cupio, praeclare, & esse supremus.* And of *Cesar*, *Malum in oppido prius esse quam Roma secundus.* Another vice in Serpents is theyr desire of reuenge, for euen to the losse of theyr liues, and when they are more then halfe dead, they kill other. Euen so it is become a noble euill to shed blood, or at the least to disgrace and dishable other to the poynt of death. *S. Austen* sayth, that as a vessell is corrupted wvith the sharpe Vineger it contayneth, so is the body and minde of man, by the wrathfull reuenge it taketh. The inhabitants of *Dinantium*, a Towne of *Burgundie*, to despight theyr Duke *Charles*, for some iniuries to them done, made his picture of vywood, with all his Armes and Coates of honour vpon it, and so brought the same to a Towne of his called *Baninium*, where they set it in a filthy stinking poole, full of Toades and Frogs, and other venomous beasts, and cryed out to the *Baninians*, *Hic sedet magnus vusq; Dux vester.* To whom the *Baninians* sent a man with dehorting perswasions, to remove their minds from that vndutifull disloyaltie of contempt and rebellion, which they shewed against theyr Prince; but that messenger they instantly killed: afterwards they sent a little boy, wvith Letters to perswade them to make peace, sue for pardon, and to turne away the rage of vvarre which the Duke was preparing against them; as soone as the little boy had deliuered the Letters, they tore him in peeces like fo many *Wolues*.

Thus they tooke theyr reuenge; and shortly after came the Duke with his royall Armie, and razed downe theyr City to the ground, killed and executed many of the inhabitants; the residue he cast by couples into the Riuer *Mosa*, where they all perished, men, women and chyl dren, so that the third day after it was sayd, *Hic fuit Dinantium.* The Duke himselfe, for this great reuenge enforced by rebellion & murder, escaped not scot-free, but was the last of his race, and left the Duchy to another Family. Thus if men there taigne the wrath of Serpents, they must also looke for the ruine of Serpents, and become like brute beasts that perishe.

I omit to speake of theyr flattery, embracing while they sting; theyr treachery, lying in waite in the dust or grasse to doe harme; their venome where-withall they are cuet armed to spoyle; theyr ingratitude, when they kill them that nourish them; theyr voracity, when they kill much more then they can eate; theyr hostility, whereby they bid battell to all liuing creatures; their contempt of the reuerend visage of man, whereby they neither spare vicious nor vertuous; and theyr desire to liue alone, destroying all other to multiply their owne kind; like our English-Enclosers, who doe herein follow the wisedome of the Serpent, but not the innocencie of the Dove. Of all these and many more, if I did write to a man of meane knowledge, I would enlarge and apply in seuerall examples, but to you R: W: it is as needlesse as to light a Candle at noone day.

To conclude therefore, I onely affect three things in the Serpents wisedome, whereof two haue bene practised by the Church already, and the third remaineth now for vs to imitate. First, in the beginnings of the Church, all the heresies did chiefly tend against the doctrine of the Trinitie, or Vnitie, or Deitie, or true humanity of our Saviour *Christ*:

The Epistle Dedicatory.

as you know the *Simonians*, *Cerinthians*, *Arrians*, and other detestable beasts did inuent. Against them all the noble Christian Bishops and Fathers did oppose themselves, and defended their head, viz. *Iesus Christ*, to be true GOD, and true man; and so at one time were wise as Serpents, and innocent as Doves, dying for his sake that dyed for them.

Secondly, when by the corruption of time, and long current of many continued euils, the Church grew ouer-worne with many superstitions, so as the face thereof was disguised, and the pure wedding-garment which *Christ* put vpon it, ouer-growne, and couered with the beggers-cloake of humane inuentions; then God made his instruments to follow the Serpents wisedome, in passing thorow a narrow passage of persecution, deare and fire; and so stripped off that ouer-growne skinn, whereby the *Prime decour*, & comelineffe of the Churches party-coloured coate of fine Needle-worke, resembled in the Serpent, is againe manifested. Thus farre they proceeded. And thus we haue seene the correspondence of figure to figure already performed.

But the third and last thing, is that part of the Serpents wisedome, whereby thee forsake the society of men, and Cities or places of pleasure, and dwelleth alone in the hedges, wildernes, or desolate Rocks. It was a true experimentall saying of him that wrote, *Extrema Religio, vel in superstitione, vel in profanitate recidunt.* Now we haue ouer-past Superstition, I am out of feare that the Church shall neuer more haue a thick skinn: we haue fallen into open prophaneesse, and contempt of one another, (if not of God,) which must be remedied by the Serpents wisedome. And I thinke we must depart out of the ciuill and worldly wayes, and assayes of men, and betake our selues to more priuate and secure habitations, where the open enemy can neither so soone find vs, or wound vs. I neede not prosecute this matter, or at the least, if I should, I must exceed the limits of a Dedication, onely this I say, that if the Church and Church-men, could put on one mind and ioyne together in this action, whereby men might be esteemed for theyr worth, and not for their wages, I know the people would hunt after vs in deuotion, where now they tread vpon vs in prophaneesse. For we being made poore, base and contemptible before theyr eyes (which are the liuing organs of grace,) they tread vpon all the residue, euen to the blood of the New-Couenant: and therefore, once more I pray that the sons of *Leuie* may speake one thing.

I haue now said my full, & heere I present vnto you my *Second Treatise of liuing Creatures*, hauing collected all that is written of this Argument, out of seuerall Authours into one Volume and method: so that whatsoeuer *Galen* saue to *Piso*, *Aristotle* to *Alexander*, *Oppianus* to *Antoninus*, *Bellonius* to Cardinal *Castillon*, *Fumanellus* to the Senate of *Verona*, *Cardano* to *Madrutus* the Prince of *Trent*, *Grinaeus* to *Collimitius*, *Geshner* to *Granaeus*, *Caromus* to Sir *Horatio Pallantino*, *Malolus* to *Heberus*, or any other that euer writ of Serpents, or venomous Beasts, that doe I heere dedicate to you, as the euerslasting pledge of my loue, honour, and seruice vnto you. Which I shall entreate you to entertaine and accept while it may honour you, because it hath Gods worke for a subiect, and refuse it not, when it shall any way eclipse or dazle your light with Prince or people. And for my selfe, let me be bold to conclude with this my vnfayned protestation.

*Sum tuus, & sine fine tuus Decane Manebo,
Cum socijs, quorum sine felle & candida nosta
Pectora, sic in te sibi constatura deinceps.
De se nil dubito, si tu tamen ambigis, istas
En, desiderij pignus, pius aspic chartas.*

Edw: Topsell.



To the Reader.



Gentle and pious Reader, although it be needlesse for mee to write any more of the publishing of this Treatise of Venemous beaſts, yet for your better ſatisfaction and direction, briefly take this which followeth.

After the publishing of the former booke of *Four-footed Beasts*, I understood of two things much misliked therein, wherein I also my selfe received a iust offence. First, the manifold escapes in the presse, which turned and sometimes ouerturned the sence in many places, (especially in the Latine:) which fault as it may in parte concerne me, so yet it toucheth another more deeply, yet are both of vs excusable: He, in wanting the true knowledge of the Latine tongue; and I, because of my employment in my pastorall charge, and both of vs together, because we were not so thorowly estated, as to maintaine a sufficient Scholler to attend only ypon the presse. Wherefore, in this second Booke, we haue remooued away that blot, and vied a more accurate diligence, and I trust there is no escape committed perverting the sence, and not very many altring the letters.

The second exception taken against the former Treatise, was the not englishting or translating of the Latine verses, which thing I purposed to haue done if I had not bene ouerhastened in the businesse, for it had bene to the worke an ornament, and to the History a more ample declaration: This faulte I haue now amended in the setting forth of this second Booke of *Living Creatures*. Al therefore that can be saide for your direction, I could with the Historye more compleat for the manifestation of the most blessed *Trinities* glory, whose works are here declared; and for the better reuelation of the seuerall natures of every Serpent. I may sayle in the expresing of some particular, yet I suppose that I haue omitted no one thing in their Narration, which might bee warranted by good authority or experience. And therefore, although I cannot say that I haue saide all that can be written of these living Creatures, yet I dare say I haue wrote more then cuer was before me written in any language.

Now therefore *Aske the Creatures (after God,) and they will tell you:* For, sayth *S. Austen*, *Interrogatio creaturarum profunda est consideratio ipsarum: responsio earum, attestatio ipsarum de Deo, quoniam omnia clamant, Deus nos fecit.* The asking of the Creatures is a deepe and profounde consideration of theyr seuerall natures: theyr answer is, their attestation or testimony of God, because all of them

To the Reader.

them cry out *The Lord hath made vs.* Wherefore, seeing it is most true, *incognita non desiderantur*, things vnknowne are not desired, to the intent that all true English Christians may hereafter more affectionately long after and desire, both the mysticall vision of God in this world, and also his perfect sight in the worlde to come, I haue (for my part) out of that weake ability wherewith I am endued, made knowne vnto them in their owne mother tongue, the wonderfull workes of God; for the admiring of Gods praise in the Creatures, standeth not in a confused ignorance not knowing the beginnings and reason of euery thinge, but rather in a curious and artificiall inuestigation of their greatest secrets.

Therefore, let all liuing men consider euery part of diuine wisdom in all his workes; for if it be high, he therby terrifieth the proud; by the truth he feedeth the great ones; by his affability he nourisheth the little ones, and so I will conclude my preface, with the wordes of the three Children: *O all ye workes of the Lorde, praise him and magnifie him for ener.*

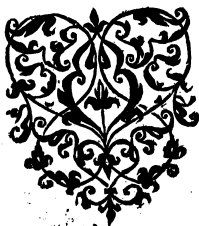
EDVARD TOPSELL.



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as they are rehearsed and described in
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A Generall Treatise of Serpents,

DIUINE, MORALL, AND NATURALL.

Of the Creation and first beginning
of SERPENTES.



Here is no Man that can iustly take exception that this History of Serpents beginneth at theyr Creation : for seeing our purpose is, to set forth the workes of GOD, by which as by a cleere glasse, he endeouoreth to disperse and distribute the knowledge of his Maicesty, Omnipotence, Wisdome and Goodnesse, to the whole race of Mankind, it seemeth most proper that the first stone of this building, laid in the foundation be fetched from the Creation : and the rather, because some Naturalists (especially amongst the auncient Heathen) haue taken the Originall of these venomous Beasts, to be of the earth, without all respect of Diuine and Primary Creation. And hereunto some Hereticks, as the *Mantchees* and *Marcionites*, haue also subscribed, though not directly, for they account the Creation of these venomous & all hurtfull beasts an vnworthy worke for the good GOD, because they could netter see any good vse of such creatures in the World.

Yet we know the blessed Trinity created the whole frame of this visible World by it selfe; and for good, reasonable, and necessarie causes, framed both the beneficiall & hurtfull Creatures, eyther for a Physicall or metaphysicall end. Therefore it is most certaine, that if we consider the outward parts of these Creatures endued with life, no man nor nature could begin and make them, but the first Essence or fountaine of life : and if we can be brought, to acknowledge a difference betwixt our shallow capacitie, and the deepe wisdome of God, it may necessarily follow by an vnauoydable sequelle, that their vies & endes were good, although in the barrenesse of our vnderstanding, we cannot conceiue or learne them. But I purpose not to follow these things Philosophically by arguments, but rather Diuinely by euident demonstration of the things themselves. And first of all, it appeareth, Gen. 1. 24. that God brought forth out of the earth *all creeping thinges after their kinde* : And least that any man should doubt, that vnder the generall name of creeping thinges, Serpents and other Venomous beasts, were not intelligibly enough expressed, it is added Cap. 3. 1. *That the Serpent was more subtiler then all the Beastes of the feld which God had made*. The Prophet *David* also, Psal. 148. 7. among other things which are exhorted by the Prophet, to praise their Creator, there are named *Dragons*, which are the greatest kind of Serpents. Vnto this also alluded S. Iames, cap. 3. 7. saying : *That the whole nature of Beastes, and of Birds, of creeping thinges of the sea is tamed by the nature of man* : for Man, which is next vnto God, hath authoritie and power, to rule ouer all his workes, and therefore ouer Serpents.

And herein it is fit to shew, what wonders men haue wrought vpon Serpents, taming and destroying them rather like Wormes and Beasts, no waies enemies to mankind, but friendly, and endued with loeable respect, or else as weaklings commaunded by a superiour power. Such an one was *Atyr* a notable Inchanter, who by touching any Serpent *Tentor*, brought

Of Serpents in General.

brought it into a deadlie sleepe: according to these verses.

Nec non serpentes dira exarmare veneno,

Doctus Atyr: tactuque graues sepiore chelydros:

In English thus;

The cunning Atyr, serpents fierce, of poison did disarm,

And Water-snakes to deadly sleepe, by touching he did charme.

Anisius Cadamurzus, in his description of the new World, telleth an excellent historie of a *Lycurian* young man, being among the *Negroes* traailing in *Affrick*; whereby he endeuoureth to proue, how ordinary and familiar it is to them, to take and charme Serpents, according to the verse of the Poet;

Frigidus in pratis cantando rumpitur anguis. that is,

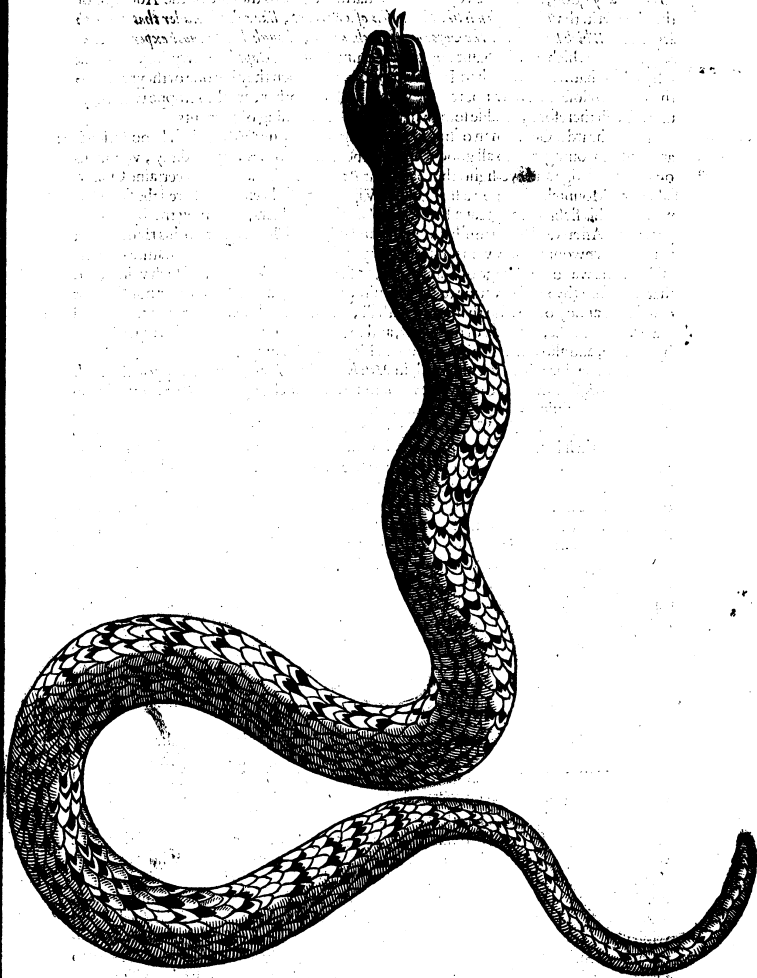
The cold-earth-snake in Meadows greene,

By singing, broke in peeces may be scene.

The young man being in *Affricke* among the *Negroes*, and lodged in the house of a Nephew to the Prince of *Budonell*, when he was taking himselfe to his rest, suddenly awaked, by hearing the vnwonted noise of the hissing of innumerable sorts of Serpents, whereat while he wondered, and being in some terror, he heard his Host (the Princes Nephew) to make himselfe readie to go out of the doores, (for he had called vp his seruants to saddle his Cammels:) the young man demanded of him the cause, why hee would goe out of doores now so late in the darke night? to whom he answered, I am to goe a little way, but I will returne againe verie speedily: and so hee went, and with a charme quieted the Serpents, and droue them all away, returning againe with greater speed then the *Lycurian* young man his ghest expected. And when he had returned, he asked his ghest if hee did not heare the immoderate hyssing of the Serpents? and he answered, that he had heard them to his great terrour: Then the Princes Nephew (who was called *Bisborer*) replied, saying; they were Serpents which had beset the house, and would haue destroyed all their Cattell and Heard, except hee had gone forth to driue them away by a Charme, which was very common and ordinary in those parts, wherein were abundance of very hurtfull Serpents.

The *Lycurian* young man, hearing him say so, marvelled about measure, and said, that this thing was so rare and miraculous, that scarcely Christians would beleue it. The *Negro* thought it as strange that the young man should bee ignorant hereof, and therefore told him, that their Prince could worke more strange things by a Charme which he had, and that this and such like, were small, vulgar, and not to be accounted miraculous. For when he is to vse any strong poison vpon present necessitie, to put any man to death, hee putteth some venom vpon a word; or other peece of Armoie, and then making a large round circle, by his Charme compelleth many Serpents to come within that circle, hee himselfe standing amongst them, and obseruing the most venomous of them all to assemble, which he thinketh to containe the strongest poison, killeth him; and causeth the residue to depart away presently; then out of the dead Serpent hee taketh the poison, and mixeth it with the seede of a certaine vulgar Tree, and therewithall annoynteth his dart, arrow, or sword point, whereby is caused present death, if it hit the bodie of a man but a very small wound, euen to the breaking of the skinn, or drawing of the blood. And the saide *Negro* did earnestly perswade the young man to see an experiment hereof, promising him to shew all as he had related; but the *Lycurian* being more willing to heare such things told, then bolde to attempt the triall, told him, that hee was not willing to see any such experiment. And by this it appeareth, that all the *Negroes* are addicted to Incantations, which neuer haue any approbation from G O D; except against Serpents, which I cannot verie easilie be brought to beleue.

And seeing I haue entered into this passage of Charming, being (no doubt) an invention of Man, and therefore argueth his power to tame these venomous Beasts, according to the former saying of *Saint James*, although I condemne such counsels vnicely, yet it is lawfull



lawfull to prosecute the same, seeing the holie Ghost, Psalme 58, verse 4, 5, affirmeth a practise against Serpents, a dexteritie and ripenes in that practise, and yeran impossibility to effect any good, except the voyce of the Charmer come to the eare of the Adder: For thus hee writeth; *Their poyson is like the poyson of a Serpent, like a deafe Adder that stoppeth his eare.* 5. *Which heareth not the voyce of the Charmer, though hee be most expert in cunning.* Vpon which words, Saint Augustine, Saint Ierom, & Casiodorus writing, say; that when the Charmer commeth to Inchaunt or Charme, then they lay one of their eares to the earth so close, as it may not receive sound, and their other eare they stoppe with their taile. I will therefore yet adde somewhat more of this taming of Serpents.

Ms. Will:
Molyde of
Glynde in
Suffex.

I have heard a Gentleman of singular learning, & once my Worthipfull good friend, 10 and daily encourage vnto all good labours, report diuers times very credibly, vpon his owne knowledge and eye-sight, that being at Padmain Italy, hee sawe a certaine Quack-falser, or Mountebacke vpon a stage, pull a Viper out of a box, and suffered the saide Viper to bite his flesh, to the great admiration of all the beholders, receiuing thereby no danger at all. Afterward he put off his doublet and shirt, and shewed vpon his right arme a very great vnwounded blew veine, standing beyond the common course of nature; and he said, that he was of the lineage of Saint Paule, & so were all other that had such veines, and that therefore (by speciall vertue to that Family giuen from aboue) no Viper nor Serpent could euer annoy or poyson them: but withall, the fellowe dranke a certaine compound water, or antidote, for feare of the work, and so at one time vented both his superstitious 20 hypocritie, and also much of his Antidote to his great aduantage.

But I have since that time also read, in Matthiolus his Commentaries vpon the sixth Booke of Dioscorides, that there were wont to be many such Iuglers in Italy, carrying in their bodies liuing Serpents, of whose fraudulent Impostures hee speaketh in this sort. They take Serpents in the Winter time, when they growe dead and stiffe through cold, and yet for their better defence against their venomous byting, they defend themselves by a certaine experimental vnguent, knowne to bee practised in this sort, made of the Oyle pressed out of vvilde Radish, the rootes of Dragonwort, the iuyce of Daffodill, the braine of a Hare, the leaues of Sabine, spriggs of Bay, & some other few things there-vnto added. As soone as they haue taken them, they instantly all to sette vpon their heads, for by reason of a secret antipathy in Nature, they grow very dull thereby, and lay aside the force and rage of venom; for the settle of a Man, is of a cleane contrarie operation to their poyson. And when afterward they make ostentation heereof in the Market, or publique Stage, they suffer them to bite their owne flesh: but first of all, they offer the a peece of hard flesh, where-vpon they bite to cleanse their teeth from all spawne and spume of venom, or els sometime pull forth the little bagges of poyson, which inhere in their chaps, and vnder their tongues, so as they are neuer more replete or filled againe: And by this deceit they decieve the world where euer they come, giuing forth that they are of the lineage of Saint Paule, who cast a Viper off from his hands, as wee read in the holie Scripture.

It was an inuention of auncient time among the wise Magitians, to make a pipe of the skinnes of Cats legges, and there-withall to drue away Serpents; by which it appeareth, that the souerainie of Man ouer Serpents, was giuen by GOD at the beginning, and was not lost, but continued after the fall of man, (although the hand that should rule be much weaker) and practised by the most barbarous of the world, necessitie of defence forcing a violence and hatred, betwixt the Serpent, and the Vipers feede. For this cause we read of the seauen daughters of Atlas, whereof one was called Hyas, whose daile exercise was hunting of venomous Beastes, and from her the Hyades had their denomination. And for a conclusion of this Argument, I will adde this one storie more out of *Metamorphosis*. When *Thonis* the King of Egypt had receiued of *Menelaus*, *Helen* to be safely kept, 50 whiles he trauielled through *Aethiopia*, it hapned that the King fell in loue with her beautie, and oftentimes endeouored by violence to rauish her; then, it is also said, that *Helen* to turne away the Kings vnlawfull lust, opened all the matter to *Polydama* the wife of *Thonis*, who instantly fearing her owne estate, least that in time to come, saide *Helen* should deprive her of her husbands loue, banished her into the Island of *Pharus*, which was full of all

all manner of Serpents, and yet taking pittie on her for her sinlicitie, gaue her a certaine herbe, whereby she drue away all Serpents. For (it is said) when the Serpents and venomous beastes doe but smell the same herbe, they instantly hide their heads in the earth. *Helen* comming into that Island planted the same there, and was therefore called by the inhabitants, after her owne Name *Helenium*, which the skilfull Herborists at this day affirm to grow in *Pharus*.

Vnto this discourse of the taming of Serpents, I may adde yet more strange things, if any thing be strange in the nature of this World. And those are some histories of the familiaritie of Men, Women and Serpents. *Alexander* was thought to bee begotten of 10 a Serpent, for it is said, that one a time there was found a great Serpent vpon his Mother *Olympia* as shee was sleeping; and some say (for the honour both of the Mother and the Sonne, that this Serpent was *Jupiter*, turned into the likeness of a Serpent, as wee reade he changed himselfe into many other shapies. And the like story vnto this, is alledged of *Scipio Affricanus* his mother, who long time remained barren without the fruite of the wombe, in so much as that *P. Scipio* her husband, vtterly dispaired of posteritie. It hapned 20 one day, as she was in her bed, her husband being absent, there came a great Snake and lay beside her, euen in the presence of the seruants and familie, who being mightily astonished thereat, cryed out with loude voyces for feare, whereat the woman awaked, and the Snake slide away inuifibly. *P. Scipio* hearing this report at his returne home, went to the Wifards to vnderstand the secret or signification of this prodigie: who making a sacrifice, gaue answer that it betokened prolification, or birth of children, and therevpon followed the birth of *Scipio Affricanus*.

Plutarch.

Ca. Oppian
Isid. Hymna

Gellius.

Tacitus.

Petrus.

We reade also in *Plutarch* of certaine Serpents, louers of young Virgins, who after they were taken and insnared, shewed all manner of lustfull, vicious, & amorous gestures of vncleanenes and carnalitie; and by name, there was one that was in loue with one *Aeolis* a Virgin, who did accustom to come vnto her in the night time, slyding gentlie all ouer her body neuer harming her, but as one glad of such acquaintance, tarried with her in that dalliance till the morning, and then would depart away of his owne accord: the which thing being made manifest vnto the Guardians and Tutors of the Virgin, they 30 remoued her vnto another Towne. The Serpent missing his Loue, sought her vnto and downe three or foure dayes, and at last mette her by chance, and then hee saluted her not as he was wont, with fawning, and gentle slyding, but fiercely assaulted her with grimme and austere countenance, slyding to her hands, and binding them with the pike of his body: he fast to her sides, did softly with his tayle beate vpon her backer parts. Whereby was collected, some token of his chastisement vnto her, who had wronged such a Louer with her wilfull absence and disappointment.

It is also reported by *Aelianus*, that *Egeon* in his verses, writeth of one *Alcua* a *Thessalian*, who feeding his Oxen in *Theffaly*, neere the Fountaine *Hemanius*, there fell in loue with him a Serpent of exceeding bignesse and quantitie, and the same would come vnto 40 him, and softly lick his face and golden haire, without dooing him any manner of hurt at all.

These, and such like thinges, doe evidently prouoe, that Serpents are not onely inuoluntarily tamed by Men, but also willingly keepe quarter with them, yielding to the first ordinance of the Creatour, that made them subiects & vassals to men. And thus much shall suffice to haue spoken in this place, concerning the first creation of Serpents.

(..)

Of the naturall Generation of SERPENTS, and
their severall Originalls.



LT being thus cleared, that Serpents were at the beginning created by GOD, and are ruled by Men, it now followeth, that wee should in the next place talk of the matter of their beginning, and the means of their continuance euer since their Creation.

First therefore it is most plaine in Genesis, that the Earth, (by the vertue of the Word of GOD) did produce all Creeping things, and among them Serpents: but since that time, they haue engendered both naturally, and also prodigiously.

Pliny.
Galen.

As concerning their constitution, it is held to be most cold, aboue all other liuing Creatures; and therefore Pliny writeth, that they haue neither heate, nor blood, nor sweat. Heere vnto subscriveth Galen and Rasis; yet Auicenna seemeth to affirme the contrary. Mercuriall decideth this controuersie, and proueth that Serpents are extremely cold, & their bodies outwardly moist. First, because those which are stung & poysoned by Serpents, are oppressed with an vnaturall cold, which ouercommeth naturall heate, and distendeth all their parts, vexing them intollerably. Secondly, there can be assigned no other reason why these Creatures hide themselves 4. moneths in the yere, but onely their naturall cold, making the so tender, as they are altogether vnfit to endure any external frigiditie. Thirdly, if a Man take a Snake or a Serpent into his handling in the midst of Sommer, & warmest part of the yeere, yet shall he perceiue, that they are cold in a palpable manner being aliue, which is not a qualitie competible to any other creature. Fourthly, seeing that blood is the proper and naturall seate of all heate in naturall liuing bodies, Serpents hauing a very small quantitie of blood, must also haue a smaller proportion of heate: and therefore it followeth vnauidably, that the eminencie of their temperance, is cold in the highest degree, aboue all other liuing Creatures. And that their bodies be outwardly moist, it appeareth (saith Isidorus) by this, that when they slide along vpon the Earth, (which way so euer they goe) they leaue behind them in their traine or path a slimy humour.

Plutarch.
Pernia.
Textor.

By this therefore it is confirmed, that they are of the Earth and of the Vtter, as afterward we shall shew in the description of their kinds. But yet there are prodigious beginnings of Serpents, whereof some seeme to be true, & other to be fabulous. The first sort are those which Plinie affirmeth to be engendered of the marrowe in the backe-bone of a man, and that indifferently, out of the dead bodies of good & euill men. Yet some more modest, thinking it vnreasonable, that the remnants of a good meeke man, should beget or be turned into so barbarous, venomous, & cruel a nature; rather taking it for granted, that peace and quietnes is the reward of such persons, attribute these beginnings or alterations to the bodies of wicked men, as a iust deserved punishment of their former euills, so that the reuersion of their bodies should after death turne into Serpents, whom they resembled being aliue in the venomous fraude of their spirits. Of this Ouid speaketh.

*Sunt quæ cum clauso putrefacta est Spina sepulchro,
Mutari credunt humanas angue medullas.*

Which may be thus Englished;

*Some thinke the putrified backe-bone in the graue rack'd,
Or marrow chang'd, the shape of Snakes to take.*

Macrobius
Celsus Rhod.

Pliny.

In Egypt, as Frogges and Mice are engendered by showers of raine, so also are Serpents: so And Auicenna saith, that the longest haire of women are easily turned into Serpents. Alexander dreameth, that all venomous beastes are engendered of the blood of the Tyrants or Giants. Ausilius, of the blood of Typhon. Apollonius Rhodius of the drops of blood which doe distill from Gorgons. Virgilius saith, that dung being laid in a hollow place, subiect to receiue moysture, engendereth Serpents. Of the Gorgons drops, Ouid writeth thus.

Cumque

*Cumque super Lybicas visceres penderet arenas,
Gorgonei capitis gutta cecidit cruenta,
Quas humus exceptas, varios animauit in angues;
Vnde frequens illa est insectaque cerra colubris.*

Which may thus be Englished:

And as hee over-flaw

*The Lybicke sandes, the drops of blood that from the head did seue
Of Gorgon being new cut off, vpon the ground did fall,
Which taking them, and as it were conceiuing them withall,
Engenderd sundry Snakes and wormes: by means whereof that Clyme
Did swarme with Serpents euer since, to this same present time.*

10

But most strange of all other, are the succeeding Narrations. For it is reported that when L. Scipio, and C. Norbanus were Consuls, that the mother of Clusius in Hetruria, brought forth a liuing Serpent in stead of a childe, and the sayde Serpent by the command of the Wisardes was cast into a Ryuer, neuertheless it would not drowne but swimm'd against the streame. And Pliny saith, that at the beginning of the Marlycke warre, there was a mayd-seruaunt that brought forth another Serpent. And Faustina, the Emperesse dream'd that she brought forth Serpents, when shee was with childe of Commodus and Antoninus, and one of these Serpents seemed more fierce then the other, which proued allegorically true: for afterward Commodus was so voluptuous and tyrannous, that he seemed like a Serpent to be borne for nothing, but for the destruction of mankind.

In the yeare of the Lorde 1551. there was a little Latine booke printed at Vienna, wherein was contained this History following. In this Summer (saith the Booke) about S. Margaretes day, there happened most rare and admyrable Accidents: for neere a Village called Zichsa, by the Riuer Theose in Hungaria, there were many Serpents & Lizards bred in the bodies of men, very like to such as are bred in the earth, whereupon they fell into exquisite torments: and there dyed of that calamity, about three thousand, & some of the bodies being layde against the Sunne gaping, the Serpents came forth of their mouths, and suddenly entred into their bellies againe. Amongst other, there was a certaine Noble-mans daughter which dyed of that malady, and when she was dissected or ripped, there were found in her body two great Serpents. These things seeme to be miraculous and aboue the order of Nature: yet credible, because in our experience in England, there haue bene Wormes like Serpents found in the bodies of men, whereof some haue bene ciected the parties being aliue, and other when as the parties were dead. But that these beginnings of Serpents being vnaturall are Diuine and sent from God as scourges, it may appeare by another notable History, recorded in the aforenamed booke, both in the same yeare, and in the same Countrey.

There was (saith mine Author) found in a mow or rycke of corne, almost as many Snakes, Adders, and other Serpents, as there were sheafes, so as no one sheafe could be remoued, but there presently appeared a heape of ougly and fierce Serpents. The countrey-men determined to set fire vpon the Barne, and so attempted to doe, but in vaine, for the straw would take no fire, although they laboured with all their wit and pollicie, to burne them vp: At last, there appeared vnto them at the top of the heap a huge great Serpent, which lifting vp his head spake with mans voyce to the countrey-men, saying: *Cease to prosecute your deuise, for you shall not be able to accomplish our burning, for wee were not bredde by Nature, neither came we hither of our owne accord, but were sent by God to take vengeance on the sinnes of men.* And thus much for the true and naturall beginnings of Serpents.

Now we reade in holy Scriptur, that the rod of Moses was turned into a Serpent by diuine myracle, whereby he was assured of the power that God would giue him to deliuer his people Israell out of Egypt, which land abounding with Serpents, both naturall bredde in the earth, and morall, such as crafty and pollicicke Princes and people: yet Moses should take them as he did his Serpent by the tayle, and cause them to bende

vnto

Of Serpents in Generall.

vnto him like as it were a wand, or else some other little walking staffe: and also that his power should be vnresistible, because his Serpent deuoured others. The Magicians or Sorcerers, (as *Iannes & Iambres*) resisted him, and also turned their rods into Serpents. But *Moses* did it by true pietie, they by diabolical delusions, as false Christians many times worke miracles by outward signes of true pietie, and therefore *Moses* rodde ouer-came the Sorcerers Serpents, because the end of fraude and falshood is, to be ouercome by truth & pietie.

From this changing of rods into Serpents, came the seuerall metamorphosing of sundry other things into Serpents also, as that tale of *Orpheus* head, after he was torne in peeces by the *Thracian* women; and the same throwne into a Riuer, was taken vp in *Lemnos*. 10 The Poet describeth it thus;

*Hic ferua exposito peregrinis anguis arenis
Ospetit, & sparfos stillanti rore capillos
Lambit, & hymniferos inhiat diuellere vultus:
Tandem Phœbus adeit: morsusque inferre parantem
Arret, & in Lapidem rictus Serpentis aperos.
Congelat, & patulos ut erant indurat huius.*

In English thus;

No sooner on the forraine coast now call a-land they were,
But that cruell natur'd Snake did fraights upon them fly,
And licking on his ruffled haire, the which was dropping dry,
Did gaze to ryre upon those lippes that had bene wont to sing
The heavenly hymnes. But Phœbus fraights preventing that same thing,
Dispoins the Serpent of his baite, and turnes him into stone,
With gaping chaps. &c.

So *Isidore Tzetzes* writeth, that when *Tiresia* found Serpents in carnall copulation in *Citheron*, he slew a femall, who presently after death was turned into a Woman, then also he slew a male, who likewise beeing dead, was in the same place and manner turned into a man. When *Cadmus* was sent by his Father, to seeke out his sister *Europa* that was rauished by *Iupiter*, with straight charge not to returne backe againe except he could finde her, hauing spent much time in seeking her, to no purpose, because he could not find her, and not daring to goe backe againe to his father, hee was warned by the Oracle that hee should goe into *Bœotia* to build a Citie. Comming thither, he sent his companions to the Fountaine of *Mars* that was in the Countrey to fetch water, where a great Serpent came and killed them; at the last, *Cadmus* not finding their returne, went likewise to the same Fountaine, where he found all his men slaine, and the Serpent approaching to assaile him, but he quickly killed it. Afterward he was admonished by *Pallas*, to strew the teeth of the same Serpent vpon the ground, which he performed, and then out of those teeth (saith 40 *Ouid*) arose a multitude of Armed-men, who instantly fell to fight one with the other, in such cruell and bloodie manner, that at the last there were but five of them all left aliue, which five (by the will of *Pallas*) were preferred to be the Fathers of the people of *Thebes*. And so *Apollonius* saith, that with the helpe of men bred of Serpents teeth, came *Iason* to obtaine the Golden-Fleece.

They saine also, that *Achelous* when hee stroue with *Hercules* about *Deianira*, turned himselfe into diuers shapes, and last of all into a Serpent, or as some say, into a Riuer. So likewise *Cadmus* afore-said, beeing ouer-come with the sight and fence of his owne miseries, and the great calamities that befell to his Daughters & Nephewes, forooke *Thebes*, and came into *Ilyrium*, where it is said, that hee earnestly desired of the Gods to be turned 50 into a Serpent, because a Serpent was the first originall of all his extremities. *Antipater* saith *Iupiter* to be turned into a Serpent, and *Medusa* refusing the loue of *Neptune*, is also sained by *Ouid* to be turned into a Serpent, when he writeth;

*Hanc pelagi recto templo vitasse Minerva,
Dicitur, auersus est & castos Aegide vultus*

Of Serpents in Generall.

*Nata Iouis vixit: nunc hoc impune fuisse,
Gorgoneum vinctum turpes mutauit in Hydros.
Nunc quoque ut attonitis formidine terreat hostes,
Pectore in aduerso, quos fecit sustinet angues.*

In English thus;

It is reported how she should abuse by *Neptune* he,
In *Pallas* Church, from which fowle fact, Ioues daughter turnd her de:
And least it should unpunisht be, she turnd her seemely haire
To loathsome Snakes, the which she more to put her foes in feare,
Before hir breast continually she in her hand doth beare.

Pierius writeth, that the myrtle rod was not lawfull to be brought into the Temple of *Neceates*, and that a Vine branch was extended ouer the head of her signe: and whereas it was not lawfull to name wine, they brought it into her Temple vnder the name of milke, and that therein continually liued homelisse Serpents. The reason of al this was, because that her owne father *Faunus* fell in loue with her, whom she resisted with al modesty, although she were beaten with a myrtle rodde, and made to drinke Wine; but at 20 last the beastly father was transformed into a serpent, and then hee oppressing her with the spyres of his winding body, rauished her against her minde. These and such like stories and Fables are extant about the beginnings of Serpents; all which, the Reader may consider, to stirre vp his minde to the earnest and ardent meditation of that power that of stones can make men, of Rocks water, of water wine, and of small rodde great serpents.

Then thus hauing exprest the originall of serpents in their creation, it followeth now to adde the residue of this Chapter about their generacion. It is a generally rule that all beasts wanting feet and haue long bodies, performe their worke of carnall copulation by a mutuall embracing one of the other, as Lampreys and serpents: And it is 30 certaine, that two serpents in this action seeme to be one body and two heads, for they are so indiuisibly vnitied and conioyned together, and the frame of their body is altogether vnapt for any other manner of copulation. When they are in this action they send forth a ranke fauour offensiu to the fence of them that doe perceiue it: And although like vnto many Fishes, they want stones, yet haue they two open passages wherin lyeth their generative feed, and which being filled, procureth them to their veneral lust, the feede it selfe being like a milky humour; and when the female is vnder the male, she hath also her passages to receiue the feed, as it were into the celles of hir wombe, and there it is framed into an egge, which she hideth in the earth an hundred in a cluster, about the 40 quantity of a Birdes egge, or a great bead, such as are vsed sometime by women.

And this is generall for all serpents except Vipers, who lay no egges, but hatch in their wombes their young ones, as we shall shew at large in their particular history. The serpent hauing layd her egge sitteth vpon them to hatch them at severall times, and in a year they are perfected into young ones. But concerning the supposed copulation of serpents and Lampreys, I will not meddle in this place, reseruing that discourse to the historie of fishes, and now only it sufficeth in this place to name it, as a feigned invention, although saint *Ambrose* and other auncient Writers haue beleueed the same, yet *Athenus*, and of late dayes *P. Iouius*, haue learnedly and sufficientlie declared by vnanswerable arguments the cleane contrarie. The serpents loue their egges most tenderly, and doe curie one of them know their owne, euen among confused heapes of the multitude, 50 and no lesse is their loue to their young ones, whom for their safeguard, sometime they receiue into their mouths and suffer them to runne into their bellies: And thus much for the generacion of serpents;

Of the Names of Serpents, and their severall parts or Anatomie.



BY Serpents we vnderstand in this discourse all venomous Beasts, whether creeping without legges, as Adders and Snakes, or with legges, as Crocodiles and Lizards, or more neatly compacted bodies, as Toades, Spiders and Bees; following heerein the warrant of the best ancient Latinists, as namely *Cornelius Celsus*, *Pliny* & *Apuleius* doe call Lyce Serpents, in that their relation of the death of *Pherecydes the Sorian*, who was the Preceptor of *Pythagoras*, of whom it is said, *Serpentibus perisse*, to have been pertified by Serpents, when on the contrary it is manifested he was killed by Lyce. *Aristotle* and *Galen* desire a Serpent to be *animal sanguineū pedibus orbatum & imparum*, that is, a bloody Beast without feete, yet laying eggs; and so properly is a Serpent to be vnderstood.

The Hebrewes call a Serpent *Nachash*. *Darcon* and *Chencia* by the Chaldees: so also *Thanim* & *Schephiphon*, by the Hebrewes, as *Rabbi Salomon*, *Munster* & *Pagnine* write. The Gracians, *Ophidi* and *Ophis*, although this word doe also signifie a Viper in particular, euen as the Latine, *Serpens*, or *serpula* doe, sometime a Snake, and sometime an Adder. The Arabians *Hais* and *Hadadie*, for all manner of serpents. And *Teshub* or *Tenshu*, or *Agessim* for serpents of the wood; likewise *Apatis* & *Atusii*. The Germans *Ein Schlang*: which word seemeth to be deriued from *Anguis* by an vidual figure, and after the German fashion, proposing *Sch*. The French call it *Verserpent*, the Italians *Serpe* & *serpente*: and *Massarius* saith, that *Scorzo* and *Scorzone*, are general words for all manner of Serpents in Italy, which strike with their teeth. The Spanyards call them *Sierpe*. The Gracians call the young ones in the Damms belly, *Embrua*: and the Latines *Catuli*. And thus much for their Names in generall, which in holy Scripture is englished a Creeping thing.

Now it followeth, that I should sette downe a particular description of all the outward parts of Serpents; and first of all, their colour is for the most part like the place of their habitation or abode, I meane like the Earth, wherein they liue; and therefore I haue feigned some blacke, liuing in dung, some yellow, liuing in sandy rocks, & some of other colour, as Greene, liuing in trees and fieldes; but generally, they haue spots on their sides and bellie, like the scales of fish, which are both white, black, Greene, yellow, browne, & of other colours also, of which *Ouid* writeth:

— *Longo caput extulit antro,*
Ceruleus serpens horrendaque sibilat. that is
The greenish Serpent extolld her head from denne so sleepe,
And fearfull hissing did send forth from throat so deepe.

The frame of their bodies doth not much varry in any, except in the feete & length, so that with a reservation of them, we may expresse their vniuersall Anatomy in one view: for almost all of them are of the same proportion that is seene in Lizards, if the feete be excepted, and they made to haue longer bodies. For they are inclosed in a kinde of shell or crustie skinn, hauing their vpper parts on their backe, and the nether parts on the bellie like a Lizard; but they want bones, & haue such manner of places for copulation as fishes haue, their place of conception being long and clouen. All their bowels, by reason of the length and narrowness of their bodies, are also long and narrow, and hard to be discerned, because of the dissimilitude of their figures and shapies. Their arterie is long, & their so throat longer then that: the ground or roote of the artery is neere the mouth, so as a man would iudge it to be vnder the tongue, so as it seemeth to hang out about the tongue, especially when the tongue is contracted, and drawne backward. The head long like a Fishes, and flatte; neuer much bigger then the bodie, except in monstrous and great shaped Serpents, as the *Bow*. Yea, *Aristotle* maketh mention of a Serpent that had 2. heads, and

and *Arnoldus*, of a Serpent in the *Pirany Mountaines*, slaine by a souldier, that had three heads, in whose belly were found two sonnes of the said souldier deuoured by him, and the back-bone thereof was as great as a mans skull, or a Rammes head. And such an one we read in our English story was found in England, in the yeere 1349. And the 23 yeere of *Edward* the third, there was a serpent found in Oxfordshire, neere *Chippingnorton*, that had two heads and faces like women, one being shaped after the new attite of that time; and another after the manner of the old attyre, and it had great wings, after the manner of a Bat.

The Tongue of a Serpent is peculiar, for besides the length & narrowness thereof, it is also clouen at the tippe, being detided as it were with very little or small nailes thereof. It is also thinne, long, and black of colour, voluble; neither is there any beast that moueth the tongue so speedily: wherefore some haue thought, that a Serpent hath three tongues, but in vaine, as *Isidorus* sheweth, for they deceiue by the nimbleness thereof. Their ventricles are large, like their maw, and like vnto a dogs, also thinne, and vnifoime at the end. The Hart is very small, and cleaueth to the end of their artery, but yet it is long, & sheweth like the reynes of a Man: vvhetherfore sometimes it may be seene to bend the tippe or lappe thereof to the breast ward. After this followeth the Lights, but farre separate from it, being simple, full of fibres, and open holes like pipes, and very long: The Luer long and simple; the Melt small and round as in Lizards. The Gall is for the most part as in fishes, but in Water-snakes it is ioyned to the Luer: in other Serpents to the stomacke or maw. All their teeth stand out of their mouth, and they haue thirtie ribbes, euen as there were among the Hebrewes and Egyptians thirtie daies to euery month.

Aristotle saith, that as their eyes be small, so also they haue the same good hap that befallth young Swallows, for if by chance they scratch or rend out their eyes, then it is said they haue other grow vp naturally in their places: In like manner their tayles being cut off, grow againe. And generally, Serpents haue their harts in the throat, the gall in the bellie or stomack, and their stones neere their tayle: Their egges are long and soft, & in their teeth they carrie poyson of defence and annoyance, for which cause they desire aboute all other things to saue their heads. Their sight is but dull and dim, and they can hardlie looke atone side, or backward, because their eyes are placed in their temples, and not in their fore-head, and therefore they heare better then they see. They haue eye-liddes, for generally no creatures haue eye-liddes, except those which haue charge in the other parts of their bodies; four-footed Beasts in the vpper cheeke, Fowles in the nether, or Lizards which haue egges, or Serpents which haue soft backs. They haue also certaine passages of breathing in their nostrills, but yet they are not so plaine that they can be termed nostrills, but breathing places. Their eares are like to finny Fishes, namely small passages, or hollow places in the backer parts of their head, by which they heare.

Their teeth are like sawes, or the teeth of Combes ioyned one with the other, that so they might not be worne out by grinding or grating together; and yet they bend inward, to the end that they may the better hold their meate in their moithes, being without all other externall helpe for that purpose; for euen those Serpents which haue feete, yet can they not apply them to their chaps. In the vpper chap they haue two longer then all the residue, on either side one, bored thorough with a little hole like the sting of a Scorpion, by which they vter their poyson. Yet there be some good Authours that asseme, that this poyson is nothing els but their gall, which is forced to the mouth by certaine veines vnder the ridge or backe-bone. Some againe say, that they haue but one long tooth, & that a crooked one, which turneth vpward by often bying, which sometime fallth off, and then groweth againe, of which kinde those are, which men carry vp and downe tame in their bosoms.

Although they be great raueners, yet is their throat but long and narrow, for helpe whereof when they haue gotten a bootie, they erect themselves vpon their tayles, and swallow downe their meate the more easily. They cannot be said properly to haue any neck, yet something they haue, which in proportion answereth that part. They haue tayles like all other creatures, except Men and Apes, and some say that their poyson is contained in their tayles, & is from thence conuayed into little bladders in their moithes, there.

fore the Mountebanks or Iuglers, breake that bladder, that they may keepe them without poyson, but within the space of twentie foure houres, they are recollected, and growe anew againe.

Their bodies are couered ouer with a certaine skin like a thinnie barke, and vpon Serpents it supplieth the place that scales and haire doe vpon Beasts and Fishes; for indeed it is a pure skinned, and in most things they are like to Fishes, except that they haue lights, & Fishes haue none: the reason is, they liue on the Earth, and the Fishes in the Sea, & therefore haue finnes and gilles in stead thereof. The little Serpents haue all their bones like thornes, but the greater, which stand in neede of greater strength, haue solide bones for their firmittude and better constitution. It is questionable whether they haue any melt or no, and some say they haue at the time of their laying of egges, and not otherwise. Their place of conception or secrete, is large, and standeth farre out, beginning beneath, and so arising vp to the back-bone double; that is, hauing one skinned or enclousure on either side, with a double passage wherthein the egges are engendered, which are not layd one by one, but by heapes or clusters together. They haue no bladder to containe vrine, like to all other Creatures, which haue feathers, scales, or rinde-speckled-skinnes, except the Tortoises: the reason is, because of the exiguity and smalenes of the assumed humour, and also all the humour acquired, is consumed into a loose and euaporate flesh. And to conclude this Anatomic, I will adde a short description vvhich *Gregorius Maer* a Phisition wrote to *Gesner* 1558. by his owne dissection as followeth, saying.

As I lay at rest in a greene field, there came vnto mee a great Serpent hyssing, & holding vp her necke, which I suddainly with a peece of vwood amazed at a stroake, and so slew without perill to my selfe. Afterward, sticking her fast to a pale, I drewe off her skin, which was verie fast and sharpe, and I found betwixt the skinned & the flesh, a certaine little thinnie skinned, descending all vpon the body with the outward skinned, and this vvas some-what fat. And when I came vnto the place of excrements, I found it like a Fishes, but there issued forth certaine filth, farre exceeding in stinking fauour the excrements of a man. After I had thus pulled off the skinned, it was casie for mee to looke into the inward parts, which I found to answer the inward Anatomy of Fishes & Fowles in some parts, and in other things, there appeared a proper disposition to the Serpent it selfe. For the arterie *Trachea* was about three or foure fingers long, turned about with little round circles, and so descended to the lights, vnto which the hart and the bladder containing the gall, did adhere or cleaue fast. Then the liuer was long like the fish *Lucius*, and so a white caule or faues couered both the liuer and stomack, which was halfe a spanne long: The guttes began at the chappes, and so descended downe to the place of excrements, as vvee see they doe in Fishes.

Beneath the liuer were the guttes, vpon either side descended a certaine neruy or hard veine, vnto which the egges did cleaue: which were couered with such little skinned as Hennes egges are before they be layd, but yet they were distinguished in feate or place because of their multitude; for vpon either side I found two and thirty egges. The tongue of the Serpent was clowen, and very sharpe; but there appeared not any poyson therein. And so it is euident, that in the veine *Trachea*, hart and lights; it agreeth with Birdes; in the liuer, guttes and caule, it resembleth a Fish, but in the place of the gall, and disposition of the egges, it differeth from both. And thus farre *Maer*, with whose words I will conclude this Chapter of Serpents Anatomic.

Of the quantitie of Serpents, and theyr abode, foode, and other accidents.

SO great is the quantitie of Serpents, and their long during age increaseth them to so great a stature, that I am almost afraide to relate the same, least some suspitious and enuious minded persons, should vtterly condemne it for fabulous; but yet when I consider not onely the plentifull testimonies of worthy and vndoubted Antiquaries; and also the euidence of all ages, (not excepting this wherein we liue) wherein are and haue beene shewed publickly many Serpents and Serpents skinned, I receive warrant sufficient to expresse what they haue observed,

observed, and assured answer for all future Obiections, of ignorant, incredulous, and vnexperienced Asiles: Wherefore as the life of Serpents is long; so is the time of theyr growth; and as their kindes be many, (as wee shall manifest in the succeeding discourse) so in their multitude, some grow much greater and bigger then other.

Gellius writeth, that when the Romanes were in the *Carthaginian* warre, and *Attilius Regulus* the Consull had pitched his Tents neere vnto the riuer *Brugada*, there was a Serpent of monstrous quantitie, which had beene lodged within the compasse of the Tents, and therefore did cause to the whole Armie exceeding great calamitie, vntill by casting of stones with slings, and many other deuities, they oppressed and slew that Serpent, and afterward sleied off the skinned and sent it to *Rome*, which was in length one hundred and twentie fete. And although this seemeth to be a Beast of vnmatchable stature, yet *Postidius* a Christian VVriter, relateth a storie of another which was much greater, for hee writeth, that he saw a Serpent dead, of the length of an acre of Land, and all the residue both of head and bodie, were answerable in proportion, for the bulke of his bodie was so great, and lay so high, that two Horsemen could not see one the other beeing at his two sides, and the widenes of his mouth was so great, that hee could receiue at one time within the compasse thereof, a horse and a man on his backe both together: The scales of his coate or skinned, beeing euery one like a large buckler or target. So that now there is no such cause to wonder at the Serpent which is said to be killed by *S. George*, which was as is reported so great, that eight Oxen were but strength enough to drawe him out of the *Citie Silena*.

There is a Riuer called *Rhyndacus* neere the Coasts of *Bythinia*, wherein are Snakes of exceeding monstrous quantitie, for when thorough heate they are forced to take the water, for their safeguard against the sunne, and birds come flying ouer the poole, suddenlie they raise their heads and vpper parts out thereof, and swallow them vp. The Serpents of *Megalana*, are said by *Pausanias* to be thirrie cubits long, and all their other part answerable. But the greatest in the world are found in *India*, for there they grow to such a quantitie, that they swallow vp whole Bulls, and great Stagges. Wherefore I doe not maruell that *Porus* the King of *India*, sent to *Augustus Caesar* very huge Vipers, a Serpent of tenne cubits long, a Tortoise of three cubits, and a Partridge greater then a Vulture. For *Alexander* in his nauigation vpon the Red-Sea, saith; that hee saw Serpents thirrie cubits long, and all their other parts and members of the same quantitie.

Among the *Seyrita*, the Serpents come by great swarmes vpon their flocks of sheepe and cattell, and some they eate vp all, others they kill and sucke out the blood, and some part they carry away. But if euer there were any thing beyond credite, it is the relation of *Volateran* in his twelfth booke of the *New-found Land*, wherein he writeth, that there are Serpents of a myle long, which at one certaine time of the yeere come abroad out of their holes and denes of habitation, and destroy both the Heards and Heard-men if they find them. Much more fauourable are the Serpents of a *Spanish* Island, who doe no harme to any living thing, although they haue huge bodies, and great strength to accomplish their desires.

In the kingdome of *Senega*, their Serpents are so great that they deuoure whole beasts, as Goates, and such like, without breaking any one of their bones. In *Calechute*, they are as great as their greatest Swine, and not much vnlke them, except in their head, which doth farre exceede a Swines. And because the King of that Country hath made a Law, that no man kill a Serpent vnder paine of death, they are as great in number as they are in quantitie: for so great is his error, that hee deemeth it as lawfull to kill a Man; as a Serpent.

All kindes of Serpents are referred to their place of habitation, which is eithere the earth, or the waters of the earth; and the serpents of the earth, are moe in number then the serpents of the vvater, except the serpents of the Sea: And yet it is thought by the most learned *Rabbines*, that the serpents of the Sea, are fishes in the likenes of Dragons. Nowe the places of Serpents abode beeing thus generally capitulated, wee must enter into a farther narration of their habitations, and regions of their natie breeding. In the first place, *India* nourisheth many and diuers sorts of Serpents, especially in the Kingdome of *Mor*.

Metela.
Pliny.
Megalash.

Salinus.
Texter.
Strabo.
Aluanius.

Alofius.
Gillius.
Scaliger.
Cardan.

P. Fagius.

Venetus.
Hartmann.

Blumen.

Pierius.

Solinus.
Elianus.Cor. Celsus.
Pierius.

Scaliger.

Olaus Magnus.

Enpolder.

Diod. Sicul.

Arrianus.
Suetonius.
Pliny.

flum, and *Alexander* the Emperour, found among other Beasts, sundry kinds of serpents in a long Desert, which is on the North-side of *India*. But all the Nations of the World may give place to *Ethiopia* for multitude, and variety, for there they gather together, on heapes, and lye in compasse like round hills, visibly apparant to the eyes of them that behold them a farre off. The like is said of all *Africa*, for in *Numidia*, curly yere there are many men, women and children, destroyed by Serpents. The Island *Pharus*, is also (by the testimony of the *Egyptians*) filled with serpents: The Coastes of *Ethiopia* are annoyed by serpents; and the *Cassians* are so annoyed by serpents which come swimming in the floods, that men cannot sayle that waies but in the Winter-time. For from the beginning of the Spring, or equinoctiall, they seeme (for their number) to approach, and take troups and Armies. There are also certaine Ilands called *Ophiusa insula*, named after *Ophius* a serpent, for the multitude bred therein: And there are serpents in *Candia*, *Ephesus*, and all hot Countries; for this priuiledge hath GOD in nature giuen to the colder Countreys, that they are lesse annoyed with serpents, and their serpents also lesse nocent and hurtfull: and therefore the serpents of *Europe*, are fewer in number, lesser in quantity, and more resistable for their weakenes and strength.

There were a people in *Campania* called *Ofsi*, because of the multitude of serpents bred among them: Likewise there are great store in *Lombardy* and *Ferrara*. And whereas we have saide, that the most nocent and harmful serpents, are bred in the hottest Regions, where they engender more speedily, and also grow into greater proportions, yet is it not to be vnderstood of any speciall propertie appertaining to them alone, for I read in *Olaus Magnus*, his description of the Northerne Regions, of serpents of as great quantitie as in any other place of the World; but yet their poyson is not halfe so venomous & hurtfull, as in the hotter Regions, especially the *African* serpents. In *Botina nece Linoma*, there are great store of great serpents also, so that the Head-men are at continuall war and contention with them for defence of their flock: Likewise, in the Mountaines of *Heluetia* and *Auergne*, whereof there are many wonders reported in the world, which I will not stand vpon to relate in this place. We reade also, that some places haue bene disinhabited, & dispeopled by serpents, such were the people of *Sythia*, called *Nenru*, who before the war of *Darius*, were constrained to forsake their soyle, because they were annoyed, not only 30 with home-bred serpents, but also with many other which came from other parts: and so the Country remaineth desolate to this present day, the ancient Inhabitants being all remooued to dwell among the *Budiani*. The Cittie *Amycla* in *Italy*, (as *M. Varro* writeth) was destroyed also by serpents. And there be certain places of the world, which haue received their denomination from serpents, besides the *Ophiusa* nece *Crete*.

The Island *Tenos*, was called *Hydrussa* and *Ophiusa*, so were *Cremiscol*, *Aepolium*, and the Mountaines *Macrocremny*, *Rhadus*, & the long Ilands *Ophiades* in the Arabian coast, which after it had remained a long time desart, was purged and cleared from serpents by the Kings of *Egypt*. *Nisaneus* also calleth *Cyprus*, *Ophiodia*. And in *Pausanias*, we read of a place name *Ophios Kephale*, the Serpents head. The like might be saide of *Riuers*, as of 40 *Diod. Sicul.* *Orontes*, called also *Ophites* and *Ophus* in *Pontus*, which deuiceth a sunder *Colchis*, and the Country *Thiamica*. *Ebnus* nourisheth no serpents, and the earth thereof hath in it a secret vertue to drine away serpents, wherefore it is much desired of all men to carry about them, for that it hath bene often proued, that neuer any venomous beast durst adventure vpon any man possessed thereof. The like is said of *Ireland*, as our owne Chronicles doe plentifully declare, and therefore I will spare to enter into any narration thereof.

To come the fore to the more particular abode of Serpents, especially, of such as are knowne to vs, we must leaue of the talke and nomination of Kingdoms, and descend to dennes, holes, caues, dungheils, heep-coats, vallies, rocks, hollow-walls and trees, woods, greene pastures, hedges, and such like places, wherein they make their most abode: And now and then in these Northerne parts of the world (& yet sildome) they diue downe into the bottome or rootes of trees, especially such as are greene all the Winter-time: For they finde in them a greater heate of warmth, then in other, whose leaues fall off and decay in the cold weather, except in the rootes of Birch. And by reason of their multitude gathered together at the roote of this tree, it falleth out that their breath heateth the same, and

and so preferueth the leaues of it from falling off: Wherefore in auncient time, the ignorant multitude, seeing a Birch-tree with greene leaues in the Winter, did call it our *Ladies Tree*, or a Holy tree, attributing that greenesse to miracle, not knowing the former reason, or secrete of Nature. *Solinus* reporteth of such a like wood in a part of *Africa*, where, in all the Winter time, the leaues of all the Trees abide greene, the cause is as before related, for that the Serpents liuing at the rootes of the trees in the earth, doe heate the with their breath: Neither ought any man to wonder that they should so friendly liue together, especially in the winter & cold time, seeing that by experience in *England*, we know that for warmth they will creepe into bed-straw, & about the legges of men in their bedde; 10 as may appeare by this succeeding discourse, of a true history done in *England*, in the house of a worshipfull Gentleman, vpon a seruant of his, whom I could name if it were needfull. He had a seruant that grew very lame and feeble in his legges, & thinking that he could neuer be warme in his bed, did multiply his clothes, and couered himselfe more & more, but all in vaine, till at length he was not able to goe about, neither could any skill of Physitian or Surgeon find out the cause.

It hapned on a day as his Maister leaned at his Parlour window, he saw a great Snake to slide along the house side, and to creepe into the chamber of this lame man, then lying in his bedde (as I remember,) for hee lay in a lowe chamber, directly against the Parlour window afore-said. The Gentleman desirous to see the issue, and what the snake would 20 doe in the chamber, followed, and looked into the chamber by the window; where hee espied the snake to slide vpe into the bed-straw, by some way open in the bottome of the bedde, which was of old bordes. Straightway his hart rising therat, he called two or three of his seruants, and told them what he had seene, bidding them goe take their Rapiers & kill the said snake. The seruing-men came first and remoued the lame man (as I remember) and then the one of them turned vp the bed, and the other two the straw, their maister standing without at the hole, whereinto the said snake had entered into the chamber. The bedde was no sooner turned vp, and the Rapier thrust into the straw, but there issued forth five or six great snakes that were lodged therein: Then the seruing-men bestirring themselves, soone dispatched them, & cast them out of doores dead. Afterward, the lame 30 mans legges recovered, and became as strong as euer they were: whereby did euidentlie appeare, the coldnes of these snakes or Serpents, which came close to his legges euery night, did so benumme them as he could not goe. And thus for heate they pierce into the holes of chimneys, yea into the toppes of hills and houses, much more into the bottomes and rootes of Trees.

When they perceiue that winter approacheth, they find out their resting places, wherein they lye halfe dead foure moneths together, vntill the Spring-sunne againe communicating their heate to all Creatures, reuiue, and (as it were) raise them vp from death to life. During which time of cold and winter, as *Seneca* writeth, *Two tractari pessifera serpentes potest, non desunt tunc illi venena, sed torpent*: They may bee safely handled, without 40 feare of harme, not because they want poyson at that time, but because they are drouzie, and deadely astounded. But there is a question, whether when they be in this secrete or drouzies, they awake not to eate, or else their sleepe be vnto them in stead of foode. *Olaus Magnus* affirmeth of the Northerne serpents, that they eate not at all, but are nourished with sleepe. *Cardan* saith, that they take some litle foode, as appeareth by those which are attired vp and downe in boxes to be seene, and are fedde with branne or cheasill. But this may be answered, that serpents in boxes, are not so colde as those in woods and denhouse, or humane body which beareth them about, may be a cause, that inclosed serpents feede in Winter as well as in Sommer, and yet the serpents which run wild in the fieldes, 50 eate nothing at all, during the time of their *Chius* or *Ehiam*, that is, their lying hid.

Grenius that learned man proponeth this question, *Si serpentes calidi sunt, qui sit vs in segetes tres aut quatuor menses, id est toto illo tempore que desierunt absque cibo vivunt? If* (saith he) Serpents be hot, how commeth it to passe that they can liue three or 4. moneths without all foode, that is, all the time of their lying secrete? He maketh (in my opinion) a sufficient answer to this question, which for me shall conclude the cause, saying; *Doch*

it not fall out with Serpents as it doth with some women, who being full of humor, and thicke phlegmaticke matter, haue but a little and weake naturall heare, (yet proportionable to the said humour) doe liue a great time by reason thereof without foode or nourishment. And for this cause, all the hoasts of Philosophers doe define, that serpents doe also abstaine from eating a long season. For Nature hath clothed them with a more solide skinn, and lined them with a more thicke and substantiall flesh, to the intent that they naturall heate should not easily vanish away and decay in their bodies, but remaine therein permanent, for the feeding and preserving of life. When they sleepe, they seeme to sleepe with open eyes, which is elegantly described by *Philes* in these Greeke verses.

*Oph' kathēde kai dokei palin blepin
Ophis te kai prox kai thmou plerēs leōn
Eppetatai gar he chlāmys son onmason
Allos timos Chitonos apaloterou.
Phoronomos antois os dioptras, taskōras.*

Which may be englished thus;

*How can she Hare, the Serpent, and the Lyon bold,
Both sleepe, and see together at one time?
Within their eye-lids, a soft skinn their sight doth fold,
Shielding their apples, as glasse doth weakened eyne.*

The foode of Serpents that is permitted them by God, is the dust of the earth, as may appeare by that first and iust sentence, which GOD himselfe gaue vpon them, for seducing our first Parents *Adam* and *Eue*, *Gene. 3. 14. Because thou hast doone this thing, thou art accursed above all the Beasts of the field, for thou shalt goe vpon thy belly, and eate dust all the dayes of thy life.* And againe, *Esay. 65. 25. Dust shall be meate to the Serpent.* And least that we should thinke that this curse hath not taken hold vpon the Serpent, we may finde the expresse practise heereof, *Micha. 7. 17. W here it is said of Gods enemies, that, They shall like the dust like the Serpent.* Yet *Aristotle* affirmeth truly, that Serpents are *Omnivori*, that is, deuourers of flesh, fish, herbes, or any other things; howbeit, heerein they 30 passe their kind, or else the curse of God reacheth not to any other kinds thē to that alone which deceived our first Parents.

We haue shewed already, how they eate and deuour men, women & children, oxen, sheepe, and goates, but whatsoever they eate, they retaine nothing but the moisture of it, and the residue they eiekt whole and yndigested. VVharsoeuer is offered them, that they take, either a bird, or a small chicken, or an egge, hauing it, they take hold but of one end, as of the head of a chicke, or small end of an egge, and so let it directly before them; then doe they gather themselves together in as short a compasse as may be, that so their bodies which seeme long and small, being extended, may appeare great and wide, reduced into a short and compacted frame. And surely, hereby they open and make wider their pas- 40 sage or swallow, for then they suddenly goble in the beast or meate before them, without any great ado; & hauing kept it in their body till it be dried from all moisture, they cast it out againe as they swallowed it vp, at another ordinary place. But for birds & chickens, they stricke with them till they haue gotten off their feathers, or els, if they swallowe them whole, they eiekt the feathers as they doe egge-shells.

The Serpents of the North, doe in the Sommer time eate the flesh of birds, & herbes, and after the eating of them, they tast of a little water, or milke if they can attaine it, or els vvine. For this cause they will suck the vdders of Kine, or Goates, or sheepe, as hath been scene in *England*. Yet is their appetite to drinke but smally, as is in all other Creatures, whose liuers are fungous, and soft like Spunges; and so are all beastes and creatures which 50 lay egges. About all kindes of drinke they loue vvine, and thereof they be drunke, wherefore in *Italy* they set pottles of vvine to entrappe Vipers: for if once they smell the vvine, they enter the vessell gladly and speedily, and the vvine or milke whereof they drinke, is poisoned by them. But in those places of *Affrick* where it neuer raineth, they eate a kinde of black moyst vwoome, which hath many legges, as is said by *Theophrastus*. And to conclude,

clude, their meate and drinke is so small, that it is receiued for truth, *Nulum venenatum perit fame vel siti*, that no venomous beast perishesth by hunger or thirst.

The voyce of Serpents is called *Sibilus*, a hyssing, and theyr voyce differeth from all other beastes hyssing, in the length thereof: for the hyssing of a Tortoise is shorter and more abrupt. Of this hyssing voyce speaketh *Lucan*, saying;

Quod frident vluant que ser a quod sibilat anguis.

In English thus;

*Cnashing and howling is the voyce of wild beastes,
Long hyssing in Snakes and Serpents doth resi.*

Among other things notable in a Serpent, this is one, because it casteth off his old age euery yeere, whercof the *Gracians* tell this fabulous reason. Once Man-kinde stroue earnestly with the Gods, by supplication for a perpetual youth; that they might neuer waxe old: and obtayning their desire, they layd the same to be carried vpon an Asse. The sillie beast waxing sore athirst in his trauaile, at last came vnto a water, and thereof endeoured earnestly to drinke; but the keeper of the same water being a Serpent, denied leaue to the Asse to drinke thereof, except he would grant him his carriage, which was *Perpetuall youth*. The poore Asse ready to perissh for thirst, easily condiscended therewith. VVher- 20 vpon the Serpent changeth her age for youth, and men their youth for old age; and the Asse for his punishment, is more tormented with thirst then any other beast.

But to leaue fables, and to come more neere the marke, the *Latines* call the casting of their skin, *Anguina senectus*, *spolium serpentis*, & vernatio: the *Gracians*, *Ophcos derma*, *suphar*, *lebris* & *geras*: the *Arabians*, *Gelus* & *Genlus*, & *Fulcalhaileb*: the *Italians*, *Spegia delle serpi*: and the *Spanyards*, *Pelle de la culebra*. About this Snakes skinn there is great difference among Authors, some affirming it to be the very skinn. Other, that it is nothing but a kind of hard Leprosie, growne vpon them during the Winter time vvhile they lye hid. Some againe say, that they cast it twice a yeere, first in the Spring, and then 30 seconddie in the Autumne. But by conference of all together it appeareth, that while the Serpents lye hidde, by reason of their drought now in the beginning of the Spring when they come first abroad, they rubbe off this skinn by slyding betwixt two stones, or vnderneath some roote of a tree, or else betwixt some boughes or small trees, beginning at the head, and to continuing to the tayle. And within foure and twenty houres, that which was raw and bald, beginneth to haue another skinn vpon it; and so as a young child or beast cometh out of the *Secundine* doth a Serpent come out of his skinn.

As concerning their eye-sight, they naturally doe take the iuyce of Fennell, which they eate, and by that recouer their seeing againe: and if it happen that they cannot finde sufficient, they rubbe their dimme eyes there-vpon. And if it happen that any of his scales be bruised or fall fencelesse, then doe they rubbe themselves vpon the thornes of Iuniper. 40 And whereas it is thought that they cast their skinn againe in Autumne, that is to be attributed eyther to Vipers alone, which cast their skins twice a yeere, or else to those which are long before they cast, and so it falleth off in Haruest or Autumne the first time, which by reason of the vnseasonableness, is thought to be a second coate. And this haue I my selfe often found here in *England* in the Sommer time. The casting of this skinn is thus elegantly described by *Tibullus*:

*Crudeles Diui serpens novus exuit annos
Forme non vllam fata dedere moram
Anguibz exuitur tenni cum pelle vetustas
Cur nos angusta condicione sumus.*

Which may thus be englished;

*O, cruell Gods, fith Serpent: change their yeerely age,
And Fates delay not to refine their forme,
Sith snakes with tender skinn excooff d theyr yeeres enlarge,
Why vnto worse hap is Man-kind borne?*

Of the inward disposition of Serpents, and of their concord
and discord with other Creatures.



It is euer to our woe to be remembered, that which the Lord him-
selfe hath left recorded in Genesis, that, *The Serpent was more sub-
tile then all the beasts which God had made.* By which is exprellid,
the naturall disposition of this beast aboue other to subtiltie and
politic; For I cannot approoue the saying of them, who thinke
that the deuill at the beginning, might as well haue vied the tonge
of an Asse or a dogge to haue deceiued Man, as well as a serpent;
but surely that old Serpent knewe very well, (better then all they
which speake the contrary) that he could not haue fo fit a subiect in all the W world, as the
shape, wit, and cunning of a Serpent. And that this came not into the Serpent at that
time when the deuill framed his tongue to speake, may appeare by the precept of our Sa-
uiour Christ, where he saith; *Be wise as Serpents, be innocents as Doves.* For if there had not
beeene naturally, some extraordinary faculty of vnderstanding in this beast, as there is of
meekenes in a Dove, his wisdom would neuer haue sent vs to a serpent posselt with a
deuill, but rather to some other ingenious Beast, whereof there were great store in the
W world. And therefore I conclude, that subtiltie and prudence, came not to the Serpent
as speaking into Balaams Asse, but rather by nature or creation.

And yet concerning this last sentence of our most blessed Sauour, I cannot but expresse
the words of *Tertulles*, who writeth thus vpon it, *Servate capita vestra, quemadmodum ser-
pens qui insidijs petitis rapulasque ad mortem, omnimodo caput suum abscondit, sic vos a ty-
rannic & impijs cruciati, caput servate mihi, fidem vestram. & ne Deum negetis usque ad ip-
sam mortem.* That is, it is as much as if our Sauour Christ would say; Euen as whē a ser-
pent is set vpon and strooken, by all the meanes she can she hideth her head, and exposeth
all her other parts to blowes, reseruing that sound; so you, when you are persecuted by
Tyrants, preferue your head, that is, your fayth, and deny not your God to death. And
this thing is affirmed by all W riters, both diuine and humane, which haue euer touched
this poyne, that about all the parts of the body the Serpent preferueth his head. For *Pliny*
saith, that if his body be cut off but two fingers length from his head, he will goe away as
if he had no harme at all, and liue longer.

Paulus Fagius writing vpon Genesis, saith; It is the opinion of some *Hebrues*, that the
Serpent at the beginning did goe vpright, and was indued with all the affections of men;
but this Iewish fable is not worthy to be confuted, because humane affections cannot pro-
ceed but fro a reasonable soule, which to ascribe to the serpent, were blasphemous & ab-
surd. Besides, that then the soule might die, and that God had created such a soule, other-
wise then by breathing into the body the breath of life.

Serpents haue many Epithets giuen vnto them, as illberall, perfidious, trecherous, ve-
nomous, poysonfull, stinging, implacable, furious, savage, mercilesse, decourter, and such
like: And indeed the holy W riters, by a Serpent doe vnderstand implacable furie: For
they are *Inimicissimum animalium genus*, a most vngentle and barbarous kinde of all cre-
atures, as may appeare by the rage of a little Snake, one of the least of Serpents kinde: for
when he perceiue that he is hurt or wounded, hee neuer cealeth casting out his poyson,
vntill he haue done harme, or die for madnes.

Two things I find to be notable in Serpents, the first is proper to their kind, the second
is common to them with Swine, Rats and Mice. First, they are aboue measure kinde, not
onely to their young ones, but also to their egges. For *Funckius* confidently sweareth, so
that at *Lothorsum* hee saw a serpents egge taken & cast into a hot fornace, and when it be-
gan to fry in the flame, whether by naturall instinct, or by smell thereof, the olde Serpent
came, and would haue runne into the fire to fetch it out, but that hee and other strangers
by hindered her by killing her. And so likewise, if in a W ood one of them be set on fire,
all the Serpents that are within the fauour thereof, or within the hearing of the hyssing,
will

will instantly gather vnto it, euen as Beastes when they heare one another roare. And so
great is their loue one toward another, (as *Pliny* & *Textor* write) that it was a vulgar say-
ing, *Serpentium morsus non petit serpentes*, one serpent will not bite another. And I haue all
writeth;

*Sed iam serpentum maior concordia
Scilicet, quam hominum inter se.*

That is to say;

*Better doe serpents with serpents accord,
Then Man with Man, who should be their Lord.*

I cannot conceale a most memorable historie as euer was any in the world, of a fight
betwixt the Serpents of the Land and the W ater. This history is taken out of a Booke of
Schlebergerus, a *Bavarian*, who knew the same (as he writeth) while hee was a captive in
Turky, his words are these. In the kingdom called *Genycke*, there is a City called *Samp-
son*, about which while I was prisoner with *Balaazeta* King of *Turkes*, there pitched or ar-
riued an innumerable company of Land and W ater-serpents, compassing the said Cittie
a mile about. The Land-serpents came out of the vwoods of *Triemick*, which are great &
many, and the W ater-serpents came out of the bordering Sea. These were nine dayes
together assembling in that place, and for feare of them there was not any man that durst
goe out of the City, although it was not obserued that they hurt any man, or liuing crea-
ture thereabouts. V Wherefore the Prince also commaunded, that no man should trou-
ble them, or doe them any harme, wisely iudging, that such an accident came not but by
Diuine miracle, and that also so signific some notable euent. Vpon the tenth day, these
two valiant troupes ioyned battell, early in the morning before the sunne-rising, so conti-
nuing in fight vntill the sunne-set, at which time the Prince with some horse-men, went
out of the Cittie to see the battell, and it appeared to him and his associates, that the W a-
ter Serpents gaue place to the Land Serpents. So the Prince and his company, returned
into the City againe, and the next day went forth againe, but found not a Serpent aliue,
for there were slaine about eyght thousand: all which, he caused presently to bee covered
with earth in ditches, and afterward declared the whole matter to *Balaazeta* by Letters af-
ter he had gotten that Cittie, whereat the great *Turke* reioyced, for hee thereby interpre-
ted happines to himselfe.

But I haue beene too long in this first and proper affection of Serpents, namely, theyr
mutual concord; and this example of the Land and W ater-serpents, doth not breake the
common promised rule, because it is to be vnderstood of serpents that liue in the same ele-
ment. The second propertie of Serpents is to preface pestilence, rottennesse of ayre, fa-
mine, floods, and ruine of those places wherein they are commorant, and haue theyr abiding:
so doe they knowe to chuse a good ayre, and fore knowe fertilitie of fruites, earth-
quakes, and great tempests. V When *Helice* was destroyed, fuy dayes before, the serpents,
snakes, rats, mice and vveills, departed all out thereof, beeing wiser then men, that mis-
deeming no harme, although they sawe & wondered at these remooualls, yet stood it out
to their owne vtter ruine, ouerthrow and destruction.

Of the friendship and enmitie which Serpents keepe
with other Creatures.



Ver since the deuill entered into the Serpent, it became hatefull to
all, or the most part of the Beasts of the field, so that it may as tru-
ly be verified of the Serpent as it was of *Esaú*, that the hands of all
men and beastes are against them, (except very few) for they are
strangers to all, and find very few or no friends. Yet it is repor-
ted, that the Serpent and the Foxe will liue peaceably together in
one caue or lodging. There is a story, not vnplesant, of a Man
that found a Serpent enclodet betwixt two stones, and at the in-
treatie

treatie of the serpent, he looked him out of danger, and did him no harme. The Serpent being released and free from death, instead of other recompence for so good a turne, told the Man that hee had bene therein long time inclosed, and was very hungry, and therefore was forced (against his will) to make the best of his fortune, & therefore must needs care the Man, and bad him prepare himselfe for death. The man astonished at this motion, replied to the serpent, that he hoped hee would not deale so with him, having delivered him from death, now to put his deliverer to death: and said moreover, that he would not be the Judge of his owne case, but referre the same to the next they found: and the serpent also yielded to that iudgement, being assured that no creature would quit the man, least he should cast his owne life into perill. Forth then they went and met with an asse, to whom the man told the difference betwixt him and the serpent, howe kindly hee saved the serpents life, and how vnkindly, he againe would take away his life. And then the serpent bade the Asse consider what iudgement hee gaue, and for whom hee spake. The Asse adiudged it lawfull for the serpent to kill the man. Loc now, saide the serpent, make you ready, for the matter is iudged against you, and withall, began to make force at him with mouth and sting. But the man said, that hee would not take this Asses decree for reasonable, and therefore prayed the serpent to tarry yet a little longer, and to try once more the next beast they met withall; and the serpent thinking himselfe sure of the bootie, yielded there-vnto. Then forth they passed againe, & shortly after met with a Fox, to whom the man related his case, and the benefit he had done to the serpent: The serpent againe, confessed he released him, but withall, denied his case to be as the man had said, so desperat, but onely he entrapped himselfe, the better to compasse a bootie.

The Foxe hauing heard them both, (desirous to end the matter for the mans benefit) would needes goe with them both, to the place where the serpent was inclosed, and so all parties contented. And when the Fox came thither, he bade the Serpent goe into the same place againe, that so he might the better iudge of the whole matter. The serpent went in againe betwixt the stones, and was so inclosed as he was before, for he could not stirre neither backward nor forward. Then the Foxe asked the man if this were the serpents case, from which he had delivered him? The man answered yea, in all poynts. Then hee bade the serpent come out againe, as he said hee could, without the helpe of the man. But the serpent called the man to helpe him againe. Nay, said the Fox, I found you two at variance, because of your discharge from this place, and seeing nowe you are as you were before, and the man as he was before your enlargement, my sentence is, that when you come forth of that place you are in, then shall you eate the man: and if hee will let you forth againe, I will neuer pittie him. By this fable is shewed, that Foxes loue not Serpents so well as they loue men; and yet they neuer loue men, but they are afraide, suspicious, and unwilling to forsake their familiaritie.

Some say there is a kind of loue betwixt Serpents and Cats, whereof I finde this storie in *Poncellus*. There were certaine Monks, who all of them fell sicke vpon a suddaine, and the Phisitians could not tell how or whence this sickness came, except from some secret poyson. At last, one of the seruants of the Abbey, saw the Cat which was daily fedde at the Monks table, to play with a serpent; and thereby it was coniectured, that the serpent hauing in his sport, lost or left some poyson vpon the Cats skinn, the Monks by sucking of the Cat were infected therewith. And the cause why the Catte was not harmed thereby, was for that hee recelued the poyson from the sport, and not from the anger of the serpent.

And this thing surely is not so maruailous, seeing that little Mice and Rats doe also play with Serpents, and herein Politicians play the serpents, who hold correspondence and peace both with the Catte and the Moule: that is, with two sworn and naturall enemies together. The like peace and league they are also saide to keepe with Eeles, as may more plainly appeare by this following historie, of a certaine Monke, called, *Rodolphus a Will Monachus Capellensis*.

There was (as this Monke affirmeth) one of his fellowe Monks, which did often tell him, that being a little boy, and vsing to sport himselfe by the water side, hee hapned to catch an Eele, which he attempted (for his owne pleasure) to carry to another water, and

by the way as he went, hee passed thorough a vwood, at which time when hee was in the vwood, the Eele began to hiss & cry mainely, at the hearing whereof, there gathered together very many serpents round about him, in so much that hee was afraid, and set downe his basket fast pinned and ranne away; afterward he came againe and sought for his basket, but he found not the Eele therein, wherefore it was supposed, that the Serpents delivered the same Eele out of the basket, by some sleight of nature: the onely doubt is, whether Eeles doe hyffe or not, seeing they are fishes, and *Ommes perfecti maris*, all fishes are mute or dumbe. But for answer to this obiection, it is most certaine that Eeles haue a voyce, as all they knowe which vfe fishing in the night: for I my selfe, haue not onely heard such a voyce in the night time in Riuers, and other waters where Eeles abounded, but haue had it confirmed by diuers other, of greater practise & experience in fishing. The reason whereof, may be their manner of generation; for they engender not by spawne as other fishes, but of the flyme of the earth or vwater, and differ not fito Serpents in their externall forme, except in their colour, and therefore may be saide to partake with fishes & serpents in both their natures: that is, hauing a voyce like a serpent, & a substance like a fish. Such is the confederacie with liuing Creatures, and with no more that I euer read or heard of.

But moreover, it is saide that they loue some plants or herbes aboue measure, as the *Fennell* and *Iuy*; and for this latter, both *Pliny* and *Tector*, doe not without great cause wonder, that euer there was any honour ascribed or giuen to the Iuy, seeing that serpents (the most vnreconcilable enemies of man-kind) delight so much therein. But herein the deuil blinded their reason, as hee did the modest women that worshipped *Priapus*, or the *Tartars*, which at this day worship the deuil, to the end that he should do the no harme. Thus much I can onely say of the friends and louers of Serpents, by the multitude whereof wee may coniecture, how among other parts of the curse of God vpon them, they are held accursed both by man and beast.

Now then it followeth, that we enter into a more particular description, or rather a relation of that hatred which is betwene them and other creatures, and first I will beginne with their arch enemy, I meane Man-kind. For vwhen GOD at the beginning did pronounce his sentence against the Serpent, for deceiuing our first Parents, among other things he said, *I will put enmity betwixt thee and the Woman, betwixt thy seed & the womans seed*. Whereby he did signifie that perpetuall warre, and vnappealeable discord, which should be for euer (by his owne appoyntment) betwixt them. And the truth hereof is to be seene at this day, for by a kind of secret instinct, and naturall motion, a man abhorreth the sight of a Serpent, & a serpent the sight of a man. And as by the tongue of the serpent, was wrought mans confusion, so by the speele of a mans tongue, is wrought a serpents astonishment. For indeede such is the ordinance of God, that men & Serpents, should euer annoy and vex each other. And this, *Erasmus* saith shall continue, as long as *meminerimus illius inauisicatis pomi*, we shall remember that vnfortunate Apple.

Isidorus saith, that serpents are afraid of a man naked, but will leape vpon, and deuoure a man clothed. Which thing is also affirmed by *Olauus Magnus*, for he saith, that when he was a boy hee often tryed it, that when hee was naked, hee found little or no resistance in serpents, and did safely without all danger combat with them hand to hand. I my selfe also in my younger time, when I was about tenne or twelue yeeres old, vied many times in the Spring and Sommer time, to wash my selfe with other my colleagues, in certaine fishponds, wherein I haue seene and met with diuers water-snakes, without all harme; and I did neuer in my life, heare of any harme they did to any of my fellowes being naked, neither did I euer see any of them runne away so fast on the Land, as they did fly from vs in the vwater: and yet art not the vwater-snakes lesse hurtfull then the Land-Adders. And this was well knowne to many.

About the beginning or Fountaine Springs of *Euphrates*, it is saide, that there are certaine serpents which know strangers from the people of the Country, wherefore they doe no harme to the naturall borne Country-men, but with strangers, & men of other countries they fight with might and maine. And along the banks of *Euphrates* in *Syria*, they also do the like: sauing that if they chauce to be trode vpon by any of the people of those parts, they bite (like as a dogge doth) without any great harme; but if any other, forrai-

At Seauen-
oake in Kent,
which now
belongs to Sir
Raphae Bosce-
ville, Knight.

Eliahu,
Pliny.

ner or stranger annoy them, they also repay him with malice, for they bite him, and intolerably vexe him; wherefore the Country-men nourish them, and doe them no harme. Such as these are also found in *Tirinthus*, but they are very little ones, and are thought to be engendered of the earth.

The first manifestation in nature, of mans discord with serpents, is their venom; for as in a serpent there is a venom which poysoneth a man: so in a man, there is the venom of his spite, which poysoneth a serpent. For if the fasting spite of a man, fall into the iawes of a serpent, he certainly dieth thereof. And of this, thus writeth the Poet *Lucretius*.

Et vitæ ut serpentes, hominis quæ tæta salinis.

Disperit, ac sese mandando conficit ipsa.

In English thus;

*As serpent dyeth when spite of man he tasteth,
Gnawing his teeth to eat himselfe he wasteth.*

The cause of this, the Philosophers (which knew nothing of *Adams* fall, or the forbidden Apple) doe assigne to be in the contrariety, betwixt the liuing soules or spirits of these Creatures: for the Serpents life is cold and dry, and the humane life hot & moist, wherefore either of both abhorreth one the other; and the serpent leapeth as farre from a mans spite, as it would doe out of a vessell of scalding water.

Agatharides writeth, that there was a King in *Affrick* called *Psyllus*, whose Sepulchre was preferred in the greater *Syree*. From this King there were certaine people named *Psyllians*, in whose bodies there was a certaine inbred and naturall power to kill, or at the least to astonish Serpents, Spiders, Toades, and such like, and lay them for dead, euen by the fauour or smell of them. And the manner of these men, to try the chastitie of their wiues, was to take their children newly borne, and to cast them vnto direfull Serpents, for if they were of the right line, & lawfully begotten, then did the serpents die before them, but if they were adulterous, and the children of strangers, the serpents would eate and deuoure them. *Pliny* affirmeth, that euen in his dayes, there were some of those people alieue among the *Nasmons*, who destroyd many of them, & did possesse their places alieue running from death, escaped. Generally, such people were called *Maris* and *Psilli*, for the *Maris* were a people of *Italy*, defended of *Cyrees* (as is said) in whom there was a vertue to cure all the stinging of serpents, by touching the wounded places. Such saith *Crates Pergamenus*, are in *Hellepont*, about the Riuer *Pariis*. And some are of opinion, that at the beginning they were *Ophiogenes*, borne or bred of Serpents; or that some great Noble man, father of that country, was of a serpent made a man. And *Varro* saith, that in his time there were some few men alieue, in whose spittle was found that vertue, to resist & cure the poyson of venomous beasts.

But hauing named *Ophiogenes*, or *Anguigena*, that is, men bred of serpents or snakes, I see no cause why it should be iudged, that those which cure serpents poyson, should be so misiudged; for to cure poyson, is not the worke of poyson, but of an Antidote, or contrary power to poyson: and therefore cures & resistors of poyson, are without all learning called *Ophiogenes*, that is, serpents broode: but rather, that terme belongeth more iustlie to those people, whose nature is sociable with serpents, and serpents agree with them, as they would doe with their own kind. Such an one was *Exagon* the Embassadour at *Rome*, who at the commandement of the Consuls, (for their experience) was cast naked into a vessell or tunne of snakes, who did him no harme, but licked him with their tongues, and so with great miracle, he was let forth againe vntouched: and yet there is no more reason to say, that this man was borne of the lineage of serpents, because those Men-enemies did not hurt him, then it was to say, that *Daniell* was borne of Lyons, because that the Lyons did not harme him. Or that *Romulus* and *Remus* were borne of the kindred of Wolves, because a shee Wolfe did nourish the. VV e do read of many people in the world, which were furnished of Serpents, all which may as well be deemed to be descended of such creatures, because of their name, as well as the other, who were by GOD, for their innocencie preferred from death.

Ebusus

Ebusus was called *Cophrys*, and the people thereof *Ophiussa*, and in *Arabia* we reade of the *Ophiussæ*, both which are deriued from Serpents, called in Greeke *Ophiæ*. *Eustathius* also relateth a story of a man called *Ophis*. I omit to speake of the *Ophisæ* and others; yet thus much I must needs say, that commonly such names haue been giuen to Serpents, for some cause or accident, either faindly or truly deriued from Serpents. So wee reade of *Ophiom*, a companion of *Cadmus*, and a builder of *Thebes*, who was said to be made by *Pallas* of a Dragons tooth. Likewise the *Spartans* were called *Ophiodeirai* by *Pythius*, because in a famine they were constrained to eate Serpents.

S. Anguline maketh mention of certaine blasphemous Hareticks, who were called *Ophiæ*, because they worshipped a Serpent, & said that the serpent which deceiued our first Parents *Adam* and *Eua*, was Christ. VV herefore they kept a Serpent in a Cane, whom they did nourish and worshipping, which at the charme of the Priest would come out of his Cane, and lick the oblations which they set vpon his denne; rowling and folding himselfe round about them, and then would goe in againe: then did these abominable Hareticks breake these oblations into the Eucharist, and receiue them as sanctified by the serpent. And such also is the storie of *Calus Rhod*: where he termeth the great deuil *Ophiom*, whom both holy Scripture, and auncient Heauen say, that hee fell out of Heauen. But all these things are but by the way, vpon occasion of that vnaturall conceit of those men called *Ophiogenes*: that is, defended or begotten by Serpents. Therefore I will retorne where I left, namely, to the hatred of Men to Serpents, and of Serpents to Men againe: In testimony whereof, there haue beene mutual slaughters, namely men, which haue killed monstrous serpents, and serpents which haue killed men againe.

Hercules being but an Infant, (as Poets faine) killed those two serpents which *Iuno* sent to his cradle to destroy him; for *Iuno* is saide to be much offended at his birth, because hee was begotten by *Iupiter* vpon *Almena*: and therefore there was reserued the Image of *Hercules* at *Athens*, strangling a serpent. But *Pierius* maketh of this fiction a good morall or *Hieroglyphick*, when he saith, that by *Hercules* strangling of the serpents in his cradle, is vnderstood, how those men which are borne for any great enterprises, should kill their pleasures while they be young. I neede not to stand long vpon this point, for it is euident, that to this day there are many *Hyades*, both men and women, which are not afraid to kill the Serpents broode. But such as haue perished by serpents, I meane men of any note, are also expressed, whereof *Ouid* writeth of *Aelads* the sonne of *Priamus* and *Alixothos*, who following the Nymph *Heperia*, (with whom hee was in loue) was suddenly killed by a snake biting his foote. So were *Apsantus*, *Munius*, *Eurydice*, *Laecon*, *Opheltes* the sonne of *Lycurgus* King of *Nemea*, *Orestes*, *Iadon* and *Mopsus*, were slaine by serpents: whereof *Opheltes*, by the negligence of his Nurse *Thysphiler*, leauing him vngarded in his cradle.

It is recorded by *Aelianus* and *Pliny*, that when a serpent hath killed a man, he can neuer more cure himselfe in the earth, but in punishment of so vile an offence, wandereth to and fro sibieth to infinite miseries and calamities, being not acknowledged by his female if he be a male, nor yet by the male if it be a female; and is forsaken of all his crew or societic. The earth it selfe, not dayning to entertaine a man-murderer into her bowels, but constraining him to liue Winter and Sommer abroad vpon the open earth. And thus hath the Diuine prouidence dispensed his iustice, that hee suffereth not murder of men to be unpunished among the greatest haters and enemies of men.

What monsters therefore are they which haue serpents in their delights, and admire that in them which should be hated of all men. And how base were those minded *Græciæ*, *Elianus*, *ans*, which worshipped the Serpent for a God? Or the *Athenians*, which kept a Serpent in their Temple, for an opinion that the same did conferre their Tower or Caste from all Herodotus enmity. *Iupiter* was also worshipped in many places in the shape of a Serpent. And the auncient *Babyloniens*, worshipped a naturall Serpent of the earth. It is strange to consider the error of the King of *Calechur*, who doth as severely punish the slaughter of a Serpent, as hee doth the slaughter of a Man; and not onely restraineth his subiects from harming them, but also buildeth for them little coates, wherein they safely lodge in the winter time. And the cause of this error, is their conceit, that they thinke serpents are Diuine powers dropped out of Heauen, which they proue, because when they sting fiercely, they quickly kill,

kill, and dispatch their enemy suddenly. Wherefore they thinke that no creature can kill so speedily, except an Angell of God. Some of the Heathen, had their *Ophiophagy*, that is, with Serpents heads, which they did worship for a God. And the Poet *Virgil* hath an excellent description of *Aeneas*, his sacrificing to the ghost of his Father *Anchises*.

Galen.

adypis tum lubricus anguis ab-imis
Septem ingens gyros septena volumina traxit
Amplexus placide tumulum lapsusque per aras
Cerulea cui terga nota, maculosus & auro
Squamam incendebat fulgor: sen nubibus areis
Mille trahit varios aduerso sole colores
Obstupuit visu Aeneas, ille agmine longo
Tandem inter paternas, & laeta pocula serpens
Libanisque dapes, rursusque innoxius imo
Succesit tumulo, & depasta alsaria liquis.

Which may be thus englished;

Then from the hollow holes, a sliding snake appeared,
Which seamen waies did wind and turne, and dead-mans tombe embrace,
Glyding along the Altar fram, and backe, with colour cleered,
By sunne-shine-light, like spots of gold each varied to the face
A thousand hiewes, whereat Aeneas maruayled: but yet as last,
This snake the holy dishes, and smoothest cups of eboyce
Did haist to touch, like as it would the sacred taste,
And so sunck downe from Altar cleane, without both harme or noyse.

And to make an end of this Section, of the *Antipathy* betwixt Men and Serpents, that whosoever is of the *W*omans seede, may professe himselfe an enemy to the Serpent, let him but consider how that hatefull monster *Hellogabalus*, hauing by the helpe of the *Marsicke-Priesters* gathered together many serpents, one day in the morning, when the people were gathered together to see some rare & vnheard of spectacle, suddenly he let loose the serpents, and hurt many of the people. *Tzetzes* telleth another story, of a deuise or vvarlike stratagem, how serpents by slings or trunks, were sent abroad among the Campes of their enemies. So doth *Galen*, of serpents included in an earthen pot, and cast like darts among the Tents of the Romanes. And so did *Annibal* thevv to *Antiochus*, how in a battell by sea, he might shoore serpents among the Martiners to his enemies, and hinder their rowing: for when he did follow the same deuise at *Prussa*, he went away Victor & Conquerour. And thus I will conclude this part, with the Emblem of *Alciatus*, which hee wrote vnto the Duke of *Millan*, vpon his Armes, being an Infant proceeding out of a Snakes iawes.

Pamphilus

Pierius.

Exiliens Infans sinuosa faucibus anguis,
Est gentilitijs nobile stemma tuis.
Talia Pelleum gessisse numismata regem.
Vidimus, hisque suum concelebrasse genus
Dum se Ammonae satum, matrem anguis imagine lufam.
Diuini & sobolem numinis esse docet.
Ore exit, tradunt sic quosdam enititer angues,
An quia sic Pallas de capite orta Iouis.

In English thus;

Out of the mouth of winding snake,
Great Duke, this is thy Crest,
A leaping Infant making scape
From iawes, a wofull rest:
The like Coate did Pelleus King
Vpon his sluer presse,

As

As we haue seene, the same to sing
Of Kindreds worthinesse.
For whiles of Ioue he glorieth,
Descended of his race,
He faimes his Mother like a snake,
Borne of Diuineſt grace.
But why proceeding from the mouth?
Some Serpents ſo are bred,
Or els, that Pallas iſſuerh
Out of great Ioue his head.

And the like by the same Author is expressed vpon this theame, *That the wisdom of man, is foolishness with G O D*; therefore vpon the vnnatural coniunction of two mortall enemies, framed into one body, he thus writeth elegantly:

Quid dicam quodnam hoc compellem nomine Monſtrum?
Biforme quod non est homo, nec est draco.
Sed sine vir pedibus, summi sine partibus anguis
Vir angui-pes dici, & homiceps anguis potest:
Anguem pedis homo, hominem ruit aut & anguis
Nec finis hominis est initium, nec est fera.
Sic olim Cecrops doctus regnavit Athenis.
Sic & Gigantes terra Mater prouulſit
Hae vaſtrum ſpecies, ſed & religione carentem
Terrena tantum quique curet, induunt.

That is to say;

What ſhall I call? or how ſhould this Monſter rightly name?
Biformed, which nor man nor dragon, in all the ſame.
But man vnlegged, and ſnake vnheaded: doubtful parts,
Man-ſnake, ſnake-man, exceeding humane arts.
Mans ſayle breeds ſnake, & ſnake a man vp-raiſeth,
On end is not of man, nor other of wild beaſt taſteth.
Such one was Cecrops, learned Athens King,
And Gyants ſuch did earthly mother bring.
Miſhpen then, an earthly mind expreſſeth,
Deuoyde of grace, for worlds good onely miſbeth.

Thus then I will leaue to talke of our moſt iuſt (& by G O D ordained) hoſtilitie, betwixt men and ſerpents, and defend to a particular diſcours, howe Serpents and other beaſtes, are for mans ſake at the like enmitie. And fiſt of all I will begin with the Fowles, and ſo diſcend to foure-footed Beaſtes, and inſects, or imperfect creatures.

Eagles are alwaie in warre with Serpents, from an high they eſpy them, and ſuddenly flye downe vpon them, vvith a great noyſe or cry, tearing out their bowels, and caſting aſide their venom or poiſon. And ſome (as *Albertus*) ſay, that they will in particular deale with Vipers, Tygres & Dragons, when ſhe ſeeth them hunting thoſe ſmall beaſts or birdes vvhich are her pray. This fight is thus deſcribed by *Virgil*, howe the Eagle griping the ſerpent in her talant, flyeth vp into the ayre.

Vique volans alit raptum oum vulus draconem
Fert Aquila, ſimplicis que pedes, atque ungulibus haſti
Saucius et ſerpens, ſinuola volumina verſat,
Arrectis horret ſquammis, & ſibilat ore.
Ardens, inſurgens: illa haud minus urget aduſus
Luctantem vtro, ſimul aethera verberat alie

D

In

In English thus;

*As Eagle flyeth on high, and in her clawes a Dragon beareth,
Folded within her feete, wounded, dying to her talants cleaueth.
The serpent fierce now windeth round, and with her head erected,
Hysing out threats, rough scales vpsetteth that were dejected,
To fright her so: but all in vaine, for she with beake doth strike,
And beate the ayre with wings of force, till Dragon cease to liue.*

There is in the seauenth Booke of *Aelianus* historie of liuing Creatures, a notable and elegant story, of an Eagle which was almost overcome by a Serpent, and yet preferred & made Conquerour by a man. There was (saith hee) sixteen men which were threshing of corne in the heate of the sunne, by reason whereof they became very thirstie, then they agreed to send one of their company to a Fountaine not farre off, to fetch some water for them all to drinke; and so the messenger comming to the Fountaine, found an Eagle almost killed by a Serpent: for whiles fro an high she beheld the serpent, beeing more greedie of the pray for to feede her young, then vvarie to auoyde danger, fell downe vpon her bootie, which was too strong for her; for the serpent recieued her aduerfary with fell force, power, and preparation to stifle her, and so indeede she had accomplished, had not by chance this thresher come vnto them: for the serpent had so enfiared and wrapped vp the Eagle with her long body, that she was neerer *ad pereundum quam ad perendum*, that is, to be killed, then to kill, or get a pray. The man beholding the fight, with his sickle cut alunder the serpent, and so deliuered the Eagle: but how the Eagle requited the man, shall be shewed in the history of the Eagle.

In the Mountaines of *Morsilum*, there are great store of great Serpents, which are very dangerous, but there are also great vvhite Eagles, which doe eate and destroy them. Some say that the Vulture doth also destroy serpents, but herein I cannot be satisfied, for all Eagles doe not hunt after this game, but onely the lesser sort of them. Eagles whē they build their nest to breed in, they seeke out a certaine stone called *Attites*, the vertue whereof kepeth serpents from their young, and also make their egges fruitful, so as it is a vertie rare thing for Eagles to haue a rotten egge.

All kindes of great Hawkes, Bussards, & Kites, are also enemies to serpents, snakes, & Adders, and the Kites will eate them, if they find the aliuē or dead, as I my selfe haue often seene by experience. The Storke also doe hunt after serpents, wherefore in *Thefalie*, it is as vnlawfull to kill a Storke as to kill a man; for they haue many deuises to catch Serpents, and all venomous beasts, and thereof to eate without harming themselves: and not onely eate themselves, but giue thereof to their young ones, as *Iuuenall* witnesseth.

Serpente ciconia pullos nutrit

Et inuenta per denaria rura lacerta.

In English thus;

The Storke her young ones, according to kind,

In Serpents and Lizzards, doe their meate find.

Sometime they fight together irefully, & the serpent strangeth the storke by twynning about her necke; againe, the storke killeth the serpent by pecking vpon her head, and so sometimes they are both found dead together. As the Eagle hath the stone *Attites*, so hath the storke *Lychnites*, to defend herselfe and her young ones from the rage of serpents. There is (as *Oppianus* writeth in his *Iscenciis*) this vulgar story in *Italy*. There was a certaine serpent, which came two yeeres together to the nestes of diuers storkes & destroyed their young ones, neither could all the storkes make sufficient force against her with all their might to saue their broode. The third yeere the serpent came againe to attempt the like slaughter; but there among the storkes there found a certaine strange Bird neuer seene before, being shorter then the storkes, and yet had a great long sharpe bill, as sharpe as the point of any sword. This bird (as it seemeth) was brought thither by the storkes to guard their young ones, when the Parents were gone abroad to forrage for them. Then, as soone

soone as the young ones were hatcht, out commeth the Serpent from his hole, and beginneth to assaile the nestes of the storkes, but the guardian bird, (according to the trust committed to her) resisted the serpent, and pecked at her mortally with her sharpe beake. The serpent to end his aduerfary, nimble aduanced himselfe vpright, & endeouored to reach the bird; but the warie bird, soared so high about his reach, that the langrell serpent could not catch him, & so they continued in fight, till at last the bird killed the serpent, after that the serpent had once onely fastened his venomed teeth vpon the bird, which afterward so wrought vpon this bird, that all her feathers did flie off from her backe.

But of all other Fowles enemies to serpents, there is none greater or more deadlie, then the bird called *ibis*, which the *Egyptians* doe wonderfully honour; for when swarms of serpents come into *Egypt* out of the Arabian gulfes and fennes, these birds meete and destroy them; and there is such an admirable feate in serpents of these birdes, that they doe not onely tremble, and fall fencelesse at their sight, but also at the sight of their feathers: they doe harme to no other liuing thing, except Locusts and Caterpillers, wherefore they are worthily nourished, and called *Inimici et populatores serpentum*, enemies and destroyers of serpents.

All kind of Pullen, as Cocks and Hennes, are likewise enemies to the broode of serpents. And a good courageous cock, (as *Columella* saith) is able to kill and resist a serpent. For, (as *Rondeletius* saith) he hath found in the croppe or craw of pullen, young serpents deuoured by them. But from whence *Alberus* had his relation, that a Henne cannot be hurt that day by a serpent wherein the layeth an egge, I cannot tell, and therefore leaue it to the Reader to beleue or refuse.

And it is also said, that the flesh of hennes applied to the bitings of serpents, doth cure them, or els cause a hen to sitte vpon the wounded place; but if the beast which is wounded, be a cow with calfe, or any such other small with young, how soeuer it fareth with the old one, surely the young ones shall perish.

There is also another bird, which for his combatting with serpents is termed *Ophiomachus*, a fighter with serpents. Although *Gesner* be of opinion, that *Ophiomachus* neuer signifyeth a Bird. Of this Bird the *Sepuaginis* make mention, *Leuit. 11.* but many of the better learned, doe interpret it for a Lizard, or a Locust, or an *Ichneumon*. The Peacocke also is a terror to serpents, so as they will not abide within the hearing of his voyce, for it is at perpetuall feud with all venomous beastes. And the Vulture, as we said before, is a terror vnto them, inasmuch as one of their feathers burned, will by the saueur of the smoke driue away the serpent. And to conclude, the Swallows also are at variance with the serpents broode, for the snake will creepe vp to the swallows nest, & therein suddenly surprize the young, for the old ones will flye away shattering, and chirping in mournfull sort, not being able to hinder or resist their chicke-deuouring foes. But at the last, when they see all their young ones dispatched, as if they could not endure, to liue for sorrow, or els thinking it possible to fly into the snakes belly to fetch out againe their deuoured young ones, they fall downe vpon their enemies iawes, doing what they can to make them deuoure and swallow them vp also. And thus much for the hatred betwixt fowles and serpents: Wherin, although they kill the serpent, either in their owne defence, or els for rauen & pray, yet may we admire the prudence of the most mightie Creator, who hath so disposed of his power, that he causeth the fowles of heauen, to reuenge mans quarrell vpon the serpents of the earth, by whose subtiltie man was plucked from heauen, and they made subiect to corruption.

In the next place, God hath also framed an opposition betwixt serpents, & the beasts of the earth and water, which liue with serpents in the same Element, that so they might be both annoyed at home and abroad. I will therefore beginne with the dogge, who is a notable enemy to the serpents, as I my selfe haue seene many in England, for hee will earnestly seeke them out with nose and foote, both in waters, dunghills, and hedges, and when he hath found any one, he will suddainly snatch him into his mouth, biting him about the middle, & so holding it in equall paye, will sting and shake it about his eares very fast and violently, till hee perceiue it can stirre no more, and then suddainly againe letteth it fall out of his mouth to the earth, but if it beginne to stirre, hee snatcheth it vp againe, and

shaketh it about his eares as before, and so neuer giueth ouer till it appeare dead : but they seldome kill them, onely they astonish them, and so may a young childe knock out their braines. Howbeit, when they fight in defence of their Maisters, then they kill them, by biting them in peeces. And yet is it more safe for them, to astonish them, and leaue them for dead, by shaking them about their eares, then by biting them in peeces, for that commonly then, while they stare them asunder, they are stung or bitten by the serpent. And this I haue scene often in mine owne experience. But one of the greatest enemies of Serpents, are Harts, a timorous beast of all other, and yet greedie to combat with the serpent, wherefore I will briefly describe this their war and hatred, out of *Solinus*, *Aelianus*, *Plutarch*, and *Oppianus*.

The Hart will greedily follow out the path of the serpent, and finding it lodged in his denne or hole, by the vertue of his nose draweth it out of the earth, and thereof some haue deriued *Elaphos* a Hart, of *Elainein sous opheis*, that is, dring away of serpents. And here in I thinke it not reason to follow the opinion of *Aelianus*, who intreating of Harts drawing serpents out of the earth, saith that the serpent is inticed and allured out of her hole, by the breath of the Hart, as by a Philtre or Cup of loue; for seeing that there is so great an hostilitie, and antipathy in nature, betwixt their whole disposition, howe can it come from any secret sympathy, that the serpent (which is the subtillest of all beastes) should be bewitched with the loue of his enemies breath? But if it be said that Serpents, which are by nature very cold, can easily be drawne forth by a warmer breath, as it were by the sweet beames of the hot sunne; how then falleth it not out, that when any other beast breatheth vpon their lodging, and into their dennes, they are not remooued? But let it be granted, that the warmenesse of the Harts breath maketh him forsake his denne, yet it cannot be ascribed to any secret in nature, as if there were a fire of loue in the Harts throat or bones, but onely from the naturall concomitant qualitie of heate, with expiration, & respiration, & inspiration: and therefore I cannot but conclude, that there is not any possibilitie or probability in nature, that where the spirits, which take and make the breath, are as such variance, there the breath proceeding from the one aduersary, should so inchaunt & beguile the other.

But the true cause of this extraction of serpents out of their lodgings, is as I coniecture, not her warme breath, that allureth, nor yet scorcheth and burneth her aduersary, but that when the Hart hath found the denne of the Serpent, by her violent attraction of the ayre out from the serpent, he enforceeth it for the safeguard of life to follow it out of the denne. As when a vessell is broched, or vented, the vyne followeth the flying ayre; or as a Cupping-glasse draweth blood out of a feared place of the body: and so is a serpent against her will, drawne to followe the breath of her destroyer. *Oribasius* and *Gunterius*, doe subscribe vnto this opinion, and take it for most consonant to reason and truth, and therefore I will not follow it any further: for by the selfe same manner doe the Sea-Rammes drawe the Sea calles out of their lodgings among the Rocks vnder the earth, for when they haue found the Calfe, they keep them from ayre, and preuent their refrigeration.

When the serpent seeth himselfe to drawne forth by his aduersaries, hee beeing about measure incensed to rage, flyeth away, and maketh his poyson more noysome, violent & powerfull, for which cause, there was wont to be a prouerbiall caueat or warning: *Cane ne incideris in serpentem, quum extraxit a à labris anhelitu ceruis, effugerit, sum enim propter iracundiam vehementius ei venenum cōtū*. Take heede least you meete with a serpent flying away from the Hart, after she is drawne out of her denne by her breath, for then, by reason of her rage, her poyson is more forcible. But I will ptoceede to the more strange & wonderfull combat betwixt serpents and Harts. For when the serpent perceiueth the vnauoidable danger, and that she must needs fight for her life, she flyeth strongly, lifting vp her head from the earth, euen to the throat of the Hart, & therat catcheth & gnaweth with her teeth; but on the other side, the valiant Hart, (if such a word may be giuen to a fearefull beast) as it were deriding his aduersaries weak endeouours to harme, suffreth the serpent to wind about his breast and belly, and to embrace both necke and legges with his long and weakie bodie, that so he may haue the more power vpon it, for he teareth it into an hundred peeces.

But

But the most strange combats, are betwixt the Harts and Serpents of *Libia*, where hatred hath his deepest rooting, for there the serpents watch the Hart when he lyeth downe to sleepe vpon the ground, and beeing a multitude of them, set vpon him altogether, fastning their poysonfull teeth in euery part of his skinne, some on his neck and breasts, some on his sides and backe, some on his legges, and some hanging vpon his priuie partes, byting him with mortall rage, to end and ouerthrow him. The poore Hart beeing thus oppressed with multitude, and assailed without any warning to the battell, in vaine attempteth to runne away, for their cold earthy bodies, winding tayles, and pinching teeth, hinder his wonted pace, and ouer-charge his strength: whereat beeing forced to quicke himselfe in the best manner he can, enraged with teeth, feete and hornes, assaileth his enemies, whose speares and arrowes of teeth and stings, stick to fast in his body; tearing them in peeces which he can touch with his teeth, beating others asunder where he can reach the with his hornes, and trampling vnder his feete those which cleaue to his lower partes: and yet such is the rage and dauntlesse courage, or rather hatred of these enemies, not willing to die alone, (but like Champions to end their liues vpon and with their aduersaries) doe still hold fast, and euen when their bodies are beaten in peeces, their heads stick close, and hang sharpe vpon the Harts skinne, as though they would grow with him, and neuer fall off, till he should also fall downe dead. But the Hart feeling some ease, and hauing by the slaughter of their bodies deliuered his feete from thraldome, by a diuine naturall instinct, flyeth and runneth fast to some adioyning fountaine, where hee seeketh for Sea-crabbes, whereof he maketh a medicine, that shaketh off their heads which cleaue so fast vnto him, and also cureth all their wounds and poyson. This valiant courage is in Harts against serpents, neuer yeelding, tiring, or giuing ouer, and yet otherwise, are afraid of Hares and Connyes by nature.

But what is the cause of this hostilitie betwixt Harts and serpents? Is it for meate, or for medicine and cure? Surely they would abhorre to eate them, if it were not for health and naturall medicine, for sometimes the pores of their body are dulled and shut vp, sometimes the wormes of their belly, doe ascend vp into the roofof their mouthes while they chew the cudde, and there cleaue fast; for remedie whereof, the Hart thus afflicted, runneth about to seeke for serpents, for the eating of a serpent cureth this maladie. *Pliny* saith, that when the Hart waxeth old, and perceiueth that his strength decayeth, haire changeth, & his bodie beginnes to be feeble, then for the renewing of his strength, he first deuoureth a serpent, and afterward runneth to some fountaine of water, wherof when he hath drunk, he findeth a sensible alteration, both in horne, haire, and whole bodie. And this thing is also deliuered by the Writer of the Glosse vpon the 42 Psalm, which beginneth, *Like as the Hart desireth the water springs, so longeth my soule after my GOD*. But for the ending of this question, we must consider and remember, that there are two kinds of Harts, one eateth serpents, and feeling the poyson to worke, straight-way by drinking casteth vp the poyson againe, or else cureth himselfe by couering all his body ouer in water. The other kind onely by nature killeth a serpent, but after victorie forbearth to eate it, and returneth againe to feede in the Mountaines. And thus much for the discord betwixt Harts and Serpents.

In the next place, great is the variance betwixt Serpents, Dragons & Elephants, whereof *Pliny* & *Solinus* write as followeth. When the Elephants, called Serpent-killers, meete with the Dragons, they easily tread them in peeces, and ouer-come them, wherefore the Dragons and greater serpents, vse subtiltie in stead of might, for when they haue found the path, and common way of an Elephant, they make such denises therein to intrap him, as a man would thinke they had the deuise of men to helpe them, for with their tayles they so ensnare the way, that when the beast cometh, they entangle his legges as it were in knots of ropes; now when the beast stoopeth downe with his trunk to loose and vntie them, one of them suddenly thrusteth his poysoned head into his trunk, whereby he is strangled. The other also, (for there are euer many which lye in ambush) set vpon his face, byring out his eyes, and some at his tender belly: some wind themselves about his throat, and all of them together, sting, bite, reare, vex & hang vpon him, vntill the poore beast, emptied of his blood, and swollen with poyson in euery part, fall downe dead vpon his

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aduersa-

aduerfaries, and fo by his death kill them at his fall and ouerthrow, whom hee could not owercome being aliue. And whereas Elephants (for the moft part) goe together in flocks and troups, the fubtile ferpents doe let paffe the formoft of euery rancke, and fette onely vpon the hindmoft, that fo one of the Elephants may not helpe another; & thefe ferpents are faid to be thirte yarde long.

Alu. m.

Likewife, forafmuch as thefe Dragons know, that the Elephants come and feede vpon the leaues of trees, their manner is to conuay themfelues into the trees, and lye hid among the boughes, couering their fore-parts with leaues, and letting their hinder partes hang downe, like dead parts and members: and when the Elephant commeth to brouze vpon the Tree-toppes, then fuddenly they leape into his face, and pull out his eyes, and becaufe that reuenge doth not fatisfie her, thifting onely after death, ſhe twyneth her gable-long bodie about his necke, and fo ftrangleth him.

It is reported that the blood of Elephants is the coldeft blood in the world, & that the Dragons in the fcorching heate of Summer, cannot get any thing to coole the except this blood: for which caufe they hide themfelues in Riuers & Brookes, whether the Elephants come to drinke, and when he putteth downe his trunk they take hold thereof, & infante-ly in great numbers leape vp into his eares, which onely of all his vpper parts, are moft naked and vnarm'd, out of which they fuck his blood, neuer giuing ouer their hold till hee fall downe dead, & fo in the fall, kill them which were the procurers of his death. So that his and their blood is mingled both together, whereof the Ancients made their Cinna-
baris, which was the beft thing in the world to reprefent blood in painting: Neither can any deute or arte of man, euer come neere it; and befide, it hath in it a rare vertue againft poyfon. And thus much for the enemie betwixt Serpents and Elephants.

The Catalfo, by *Albertus* is faid to be an enemie to ferpents, for hee faith ſhee will kill them, but not eate thereof; howbeit, in her killing of them, except ſhe drinke incontinently, ſhe dieth by poyfon. This relation of *Albertus*, cannot agree with the Monks of *Wefcen* their relation about their Abbey-cat. But it may be that *Albertus* ſpeaketh of wild-cats in the woods and mountaines, who may in iaine for their pray kill a ferpent, which followeth with them the fame common game.

The Roes or Ro-bucks do alfo kill ferpents, & the Hedge-hogge is enemy vnto them, for ſometimes they meete both together in one hole, and then at the fight of the ferpent, the hedge-hogge foldeth himſelfe vp round, ſo as nothing appeareth outwardly, ſaue onely his prickles and ſharpe bristles: the angry ferpent ſetteth vpon him, and biteh him with all her force; the other againe, ſtraineth herſelfe about meafure, to annoy the ferpents teeth, face, eyes, and whole body: and thus when they meete, they lie together afflicting one another, till one, or both of them fall downe dead in the place. For ſome time the ferpent killeth the hedge-hogge, and ſome time the hedge-hogge killeth the ferpent, ſo that many times the catrich away the ferpents fleſh and ſkin vpon her backe.

Archiele
Ferentus
Hicernus
Elianus.

The Vcills alfo fight with ferpents with the like ſucceſſe; the caufe is, for that one & other of them liue vpon iuyce, and ſo for their pray or bootie, they fall together in mortall warre. Herein the Vcill is too cunning for the Serpent, becauſe before the fight hee ſeekeh Rue, and by eating thereof, quickly difcomfortheth her aduerſarie. But ſome ſay, that theſe eateth Rue afterward, to the intent to auoyde all the poyſon theſe contracted in the combat.

The Lyon alfo and the Serpent are at variance, for his ruſſing mane is difcouraged, by the extolled head of the Serpent to his breaſt. And therefore as *S. Ambroſe* faith, this is an admirable thing, that the ſnake ſhould runne away from this Har, the moſt fearefull of all other beaſts, and yet ouercome the Lyon, King of all the reſidue.

The *Ichnumon* or *Pharoes Mouſe* is an enemy to ferpents, & eateth them; and becauſe he is too feeble to deale with a ſnake alone, therefore when hee hath found ouer; hee goeth and calleth as many of his fellows as he can find, & ſo when they find themſelves ſtrong enough in companie, they ſet vpon their pray, & eate it together; for which caufe, when the *Egyptians* will ſignifie weakenes, they paint an *Ichnumon*. The Peacock is alſo a profi-
fied trotour and ſcourge to Snakes & Adders, and they will not endure neere thoſe places where they heare their voyce. The *Sorex* and Swine, doe alſo hate and abhorre fer-

pents,

pents, and the little *Sorex* hath moſt advantage againſt them in the Winter-time, when they are at the weakeſt. To conclude, the horſe is wonderfully afraid of all kinds of Serpents if he ſee them, and will not goe ouer, but rather leape ouer a dead ſnake. And thus I will end the warre betwixt ferpents; and foure-footed beaſtes and fowles.

Now leaſt their curſe ſhould not be hard enough vnto them, God hath alſo ordained one of them to deſtroy another, and therefore now it followeth, to ſhewe in a word, the mutuall diſcord betwixt themſelves. The Spider (although a venomous creature) yet is it an enemie to the ferpent, for when ſhee ſeeh a ferpent lye vnder her tree in the ſhadow, ſhe weaueh on twiſteth a thred downe from her vber vpon the head of the ferpent, and ſuddenly byteth into his head a mortall wound, ſo that he can do nothing but onely roule to and fro, being ſtrooken with a Megrim, whereby hee hath not ſo much power, as to breake the Spiders thred hanging ouer his head, untill he be dead and ouerthrowne. The Cockatrice is ſuch an enemie to ſome kind of ferpents, that he killeth them with his breath or hyſſing.

Piny.

Erafmus

The Lizard, a kind of ferpent, is moſt friendly to man, & very irefull againſt ferpents, to the vttermoſt of his power, whereof *Erafmus* (in his booke of friendſhippe) telleth this ſtorie: I ſaw (ſaith hee) on a day, a very great Lizard fighting with a ferpent in the verie mouth of a Caue, at the firſt ſight whereof I maruailed at the matter, for the ferpent was not viſible out of the earth: there was with me an *Italian*, who ſaid, that ſurely the Lizard had ſome enemy within the Caue. After a little while the Lizard came vnto vs, & ſhewed vs his hide all wounded, as it were crauing helpe, for the ferpent had bitten him fore, for Greene, he made him appeare redde, and this Lizard did ſuffer himſelfe to be touched of vs. Thus ſaith *Erafmus*.

Again, in the ſame place he ſaith, that when a Lizard ſaw a ferpent lye in waite to ſet vpon a man beeing a ſleepe, the Lizard ronne to the man, and neuer ceaſed running vpon the mans face, ſcratching his necke and face gentle with his claws, untill he had awaked the man, and ſo diſcouered to him his great danger. The Locuſt alſo fighteth with a ferpent, and killeth him when he luſteth, for he getteth hold with his teeth vpon his lower chappe, and ſo deſtroyeth him; but this is not to be vnderſtood of euery kinde of Locuſt, but onely of one kind, which for this cauſe is called *Ophiomachus genus*.

The Serpent is alſo an enemy to the Chameleon, for in the extremitie of famine, hee ſetteth vpon them, and except the Chameleon can couer herſelfe from his rage, hee hath no defence but death. *Albertus* calleth a certaine vworme, *Spoliator colubri*, becauſe (as he ſaith) it will take faſt hold vpon a ferpents necke vnderneath his iawes, and neuer giue ouer till he hath wearied and deſtroyed his aduerſarie. The Tortoiſes are enemies to Serpents, and will fight with them, but before they enter combat, they arme themſelves with wild Marioram or Peniroyall.

Elianus.

But there is not any thing in the worlde that fighteth more earnestly againſt ferpents then Sea-crabbes & Crawliſes, for when the Sunne is in *Cancer*, ferpents are naturally tormented with paines and feaues, and therefore if ſwine be ſtunge or bitten with ferpents, they cure themſelves by eating of Sea-crabbs. There is a great water neere *Ephesus*, at the one ſide whereof there is a Caue full of many noyſome & irefull ferpents, whole byrings by often probation, haue bene very deadly both to men and beaſtes. Theſe ferpents doe oftentimes endenour to crawl ouer the poole, now on the other ſide there are great ſtore of Crabbes, who when they ſee the ferpents come crawling or ſwimming, they inſtantly put out their crooked legges, & as it were with tonges or pynſars, reach at the flying ferpent, where-withall the ferpents are ſo deterred, that through their fight, & often remembrance of their vnhappy ſucceſſe with them, they turne backe againe, and neuer dare any more aduenture to the other ſide. Where wee may ſee the moſt wiſe providence of the Creator, who hath ſet Sea-crabbs, the enemies of ferpents, to guard both men and cattell, which are on the oppoſite ſides: for otherwiſe, the inhabitants would all perriſh, or els be droue away from their dwellings. To conclude, not onely liuing creatures, but alſo ſome kind of earth and plants are enemies to ferpents: and therefore moſt famous are *Echus* & *Creeſe*, as ſome ſay, altho though *Bellonius* ſay, that there are *Scelopendras* Vipers, and Slow-wormes in *Greece*, yet he ſaith they are without venom: and there are very fewe in Eng-

Therapillu
Piny.
Elianus

John. h.

Land

land & Scotland, but none at all in Ireland, neither will they liue if they be brought in thither from any other Country. This antipathy with Serpents, proceedeth from liuing to dead and vegetable things, as trees, herbes, and plants, as may be seene by this discourse following.

There is such vertue in the Ash-tree, that no Serpent will endure to come neere either the morning or euening shadow of it, yea though very farre distant from them, they do so deadlie hate it. Wee set downe nothing but that wee haue found true by experience: If a great fire be made, and the same fire encircled round with Ashen-boughes, & a serpent put betwixt the fire and the Ashen-boughes, the serpent will sooner runne into the fire, then come neere the Ashen-boughes: Thus saith *Pliny*. *Olaus Magnus* saith, that those Northern Countries which haue great store of Ash-trees, doe want venomous beasts, of which opinion is also *Pliny*. *Calimachus* saith, there is a Tree growing in the Land of *Trachinia*, called *Smilo*, to which if any Serpents doe either come neere, or touch, they forthwith die. *Democritus* is of opinion, that any Serpent will die if you cast Oken-leaues vpon him. *Pliny* is of opinion, that *Alciadum*, which is a kind of wild Buglosse, is of the same vse & qualitie; and further, beeing chewed, if it be spet vpon any serpent, that it cannot possibly liue. In time of those solemne Feastes which the *Athenians* dedicated to the Goddess *Ceres*, their women did vse to lay and strew their beddes, with the leaues of the Plant called *Agnos*, because serpents could not endure it, and because they imagined it kept them chaste. Where-vpon they thought the name was given it. The herbe called *Rosemarie*, is terrible to serpents.

The *Egyptians* doe giue it out, that *Polydamna*, the wife of *Thorris* their King, taking pittie vpon *Helen*, caused her to be let on shore in the Iland of *Pharus*, and bestowed vpon her an herbe (whereof there was plenty) that was a great enemy to serpents: whereof the serpents hauing a feeling sence (as they say) and so readily knowne of them, they straightwaies got them to their lurking holes in the earth: and *Helen* planted this herbe, who coming to the knowledge thereof, he perceived that in his due time it bore a seede that was a great enemy to serpents, and there-vpon was called *Helenium*, as they that are skilfull in Plants affirme; and it groweth plentifully in *Pharus*, which is a little Ile against the mouth of *Nylus*, ioyned to *Alexandria* with a bridge. Rue, (called of some Herbe of grace) especially that which groweth in *Lybia*, is but a backe friend to serpents, for it is most dry, and therefore causing serpent soone to faint and loose their courage, because (as *Simocatus* affirmeth) it induceth a kind of heauines or drunkenesse in their head, with a vertiginie or giddines through the excesse of his drinesse, or immoderate siccitie. Serpents cannot endure the sauour of Rue, and therefore a Vnill, when she is to fight with any serpent, catcheth Rue, as a defensatiue against her enemy, as *Aristotle*, & *Pliny* his Interpreter, are of opinion.

The Country people leauing their vessels of milke abroad in the open fieldes, doe besmeare the round about with garlick, for feare lest some venomous serpents should creepe into them, but the smell of garlick, as *Erasmus* saith, driueth them away. No serpents were euer yet seene to touch the herbe *Trifolie*, or Three-leaved-grasse, as *Aedonius* would make vs believe. And *Cardan* the Phisician hath obserued as much, that serpents, not any thing that is venomous, will neither lodge, dwell, or lurk priuily neere vnto *Trifolie*, because that it is their bane, as they are to other liuing creatures: and therefore it is lowtie to very good purpose, & planted in very hot coities, where there is most store of such venomous creatures. *Arnoldus Villanovanus* saith, that the herb called *Dracontea* killeth serpents. And *Florentinus* affirmeth, that if you plant woorrtwood, Mugwort, or Sothernwood about your dwelling, that no venomous serpents will euer come neer, or dare enterprise to invade the same. No serpent is found in Vines when they flourish, bearing flowers or blossoms, for they abhor the smell, as *Aristotle* saith. *Anicen* an *Arabian* Phisician, saith, that Capers doe kill wormes in the guts, & likewise serpents. If you make a round circle with herbe *Betonie*, & therein include any serpents, they will kill themselves in the place rather then strue to get away. *Galbanum* killeth serpents only by touching, if oyle & the herbe called *Fennel* giant be mixt withall. There is a shrubbe called *Therianarcea*, hauing a flower like a Rose, which maketh serpents heauy, dull and drouise, and so killeth them, as *Pliny* affirmeth.

Albertus

Albanus,
Constantinus

Albanus

Eler empane
in English.

Albertus and *Kyranides* affirme, that there is a certaine Tree in *Asia* called *Hyperdiokh*, which foundeth as much as, Against the right hand, with whose sweet fruitie Doutes are delighted; but there are serpents which are fore enemies to the Doutes: so lying in waite for them, and not being able to abide the smell and shadow of the Tree, the Doutes notwithstanding very safely doe there in the Tree seek their refuge, and finde foode where-with to sustaine themselves. *Rafis* (who practised phisick one hundredth yerres) affirmeth, that if any man doe melt *Sal Almoniack* in his mouth, and then spit it into a serpents mouth, that he will die of it.

Of the Medicines made and taken out of SERPENTS.



It is manifest, that if any man be wounded of a Serpent, though the wound seeme incurable, that the bowels or inward parts of the same serpent, being applied to the wound, will cure the same; and those that haue eaten the liuer of a boyled Viper at any time, shall neuer after be wounded of any serpent. Neither is a snake venomous, vnlesse at some times of the Moone, when shee is thoroughly moued or angered. And a liue snake or serpent being caught, if the bitten place be bathed, foked or washed with the sicke fountaine against many infirmities, and therefore (as *Pliny* saith) they are dedicated to *Aesculapius*.

Anicen saith, that if any be troubled with the Leprosie, he is to be cured by taking a black serpent, and beeing excoriated, he must be buried so long till there breede wormes of him, and then he is to be taken forth of the earth and dried, and so to be giuen to the leprous person for three dayes together, the quantitie of one dramme at cury time, with syrrupe of honie. *Pliny*, and with him agreeeth *Cornelius Celsus*, affirmeth, that if any one do cate the middle part of snakes or serpents, casting away the heads & tayles, they cure *Strumes*, which we in English call the Kings-Euill. There is a discale called *Elephantia*, or *Elephantistis*, which is a kind of Leptry proceeding of Melancholie, choler and flegme, exceedingly aduult, and maketh the skinne rough, of colour like an Elephant, with black wannish spots, and dry parched scales and scurfie: This discale (I say) so greuous, and *Strumes*, are exceedingly holpen by eating often of Vipers and serpents, as *Iohn Taganet*, in his first Booke Institur. Chirurg. hath assured vs.

Pliny saith, that if you take out the right eye of a serpent, and so bind it about any part of you, that it is of great force against the watering or dropping of the eyes, by means of a rhume issued out thereat, if the serpent be againe let goe aliue. And so hee saith, that a serpents or snakes hart, if either it be bitten or tyed to any part of you, that it is a present remedie for the tooth-ach: and hee addeth further, that if any man doe tast of the snakes hart, that he shall neuer after be hurt of any serpent.

Paulus Venetus, in his second booke, chap. 40, writeth, howe that in the Prouince of *Caraiam*; there be serpents of exceeding greatnes, which being killed, the inhabitants of the Country doe pull out their gall, which they vse to prize at a verie high rate when they sell any of it, for it is very medicinal: so that they which are byt of a madd dogge, if they take inwardlie in any drinke but the quantitie of a penny weight of this gall, they are presently cured. And if a woman be in her traiale of child-birth, if shee tast neuer so little of this gall, the birth will be the more speedie. So, if any be troubled either with the Pyles or Hemorrhoides in the fundament, if that the place be annoynted with this gall, after a few dayes, he is set free from his discale. *Hippocrates* giueth the seede of serpents as a remedie against the suffocation of the belly.

Nicholai Myrpesus prescribeth this medicine against straines & hardneses. Take a dead serpent, & put him into a new pot, luting it very well with *Gypsium*, then fet it in a furnace that it may be burnt, after that, commix the ashes of a serpent with an equall portion of the

Remedies to
be had and taken
from serpents.

the feedes of Fennegreke, so being wrought vp with Attick-hony, & thoroughly digested, annoynt the place affected. And with him agreeth *Pliny*, who expressely affirmeth, that the ashes of snakes and serpents; being annoynted vpon *Strumes*, eyther with oyle or waxe, is a singular medicine. And likewise to drinke the ashes of a serpent, that is burnt to powder in new earthen pottle, is very good: but it will be the more effectuall, if the serpents be killed betweene two tracks or forrowes that are made with Cart-wheeles. The ashes of a serpent burnt with salt in a pot, being put with oyle of Roses into the contrary care, helpeth the tooth-ach.

An vnguent against the Morpue, prescribed by *Olaus Magnus*. Take of the ashes of a serpent burnt in a newe pot and well couered, two ounces, *Lytarge*, *Galbanum*, *Ammoni- acum*, and *Opponax* dissolued in Vineger, three ounces, boyle them vntill the Vineger be consumed, then straine them, putting to them of Turpentine three ounces, Frankincense, Masticke and Sarcocolla three ounces, Saffron two ounces, working them with a Spatthulor till they be cold. The powder of a burnt serpent, is likewise good against Fistuloses. The fat of a snake or serpent mixt with oyle, is good against *Strumes*, as *Pliny* saith. The fat of snakes mixt with Verdegrease, healeth the parts about the eyes that haue any rupture. To which agreeth the Poet, when he saith:

*Anguibus creptis adipis argentine misce,
Hi poterant ruptos oculorum iungere partes.*

Which may be thus englished;

*The fat of snakes mingled with yron-rust,
The parts of eyes doth mend, which erst were burst.*

It is certaine that barrennesse commeth by meanes of that grievous torment and paine in child-birth; and yet *Olympius* of *Thebes* is of opinion, that this is remedied with a Bulls gall, the fat of serpents, and Verdegrease, with some hony added to them, the place being therewith annoynted before the comming together of both parts. When a Woman is not able to conceiue by meanes of weakenesse in the retentiuo yettue, therein is no doubt, but there must needs growe some membrane in the bellies entrance, for which it is not amisse to make a Pessarie of the fat of a serpent, verdegrease, & the fat of a Bull mixt together, &c. and to be applied. *Hippocrates* in lib. de *Steriliabus*.

Gesner had a friend who signified to him by his Letters, that the fat of a Serpent was sent to him from those sulphureous Batches which were neere vnto *Cameriacum*, and was sold at a very deere rate, namely, twelue poundes for euery ounce, and sometimes deerer. They vse to mixe it with the emplaster of *Iohn de Vigo*, that famous Chirurgeon for all hardneses, nodes, and other priuie & vnlseene (though not vnsele) torments proceeding of the Spanish-poxe. They vse it yett further, against leproous swellings, and pimples, and to smooth and thinne the skinn. *Mathiolus* saith, that the fat of a blacke Serpent, is mixt to good purpose with those oymments that are prepared against the French or Spanish-pox. And *Pliny* mixeth their fat with other conuenient medicines, to cause haire to grow againe. The suffumigation of an old serpent, helpeth the monthlie course. *Michaell Aleius* saith, that oyle of Serpents decocted with the flowers of Cowslips, (euer remembering to gather and take that which swimmeth at the toppe) is singular to annoynt podagricall peffons therewith.

Now followeth the preparing of Serpents. Take a Mountaine-Serpent, that hath a blacke backe, and a vvhite bellie, & cut off his taile, euen hard to the place where he sendeth forth his excrements, and take away his head with the breadth of foure fingers, then take the residue & squise out the blood into some vessell, keeping it in a glasse carefully, then flay him as you doe an Ele, beginning from the vpper & grosser part, and hang the skinn vpon a stick and dry it, then deuide it in the middle, and referre all diligently. You must wash the flesh and put it in a pot, boyling it in two parts of Wine, and being well and thoroughly boyled, you must season the broth with good spices, and Aromaticall or cordiall powders, and so eat it. But if you haue a mind to roast it, it must be so

roasted,

roasted, as it may not be burnt, and yet that it may be brought into powder, and the powder thereof must be eaten together with other meat, because of the loathing, and dreadfull name; and conceit of a serpent: for being thus burned, it preferueth a man from all feare of any future Leprey, and expelleth that which is present. It keepeth youth, causing a good colour about all other Medicines in the world; it cleareth the eye-sight, gardeth litle from gray haire, and keepeth from the Falling-sickness. It purgeth the head from all infirmities, and being eaten (as before is said) it expelleth scabbies, & the like infirmities, with a great number of other diseases. But yet such a kind of Serpent as before we haue described, and not any other, being also eaten, freeeth one from deafenes.

You may also finde mince the heads and tayles of Serpents, & feede therewith chickens or geese, being mingled with crummes of bread or Oates, and these Geese or Chickens being eaten, they helpe to take away the Leprosie, and all other foulness in mans bodie. If you take the dryed skinn, and lay it vpon the tooth on the inner side, it will mitigate the paine thereof, specially if it proceede from any hore cause. In like sort, the same skinn washed with spittle, and with a little peece of the taile laid vpon any Impostume, or *Noli me tangere*, it will tame and master the paine, causing it to putrefie more easily and gently, and scarcely leauing behind any cicatrice or skarre. And if a woman being in excrement of paine in child-birth, do but tye or bind a peece of it on her belly, it will cause the birth immediately to come away. So the skinn being boyled and eaten, performeth the same effects that the Serpent doth.

The blood of a Serpent is more precious then *Balsamum*, and if you annoynt your lips with a little of it, they will looke paining redde: and if the face be annoynted therewith, it will receiue no spot or fleck, but causeth it to haue an orient and beautifull hue. It representeth all scabbiness of the body, stinking in the teeth and gummies if they be therewith annoynted. The fat of a serpent, speedily helpeth all rednes, spots, & other infirmities of the eyes, and being annoynted vpon the eye-liddes, it cleareth the eyes exceedingly. Item, put them into a glassed spot, and fill the same with Butter in the Month of May, then lute it well with paste (that is, Meale well kneaded) so that nothing may euaporate, then sette the pot on the fire, and let it boyle wel-nigh halfe a day; after this is done, straine the Butter through a cloth, and the remainder beate in a mortar, and straine it againe, and mixe them together, then put them into water to coole, & so reserve it in siluer or golden boxes, that which is not euaporated, for the older, the better it is, and so much the better it will be, if you can keepe it fortie yeeres. Let the sicke patient, who is troubled eyther with the Goute, or the Pallic, but annoynt himselfe often against the fire with this vnguent, and without doubt he shall be freed, especially if it be the Goute. All these prescriptions and directions, were taken from the writings of a certaine namelesse Author.

Hippocrates saith, that a Hart or Stagge hauing eaten any Serpents, the wormes in their guttes are thereby expelled. And *Abstrusus* hath the same words, that Harts by eating of a Serpent, doe kill and expell wormes from their guttes. *Hieracles*, to a certaine medicine which he prepared for the Strangulation in a horse, mingled the dung of a Lizard, & *Sisyr herpeton*, (that is, as I interpret it) the fat of a serpent, the blood of a Douc, & *Sisyr Ruffus* saith, that it is good to giue the flesh and decoction of Serpents, to madden, beating and striking horses. And that the fatte of a Serpent, &c. doth cure the puffing or swellings that arise in horses backs, which come by meanes of any compression, or close sitting and thrusting downe.

Item, the vnguent that droppeth from a Serpent, whilst he is roasted on a spit, is highly commended for Fistuloses that are in horses hooves. *Galen* and *Rafius*, doe counsell vs to cut in peeces a snake or serpent, and to lay the fat thereof vpon a stick, and to annoynt the outward parts of the hoofs of any horse. Horseleaches, lue Mice, the greene Lizard being burned, if they be giuen to a Hawke in her meate, they do cause a speedie mutation of her feathers or wings; and the same effect haue little Riuer-fishes, finely beaten or stamped, if they be cast vpon any meate.

Item, the Serpent that is speckled, and of diuers and sundry colours, of all others hath the least poyson, and in the German tongue it is called *Huff*, (peraduenture it is that which we call a snake) if, (I say) you take this serpent, and boyle it with W heate; and giue the same

fame Wheate to a Henne to feede vpon, beeing mingled amongst her meate and drinke with the venom of a Serpent, a Hawke being fedde with the flesh of such a Henne, forthwith casteth her sickle feathers, and is freed from any other disease, if she haue any at all, as *Albertus* saith.

The old skinn of an Adder or Snake, that he casts off in the Spring-time, if it be rubbed vpon the eyes, cleareth the sight, as *Pliny* saith. And *Galen* biddeth vs, if any be troubled with blood-throten eyes, to take the old cast-skinne of serpents, & being beaten with Sea-water, to annoynt them there-withall. And *Cardan* saith, that the cast-skin of a snake, if the eyes be rubbed there-with euery morning, that they will neuer be very dim of sight, nor yet cure haue any pinne or webbe in them. Amongst compositions that are made for the eyes, they vse to mixe the cast-skinne of snakes, as *Dioscorides* affirmeth; adding further, that the old age, or cast-skinne of a snake beeing boyled in vvine, is an excellent helpe for paine in the eares, if a litle thereof be dropped into them. Boyle the cast skinn of a snake with toppes of Poppy, and droppe a litle thereof into the eares, if any be troubled with paine thereof, and this is an excellent remedy, as *Galen* in his third Booke, *De Composit. medicam. sec. loca*, hath taught vs, hauing himselfe learned the same from *Archigenes*. The cast-skinne of serpents being burned in a pot, or on a hot burning tyle-shard, if it be mingled with oyle of Roses, and so dropt into the eares, is prouoed to be very effectfull against all sores, and sicknesses of the eares; but especially against the stinking fauour of them: or if they be purulent or full of matter, then to be mixt with vineger. Some vse to mingle Bulls gall there-with, and the iuyce of the flesh of Torreisels beeing boyled.

Marcellus saith, that if you take the gall of a Calfe, with a like quantitie of Vineger, and mixe them with the cast-skinne of a serpent, if then you dippe a litle vwooll into this medicine, and put it into the eare, that it helpeth very much, especially if with a sponge being soaked in warme-water, you first foment the eare. *Dioscorides* and *Galen* doe affirme, that the cast-skinne of a serpent, if it be boyled in Vvine, doth cure the tooth-ach, if the pained place be washed there-with. But yet, in intollerable paines of the teeth, this is prouoed more singular. Take the cast-skinne of a Serpent and burne it, then temper it with oyle, till it come to the thicknes or consistence of hard Hony, and couer the tooth (being first scoured and clenfed there-with, annoynting all the neere places to the same, and put some of it into the hollownes of the tooth. And as *Archigenes* saith, if you lay the cast-skinne of a snake vnto the teeth, not beeing burnt, they will all fall out. It cureth likewise the lowlie euill, called *Phthiriasis*. And *Galen* prescribeth this cast-skin of snakes or serpents, for a remedie against the Cholick, if it be put into a brasse pot with some oyle, and so burnt to powder, if then it be dissolved in oyle, and the place there-with annoynted, it is of great vertue. And if it be boyled in a Tinnie vessell with some oyle of Roses, it remedie the the Bloody-fluxe, and such as be troubled with *Tenesmus*, which is, a great desire in going to stoole, and yet can doe nothing.

Arnoldus de villa noua, in his Breuiarie saith, that if you take the cast-skin of a serpent, *Opopanax*, *Myrrhe*, *Galbanum*, *Castoreum*, yellow Sulphur, Madder, Pidgeons or Hawkes dung, and incorporate them with the gall of a Cow, they being first pulverised, and the fume thereof receiued through a tunnell at the lower parts, it bringeth forth either the dead or liuing birth. *Cardan lib. de Subtil.* saith, that the cast-skin of a serpent burned in the full of the Moone, & entering into the first degree of *Aries*, if the ashes thereof be sprinkled on the head, that thereby terrible and fearefull dreames will follow. And if the face be annoynted or washed there-with being first layd in water, that it will cause one to looke very fearefully and horribly: and if it be held vnder the tongue, it will make one very wise and eloquent: and if it be kept vnder the soles of the feete, it maketh one very gracious among Princes, Magistrates and great men. And another saith, that this cast-off skin beeing pulverised when the Moone is in her increase, and in the first degree of *Aries*, if the powder thereof be set on the Table, in a wooden or metalline dish, if any poyson be therein, it will be dispersed and doe no hurt, and yet the powder will remaine safe and whole: and if giuen to a Leaprous-person, his disease will spreade no further. And if you put a litle of this powder into any wound, it will cure it within three dayes. I haue seene, (sayth *Galen*) Goates that haue eaten of the boughes and leaues of Tamariske, and I haue found them

thin without a spleene: also I haue seene other Goates that haue lickt vpe serpents after they had cast their skinn, and I haue prouoed, that after that, they haue growne verie white, and to haue kept their young yeeres a great while; so that it was long before they waxed old.

Of the way to driue away Serpents. Of their poison and bytings.

A certaine and sure way to cure those, who either haue beene poysoned, envenomed, or bitten by them.



Expell and driue farre away any venomous Creatures, wee vse to make fumigations of the roote of Lylies, Harts-horne, and the hornes and hooves of such beasts as be clouen-footed: likewise of Bay-leaues and berries, Calamint, Water-creffes, and the ashes of the Pine-tree. The leaues of *Pitex*, *Bitumen*, *Castorium*, *Melanthium*, Goates-hornes, *Cardamom*, *Galbanum*, *Propolis*, which may be called Bee-glew, the herbe called Horstrange, *Panax*, *Opopanax*, *Fleabane*, the Hauings or scrapings of the Cipres or Cedar tree beeing steeped in oyle, the Iet-stone, *Sagapinum*, the herbe called *Poley*, Ferne, and all other things that haue a strong or vehement ill fauour, beeing cast on the coales for a fumigation, doe with their vapour chase away venomous beastes. For whereas all venomous creatures haue the passages or pores of their bodies very straight and narrow, they are very easily filled and stuffed, and are quickly stopped and suffocated by such like fumes and smells.

Aetius in his 13. Booke, setteth downe an excellent fume after this manner. Take of *Galbanum*, of *Sandaracha*, Butter, and of Goates-fat, of euery one a like much, make them into Pills, and vse them for a Fumigation. *Alexander in Theriacis* setteth downe some for the same intentions, in these verses.

Ceruinique graui cornu nidore fugabit:
Et sic cum accendens Gagas a quandoque lapillum,
Quem consumentis non excedit impetus ignis:
Multifidam silecem crepitantibus in vice flammis,
Aut imas viridis libanotidos accipe fibras,
Tantundemque aeris nassurus: his iunge duobus
Aequali caprea iam iactum pondere cornu,
Aur excisam emetis creberrimamque nigellam,
Interdum Sulphur, sedum quandoque Bitumen,
Præsumpta aequali pendantur singula parte.
Præterea graveolens candentibus indita prauis
Galbana, ex ignis fumis vicia dolorem,
Dentatisque cedrum maxillis scissile lignum,
Omnibus inuisum serpentibus effusa venem.

In English thus:

By Hart-horne burnt doe serpents slide away
When stone Gagas burning's put thereto:

Which heate of fire doth doe cleane destroy

Them in aboue flames cast many leued Ferne also

Of the same hogs-sweeds take the inner branches,

Of the same sharpes so much when to them ioyne

A like proportion of Roest-hornes maye & kantsches,

Ors & Nigella, dryinge wofe and doreme

Or Brimstone, called fleshy Sulphure,

Suffragigati-
ons to expell
Serpents.

So all be equall in waight and parts to cure.
Besides, Galbanum vntick, layde on burning coales.
Or Nettles, which doe cause a fierie paine,
And Cedar cut, all burn'd 'bout Serpents holes,
Them ouer-come, and make them sue amaine.

The breath or vapour that issueth from Serpents, is so pestilent, that it killeth all young chickens, as Columella saith; & for preuenting of this mischiefe, it is good to burne Harts-horne, W omens haire, or Galbanum.

*Vix es mirificos caustus perdiscere odores,
Accensis quibus arcetur saterrima serpens,
Aut Styracem uras, aut atri vulneris alam,
Vel nepesam aut frondem rigida stirpemque myrica.*

In English thus;

If thou wouldst learne what odours for thy skill
Were best to scarre the serpent fierce away,
Burne Styrax, or blacke Vultures winged quill,
Or Nepe, greene leaues, or stock of Tamariske assay.

And Pliny and Sextus agreeing with him, doe say; that if you burne the feathers of a Vultur, all Serpents will quickly aveyde the strong sent thereof. There is a certaine Riuer in the countries of Media & Paonia, (as Aristotle testified) wherein there is a stone found, with whose fume serpents are chased away: whose propertie is such, that if any man cast water on it, it will burne, and burning, if with any Fan you goe about to make it to flame, it is straight-way quenched; and thus beeing extinguished, it killeth forth a fauour stronger then any Brimstone. And to this subscribeth Nicander in these words.

*Vel tu Threicium flamma succende lapillum,
Qui licet irrequis mersus sament ardes in undis,
Expre'ssaeque statim restinguuntur vinctus olus,
Hanc quem fluctus omni mittant de litore Ponti,
Qui, rude vulgus ibi vescentes carne magistri
Pascendi pecoris sua post armenta sequuntur.*

In English thus;

Or take the Thracian stone, which set on fire
Will burne in water, yet quenched is with oyle.
This cast from Pontus shore, Heard-men desire,
The better to feede their flocks, & serpents foyle.

The povvder of a Cedar tree, putteth to flight venomous Serpents, as Virgil in the third of his Georgicks witnesseth.

*Disce et odoratum stabulis accendere Cedrum,
Galbanoque agitare graues nidare abelydros.*

Which may be englished thus;

Learn how of Cedar, fire in thy foldes to make,
And with Galbanums fauour, put to flight the snake.

Of such things
as are layd vn-
der vs, that will
expell serpents.

Things that are strowed or layd vnder vs, both in our houses and in high-waies or beds, will likewise defend & keepe vs fro venomous creatures, as for example; Sotherwood, Dittander; Fleabane; Calamint; Gentian; *Hastula regia*; Sage; Nightshade; S. Iohns-wort, called of some *Fuga demonum*; Marjoram; Onigan; Wilde Rue; Wilde Time; Bay-leaues; the shawings or toppes of the Cypres or Cedar-tree; *Cardamomum*; Pennyroyall; Wormewood; Mugwoort; *Thymachia*, called in English Loose-strife; & Rose-marie. And if we cannot lye vpon such a bedde;

*Tunc mixta virides sinuosae vorticis almeos,
Amnicolam nepesam per obesa collige ripas.
Aut tibi casta salix, pulchro qua flore renidet,
Praebat, intrata securum fronde grabatum.
Sic quoque montanum polium, cuius graue spirans
Horret odor, nomenque suum qua debet echidna
Herba, et ab Euxina qua fertur origanus urbe,
Quacunque illarum decipitur obuia, prodest.
Quin etiam multo per aprica cacumina flore
Ridens abrotanus, pecorique ingrata petisum
Pabula serpillum, molli quod pascitur horto.
Praestat item exiguum circumlustrare conyzam,
Priticeasque comas, et spinosas anagyros:
Sic et pumicea scilicet ex arbore vamis.
Regalis quoque amplius licet hauri a frondibus viti.
Accipe item innocuo medicantem frigore strumum,
Atque inuisa pigris Scyra prima astate bubulcis.*

In English thus;

Then by the winding banks of crooked streames
The Water-neppe take up, which vnder-foote is tread,
Or the chaste Oser, whose sayre flower hath beames
And leaues, secure from serpents: make thy bedde.
The Mountaine Poley, whose strong-smelling breath
The snakes abhorre, and that which doth the Hydra name,
The Origan which cometh from Euxinus earth,
Doe profit all gainst serpents, if you beare the same.
The smiling Sotherwood, which groweth on tops of hills;
Wild-Marjoram, to beasts abhorred foode,
Conyza strowed, the haunt of serpents spits;
The Nettle-cropper, thorny Anagris stay thy moode,
So doe Pomegranate branches cut from tree:
And the broad leaues of Kingly Hastywisse,
Strume, healing strumes in harmelese cold I see,
And Scyra, which in Summer Neat heardes doe refuse.

Nicander.

In like sort, to sprinkle the place with water, wherein *Sal Ammoniacum* is dissolved, drieth away Serpents, as Auicenna affirmeth.

If any one annoynt himselfe, either with Deares-sewit, the fat of Elephants or Lyons, Serpents will shunne that person: and there be some, (as Pliny saith) that for sake of Serpents, doe annoynt their bodies with the feedes of Iuniper. The myce of the blacke Vine extracted from the roote, and annoynted on the bodie, performeth the like: For pre-
40 uation from Serpents, Nicander compoundeth this oymntment. Take two Vipers about the end of Spring-time, Deare-sewit thirte drammes, *Vnguenti rosati* thirte fixe drams; crude oyle of Oliues as much, commix them with nine ounces of Waxe, boyle the Serpents till the flesh fall from the bones; which you must cast away becaufe they are venomous.

Of vnguent
and thinges
borne about
vs, to which
serpents will
runne away.

They that will yet be more assured, let them annoynt their bodies with a thinne cerate, made of Wax, oyle of Roses, a little Galban, some powder of Harts-horne, or els Cummin-seede of *Ethiopia*. &c. *Actius*. If a man carry about him the tooth of a Stag, or those
50 small bones which are found in his hart, he shall be secured from serpents. If any one doe beare about him Wilde-Buglosse, or the roote of the wild-carot, hee cannot be wounded of any Serpents. *Greninus* is of the minde, that the Ier-stone, beside other manifest qualities, hath yet this as peculiar to it selfe, that he which carrieth it about with him, need neither to feare serpents, nor any other poysons.

Now for venomous beastes, which are found in any houses, the best way is to powre
E 2. scalding

falding water into their dennes & lurking-holes. And if any man (constrained by necessity) can find no other place to sleepe, but such a one as where Salamanders, the Spydres called *Phalangia*, or the like serpents doe abound, it is good to stop the holes and corners with Garlick beaten with water, or some of those herbes which before we haue spoken of. But yet men now adayes hold it the safest course, to powre vnquenched Lime sprinkled with water, into their dennes and secret corners.

As they that are bitten by a madde dogge, so all such persons as be wounded by venomous creatures, are in exceeding great danger, vnlesse at the first they receiue speedily help and succour: The safest way therefore to cure the poyson, is by attractiues, which drawe from the more inward parts to the surface, and not to make too much post-hast in closing vp the wound. But if any one hath swallowed downe, and taken inwardly any poyson, the best way is (as *Dioscorides* writeth) to vomit often: but if any be wounded by biting, then it is best to vse scarification, and to fasten Cupping-glasses vpon the place affected, to draw out the poyson. Some vse to suck the venom out, and others to cut off and dismember the part. And this is to be obserued, that if any one will vndertrake to suck out the venom, the partie that attempteth it must not be fasting: & besides, he must wash his mouth with some Wine, and after that, holding a little oyle in his mouth, to suck the part, and to spit it presently forth. And before Cupping-glasses be applyed, the part must first be fomented with a Spung, then scarified deeply, that the venomous matter may the more speedily be drawne out from the more inward parts; and yet cutting of the flesh round in a compasse, doth more good then any scarification.

But if the place will admit no section or incision, then cupping-glasses, with deepe scarification, with much flame, must needs be vsed: for by attraction of the blood, and other humors with windies, the poyson it selfe must of necessity follow. And *Aetius* in his 13 Booke and tenth chapter, counseleth that the sicke person be kept from sleepe, and so sitte still, vntill he find some ceasing or releafe from his paine. Besides, the member which is envenomed, ought to be bound round about, that the poyson may not too easily conuey it selfe, and penetrate into the more noble and principall parts, as the hart, liuer or braine. And in this manner hauing applyed your Ligature, you must by the aduise of *Fumellus*, set on your Cupping-glasses, and they being removed, apply the herbe *Calamint* vpon the place, and to giue the patient, some of the roote of Mugwort in powder, or the best Treacle, and such cordials as doe corroborate the hart: and for this intent, Buglosse, Borage, Balmie, and any of their flowers are much commended.

A Doue or Pidgion being deuided in the midst, & applyed hore to the place affected, attracteth poyson to it selfe, and healeth. And the same effect and vertue haue other liuing creatures, as namely, hennes and chickens, young Kiddees, Lambes and pigges, if they be set to in the beginning, immediately after the cupping-glasses be removed, for being as yet hot and warme, they draw out the poyson and mitigate paine. But if neither any one for loue or money can be found, that will or dare suck out the venom, & that no cupping-glasse can be procured, then it is best that the patient doe suppe of mutton, veale, or goole broth, and to prouoke vomiting. Yet they that will more effectually and speedily giue help, vse to kill a Goate, and taking out the entralls, with the warme dung therein found, forth-with bind it vnto the place.

The learned Philisition *Matthiolus*, in his comment vpon *Dioscorides*, saith; that to auoyd the danger that cometh by sucking out the venom, men now a-dayes vse to apply the fundament of some Cocke or Henne, or other Birds after the feathers are pulled off, to the wounded place, and the first dying, to apply another in the same order, and so another and another, vntill the whole venomous matter be cleane driuen away, whereof one may be certainly assured, if the last henne or byrd so applyed, doe not die. *Auicenn* the Arabian saith, that the Philisitions of *Egypte*, (in which Country there bee infinite store of venomous beasts) doe hasten to burne the part with fire, as the safest and surest remedy, when any one is thus way endangered: For fire not only expelleth poysons, but many other grieuances. But the way how they vse to burne with fire, was diuers in these cases: For some-times they vse to seare the place with a hot yron, and other-whiles with a corde or match being fired, and sometimes scalding oyle; and many other deuises they had with burnnig

burning medicaments, to finish this cure, as saith *Hieron. Mercurialis* in his first Booke *De Morb. Venenatis* writeth, and *Iohn Tagalus*, *Institut. Chirurg. lib. 2.* saith, that the wound must first be seared with a hot yron (if the place can endure it) or els some caustick and vehement corroding medicine must be vsed: for all such wounds are for the most part deadly, and doe bring present death; if speedy remedie be not giuen; and therefore, according to *Hippocrates* counsell, to extreame griefes, extreame remedies must be applyed; so that sometimes the safest way, is to take off cut off that member, which hath either been bitten or wounded.

Neither am I ignorant (saith *Dioscorides*) what the *Egyptians* doe in these cases: For whē they relap their Come in Haruest, they haue ready at hand prepared, a pot with pitch in it, and a string or band hanging at it; for at that time of the yeere they are most afraid of Serpents, which then chiefly doe hide themselves in darke holes, and caues of the earth; and vnder thick clothes & tuffes; for *Egypt* aboundeth with such venomous & poysonfull creatures. Whē then therefore they haue wounded either the foote or any other part, they that are present, doe put the string into the pot of pitch; and binding the place, they fall to cutting it with some instrument rounde in: compasse as the string is tyed, after this is done, they powre in of the pitch a sufficient quantitie, then vniuing and loosing the band, they lastly anne it with Garlick and Onions.

A certaine Countreyman being bitten of a Serpent, persecuted by and by his foote to swell, and by little & little the foote of the poyson to swell vp higher, & neerer to the hart, the Cattle of the lise: who being taught & instructed of an old woman, to burie his foote vnder the earth, and to cut the henne into two parts to apply to the wound, and to the hen she wished him to lay a little frogge, who continually sucking the blood from the hennes flesh, might by this means at length, attract and draw all the poyson into it selfe. So when hee had hold his foote a whole night coated and buried vnder the earth, & finding no abatement, but rather an increase of his tormenting paine, at length, by the aduise and direction of a certaine Noble Matron, he dranke a good draught of *Theriac* & Hony tempered in Ale, and so after a few houres, fell on a great & continual vomiting, by which meanes he was perfectly freed from the paines of the vpper parts of his body, his feete notwithstanding continuing in their former swelling: which was also taken cleane away, onely by drinking the milke of a black Goate, so much in quantity at a time as one egge-shell would containe, his foote in the meane space being held or plunged in a sufficient quantitie of the same milke. From which there issued and ranne, a foule stinking, glutinous & snively matter, and this he was admonished to doe by a certaine Priest.

But yet afterwards by chance, washing himselfe in a hot sunnny day in a certaine River, and sitting vpon the banke, his feete hanging downe into the water, and hee falling fast a sleepe, (hee knew not well how long time hee so continued) at length awaking, hee plainly perceiued the matter that was neere, on all sides to bee filthy, stained and polluted with much stinking matter, and as it were, dreggie refuse and fuleuolence, and from that time forwards, he remained well and lustie, and as sound as a Bell.

Another time a Mayde being bitten of a Serpent, layd presently vpon the wound some Fresh-cheese, made of the milke of a white Goate; and powring or sprinkling her foote with the milke of the same Goate, as a defenatiue for that part, was by this meanes restored to her former health, as a certaine learned man testifieth in his Letters written to *Gesner*.

Vegetius affirmeth, that if any liuing creature be bytten and woutinded of venomous Beasts, the place which is hurt, must first of all be suffumigated with hens egge-shells burnt, which first ought to be infused in Vineger, with a little Hartshorne, or *Galbanum*. After fomentation, the place must be scarified, & the blood must be let out, or else the place must be seared with a hot yron, so farre as the venom strectheth. And this care must be had, that the Cauterize be neuer applyed and layde, either about the ioynts, or in sinewie parts at any time, for the sinewes or ioynts being seared and burnt, there must of necessity, a continuall weakenes and debilitie follow. Therefore great diligence must be vsed, that neither a little about, nor a little beneath the nerves & ioynts, we lay any Cauterizing medicine, yea, although necessity biddeth vs. But it is also requisite that euery one thus wounded,

doe gently and easly prouoke sweating with warme clothes cast vpon him, & afterwards to walke vp and downe, & to take Barley-meale in his meate, with some leaues of the Aftree, and the white Vine added to it. And to the wound is good to apply Attick Honie, or Comin heated and parched, and so mixed with olde Wine. Some vse to mixe newe Hogs-dung and Attick-hony tempered together with wine, and so being warmed, to apply it as a Cataplasme, adding to it some vrine of a man.

I haue said before, that young chickens, being dislected or cut in peeces when they are warme, ought to be layde to the linged part: and some there be that yeelde this reason why they should be good for this purpose, because they haue a naturall antipathy betwixt them, and venomous creatures. But this reason is reasonlesse, and I thinke rather, that hennes or young birds, beeing of a very hot nature and complexion, doe easilie concoct and digest notable poyson, and their stomacks doe consume most dry & hard feedes, which the strongest man liuing cannot doe; which may easilie also be prouoed by this argument, that many times by their rauening, they swallowe downe sand and little stones, which they doe easilie dissolue, and their croppes very soone discharge, without any offence to them at all. And therefore the spirits of an inuicomed person, beeing helped and refreshed, with the liuely and strong naturall heate of these fowles thus applied, and receiving and acquiring strength from the part wounded, and so hastily leaping out as it were, and quickly sparkling forth, they doe expell, shut and draw out the poyson.

Now, after we haue described the generall method of easing this mischievous euill, we will now defend to particular remedies, obseruing euer this rule & order, that first I will speake of such meanes as are topically, or such as are outwardly applied; and next, of such as be taken inwardly, and in both of them I will first describe compounding, before I speake of simple medicaments. This one lesse you must carry with you, that many remedies are preferred and set downe, which be not onely good for the bytings of serpents, but also for the bitings and stings of all other venomous creatures, as namely, of Scorpions; Tarentules, Spydres and the like. But yet, as this doeth properly to these Serpents, I will in this place first sette them downe, beginning first (according to my promise) with such compounded Medicines, as are applied outwardly for helpe against the stinging of Serpents.

Theriaca Andromachi applied plaister-wild, is notable for this purpose. So there bee other vehement strong plaisters, whose vertue is to attract, expell, and dissolue venime, of which are those which are made of Salt, Niter, Mustard-seede, and Rosemary-seedes, Ditranic, or Ditrander, and the roote of Chamæleon: and this that followeth is of singular vertue. Take of the scumme, froth or spume of siluer, one pound, Ceruse, of the best Turpentine, of either as much as of the former, old oyle three pounds, waxe fixe ounces, *Ammoniacum Thymiam*, four ounces, and of *Galbanum* as much: boyle the Ceruse, the scumme of siluer, and the oyle so long, that they will not cleaue vnto the hands, then melting the other ingredients, incorporate them all together, and vse them when neede is for any bytings, &c.

There is an Emplaister fathered vpon one *Epigonus*, & bearing his name: for this *Epigonus* beeing in close prison, and condemned to die, for recuailing this Medicine had his pardon granted him, and was freely discharged, because he there-with healed the daughter of the Emperour *Marcus*: for beeing sorely wounded by a Serpent in her breast, and all other Physicians dispayring of helpe, yet with this shee was recovered. It is also good for all new and old Vicers, and for such as are either bitten by men, or by any kinde of venomous creeping wormes and serpents. Take of *Squamma aris*, (which is the scales and off-fall of Brasse, blowne from it in melting) of *Ammoniacum*, *Aloes hepatica*, Verdegrease, of *Aes osium*, of Frankinsence, *Sal ammoniacum*, *Aristolochia rotunda*, of euery one halfe an ounce, Turnep-seede three scruples, of the roote of Dragonwort halfe an ounce, feedes of Mugwort nine scruples, pure waxe five pound, of *Calophonia* one pound, old oyle three ounces, sharp Vinegar halfe a spoonefull, Mustard-seede three scruples, *Spodium* nine scruples, Stone-Allom and *Opopanax*, of either halfe an ounce: Infuse the metalline ingredients for three dayes in Vinegar, and beate and powder them together, melting those that are to be melted, then sprinkle on those that are dry; and all of them being thoroughly wrought

wrought and made vp, according to the form of an Emplaister, vse them where necessarie requireth.

Antonius Fumanellus a late Phisitian, prescribeth an experimented, and (as hee calleth it) a diuine oyle against any poyson taken into the body, or the byting of any venomous beasts and serpents, whether it be receiued inwardly by drinking it downe, or annoynted outwardly vpon the body, & this is it that followeth. Take of oyle of Olives one pound, the flowers and the leaues of the herb called *S. Iohannis wort* bruised, boyle them for the space of three houres and straine them, then boyle againe other fresh flowers and leaues of the same herbe and straine them hard, and doe so againe the third time, then adde to them of the rootes of *Gentian* and *Tormentill*, of eyther one ounce, boyle and straine them as you did before, and reterue this oyle for your vse.

Andreas Matthiolus in his Commentaries vpon *Dioscorides*, doth exceedingly comend oyle of Scorpions, because beeing annoynted vpon the pull's outwardlie, it is (as hee affirmeth) a singular remèdie, not onely against any poyson taken inwardlie into the body by the mouth; but for the bytings and stings of any venomous creature whatsoever. The way to prepare and make it, he describeth at large; in his Preface vpon the sixth booke of *Dioscorides*, which I thinke needlesse heere to describe to auoyde tediousnes; therefore if any one be desirous to know the composition of it, let him read *Matthiolus* in the place before cyted. Vnquenched Lymè, mixt with Honie and oyle, and applied to the place the thicknes of a cerote; is good against the wounds that come by any venomous beasts byting.

Now I thinke it meete to set downe those simple medicaments which are outwardlie to be applied, eyther by laying on, or by annoynting, against the sting and venomous byting of Serpents. It is best first to foment the fore place with hote vinegar, wherein Cast-mint hath bene boyled, and in stead of Vineger, one may take Salt-water, or Sothern-wood, Maidenhaire, and Garlick; either in drinke, meate, or to be vsed as an oymnt. The roote of *Aram*, & of *Astrolage*, & the leaues of the true *Daffadill*, and oyle of Balme, is most effectfull: also Beellum, and the roote either of the white or black Beete, is good against the bytings of Serpents.

Beronie, Coleworts, especiallie the Wild-coleworts, Calamint, the leaues of the wild Figge-tree, Centorie, Onions, Germander, Chamæleon, the herbe called Fleabatie, wilde Cartets, Rocket, Heath, Fennell, Figges, V inter-cherries, *Enula Campana*, Barly-meale, the Day-lilly, Hifop, the Flower-deluce-roote, Horehound, Balme, W ater-cresses, Bassill, Origan, Plantaine, Leekes, Turneps, Madder, Rue, Verven, Mustard-seede, Scabiofe, and *S. Iohannis wort*, all these plants are greatlie praised amongst the Writers of Physick, for the mischiefs aboutsaid.

Pliny is of opinion, that the bowels or entralls of Serpents themselves, beeing applied, will sicke cure the wounds of all other Serpents, although they seeme incurable. A liue serpent beeing caught, if it be bruised, beaten and stamped in water, and the hurt place fomented there-with, will assuredlie helpe and doe much ease.

*Quæ nocuit serpens, fertur caput illius apud
Vulneribus iungi, sanat quæ sanctas ipsa,
Vt Lariffæa curauit Telephus hosta.*

Quæ Serpens.

Which may be thus englished:

*What Serpent hurteth, men say by long experience,
His head applied doth cure: for where the wound,
The helpe is also made, as in Telephus sence,
Harmd by Lariffus spear, by it was cured found.*

And *Guil. Parigiana* saith, deuide or cut a serpent, and lay it vpon the place, and it will mitigate the anguish and paine. The seede of *Thraspi* and of *Tithimal* (which is a kind of spurge) is greatlie vsed for this. *Aur. Tithimalus atrox, vulnus quæ tuta perungat.* Some besides thesè, doe put the roote of black Hellebor into the wound, because it draweth out the poyson, as I by mine owne experience can testifie, saith *Matthiolus*.

Serpens

There

There be also sundry Antidotes and preseruatiues which are taken inwardly, that are very effectuall against the bytings of serpents and venomous beasts, as namely that which is called *Theriaca Andromachi*, or *Mithridate*, & the like compositions. *Galen* in his booke *De Theriaca ad Pisonem*, preferreth *Theriaca Andromachi* before all other medicines either simple or compound, for virulent wounds; because it performeth that effect for which it is ministered. For it was neuer as yet heard, that euer any one perished of any venomous hurt or byting, who without any delay forthwith dranke this medicine: and if any man had taken it before he receiued any such dangerous hurt, if he were set vpon and assailed by any poysonous creature, it hath not lightlie been heard that hee hath dyed of the same. There be many Antidotes described by the Ancients, which they set downe to be admirable for these passions: As for example, that which *Auicenna* termeth *Theriaca mirabilis*, whose composition is as followeth. Take of *Opium* and of *Myrrhe*, of euey of them a dramme, *Pepper* one dramme and a halfe, the roote of *Aristolochia longa* and *serpentina*, of each of them three drammes, *Wine* two drammes; make them vp with *Hony* & *Rocke* water, so much as is sufficient for an Electuarie: the quantitie to giue, is foure scruples, taken in some fit and conuenient decoction.

King *Antiochus*, surnamed *Magnus*, had a kinde of *Theriaca* which hee used against all poysons, which is described by *Pliny* in his 20 booke and last chapter in this wise. Take of *Wild-time*, *Opopanax*, and the herbe called *Gromell*, of each a like much, two drammes, *Trifolie* one dramme, of the seedes of *Dill*, *Fennell*, *Smallage*, *Anise*, and *Ameas*, of euey one alike fixe drammes, of the meale of *Orebis* twelue drammes: all these beeing poynded and finely searfed, must with wine a sufficient quantitie, be made into a Trochiscus, whereof euey one must wigh one dramme, giue thereof one dram at a time in a draught of wine. There is another Antidote and preseruatiue against any poyson, described by *Paulus Aegineta*, much like vnto this, which is thus. Take of *Bryonie*, *Opopanax*, of the roote of *Iris Illirica*, and of the roote of *Rosemarie*; and of *Ginger*, of each of these three drammes, of *Aristolochia* siue drammes, of the best *Turpentine*, of wilde *Rue*, of each three drams, of the meale of *Orebis* two drammes; make them into Trochiscus with *Wine*, querie one weighing one scruple and a halfe, or two scruples to be giuen also in wine.

Galen in his second booke *De antidotis*, chapter 49. discourseth of a certaine *Theriacall* medicament, called *Zopyria antidotus*, (so taking the name of one *Zopyrus*) which was notable against all poysons, & bytings of venomous creeping creatures. This *Zopyrus* in his Letters written vnto *Mithridates*, solicited him very much, that he would make some experiment of his Antidote: which as he put him in mind he might easily doe, by causing any one that was already condemned to die, to drinke downe some poyson afore-hand, & then to take the Antidote: or els first to receiue the Antidote, & after that to drinke some poyson. And put him in remembrance, to try it also in those that were wounded any manner of way by Serpents, or those that were hurt by arrowes, or Darts, annoynted or poysoned by any destroying venime: So all things being dispatched according to his premonition, the man (notwithstanding the strength of the poyson) was persecuted safe & sound by this alexipharmaticall medicine of *Zopyrus*.

Matthiolus in his Preface vpon the sixth booke of *Dioscorides*, entreating of Antidotes and preseruatiues from poyson, saith; that at length, after long studie and trauaile, he had found out an Antidote, whose vertue was wonderfull and worthy admiration: and it is a certaine quintessence extracted from many simples, which hee setteth downe in the same place. He saith it is of such force and efficacy, that the quantitie of foure drammes being taken either by it selfe, or with the like quantitie of some sweet-scenting *Wine*, or els with some distilled water, which hath some naturall proprietie to strengthen the hart; if that any person hath either been wounded or strooken of any venomous liuing thing, & that the patients life be therewith in danger, so that he hath lost the vse of his tongue, seeing, & for the most part all his other senses, yet for all that, by taking this his Quintessence, it will recover and raise him, as it were out of a dead sleepe, from sickness to health, to the great astonishment and admiration of the standers by. They that desire to know the composition of this rare preseruatiue, let them read it in the Author himselfe, for it is too long and tedious to describe it at this time.

There

Of Serpents in Generall.

45

There be besides these compounds, many simple Medicines; which beeing taken inwardly, doe performe the same effect, as namelic the Thistle, where-vpon *Serenus* hath these verses following.

*Cardus et nondum doctis fallonibus aptus,
Ex illo radix tepido potatur in amni.*

That is to say;
The roote of Teasill young, for Fullers yet vnst,
Drunk in warme water, venome out doth spit.

That Thistle which *Qu. Serenus* heere vnderstandeth, is properly that plant which of the *Greekes* is called *Scolymos*. Yet it is taken sometimes for other prickly plants of the same kind, as for both the *Chameleons*, *Dipsaces*, or *Labrum veneris*, *Spina alba*, *Eryngium*, and some other. But *Dioscorides* attributeth the chiefeft vertue against poysons, to the Thistles called *Chameleon albus*, and to the Sea-thistle, called *Eryngium marinum*, which some call Sea-hull or Huluer: for in his third booke and ninth chapter, entreating of *Chameleon albus*, hee saith thus. The roote of it taken with *Wine* inwardly, is as good as Treacle against any venime: and in the 21 chapter of the same booke, *Eryngium*, is (saith he) taken to good purpose with some wine, against the byting of venomous creatures, or any poyson inwardly taken. And the same *Serenus*, ascribeth the same vertue to the Harts cud or rennet, as followeth.

*Cervino ex foetu commixta coagula vino
Sumantur, quae res membris agit atra venena.*

In English thus;
Wine mixt with rennet taken from a Hart,
So drunk, doth venom from the members part.

He meaneth a young Hart, beeing killed in the Dammes belly, as *Pliny* affirmeth also the same in his 8. booke and 30 chapter in these words; The chiefeft remedie against the byting of Serpents, is made of the coagulum of a Fawne, killed and cut out of the bellie of his damme. Coagulum, is nothing els but that part in the belly which is vsed to thicken the Milke.

Proderit et caulem cum vino haurire sambuci. Qu. Serenus.

Which may be englished thus;
In drinke, the powder of an Elder-stalke,
Gainst poyson profiteth, as some men talke.

That vertue which *Serenus* here giueth to the stalke of Dwarfie-Elder, (for that is meant in this place) the same effect *Dioscorides* attributeth to the roote, in his fourth booke, and *Pliny* to the leaues. The herbe called *Betony* is excellent against these fore-said affects, & by good reason, for the greatest part of poysons doe kill through their excesse of coldnes, and therefore to ouer-come and resist them, such meanes are necessarie, by which naturall and liuely heate is stirred vp and quickned, and to the poyson hindered from growing thick together, and from coagulation.

Again, all men doe agree, that those medicines are profitable which doe extenuate, as all those doe which haue a proprietie to prouoke vrine, and *Betonie* is of this qualitie, and therefore beeing taken with *Wine*, it must needs doe good in venomous bytings, and that not onely in the bytings of men and Apes, but in Serpents also. Radish also hath the same qualitie, beeing taken with vineger and water boyled together, or els outwardly applied, as *Serenus* affirmeth.

*Sive homo, seu similis turpissima bestia nobis
Vulnera dente dedit, virus simul intulit atrum,
Veticam ex duro prodest assumere Baccho.*

Rec

*Nec non et raphani cortex decocta medetur,
Si trita admorſu fuerit circumliſtor membri.*
In English thus;

*If man, or Ape (a fiſhy beaſt moſt like to vs)
By biting wound, and therein poiſon thruſt,
Then Betony in hard wine ſteeped long,
Or rinde of Radish ſed as ſoft as pappe,
Doe heale, applied to the member ſtrang.*

There be certaine herbes and ſimples, as Wild-Ietice, Veruen, the roote called Rhu-
barb, Agarick, oyle of Oleander, and the leaues of the ſame, the ſeedes of Peonie, with a
great number a little before deſcribed, that being taken either inwardly or outwardly in
iuyce or powder, doe cure poiſon, yea though it be receiued by hurt from enuicomed ar-
rowes, thais, or other war-like engines & weapons: for the Arabians, Indians, the Galles
(now termed French-men) and Scythians, were wont to poiſon theirowes, as Paulus
Oroſius in his third booke teſtifieth of the Indians, where hee writeth, howe Alexander the
Great, in his conquering and winning of a certaine Citie, vnder the gouernment of king
Ambira, loſt the greateſt part there of his whole Armie with enuicomed Darts and quar-
rells. And Celfus in his fiſth Booke ſaith, that the ancient Galles were wont to annoynt
their arrowes with the iuyce of white Hellebor, with which they did great miſchiefe. Pli-
ny affirmeth the ſame to be vſed of the Scythian Nation. The Scythians (ſaith hee) doe an-
noynt their arrow-heads with the corrupt, poiſonous, and filthy ſtained dreggie blood of
Vipers, and with mans blood mixed together: ſo that the wounde ſeemeth to be incur-
able. And to this alludeth Quintus Serenus.

*Cuſpide non quiſquam, longa neque cade ſariſſe,
Fulmine non gladij, voluerit nec felle ſagitta,
Quam cito Vipereo potis eſt affligier icu:
Quare aptam dicamus opem, ſuccoſque manentes.*

Which may be thus engliſhed;

*There is no man with ſpeare or launces poynt,
Sharpe edge of ſword, or ſwiſt arrowes might,
To kill ſo ſoone, as Vipers force doth dint:
Then ſit is the ayde and meanes that it acquite.*

There is a certaine kind of people to whom it is naturally giuen, either by touching or
ſucking, to cure the wounding of venomous Serpents, called Pſylli, (a people of Libia) &
Maſſi, people of Italie, bordering vpon the Samnites, and Aequiculania, and thoſe that
were called by the ancient Writers Ophingenes, which dwelt about Helleſpont, as both
Pliny, Elianus, and Aeneas Siluius doe witneſſe.

Celfus in the tenth Booke of the hiſtory which hee wrote of Agathocles the Syracuſan,
ſaith, that if any man were bitten of a Serpent, if eyther a Lybian by birth, or any Pſyllus,
whoſe body was accounted venom to ſerpents, was either purpoſely ſent for, or came that
way by chance, and ſaw the wound but indifferently and not very ſore tormenting the
patient, that if he did lay but a little of his ſperle vpon the biting or ſtroke, that preſently
the aking and paine would be mitigated. But if he found the ſick patient in great and in-
tolerable anguiſh and paine, he tooke this courſe in his curation, that firſt he would ſucke
and draw vp into his mouth a great deale of water, and firſt riſke & waſh his own mouth
there-with, and after this, pouring it all out of his owne mouth into a cup, he would giue
it to the poore wounded perſon to ſuppe of. Laſtly, if the malignity and ſtrength of the
venome had crept and ſpread it ſelfe very ſure and deepe into the body, ſo that there was
danger of death, then would he ſtrippe himſelfe ſtarke naked, and ſo lie and ſpread his bodie
vpon the naked body of the ſicke perſon, and ſo by this way of touching, breake the
malice and qualitie of the poiſon, and giue perfect cure to the man. For more confirmation
of heeroof, Nicander Colophonius is ſufficient authority, whoſe verſes I will here deſcribe.

Andini

*Andini Libycoſ Pſyllus, quos aſpera Syrtis
Serpentumque ſerax patria alit populos,
Non icu inſiſtium diro, morſune venenum
Ledere: quin laſis ferre et opem reliquit.
Non viradicum, proprio ſed corpore juncto.*

Which is in English thus;

*The people Pſylli bred in Lybia Land
Nere Syrtis, where all ſerpents doe abound,
Are neuer ſtunge nor bitten by that band
Vnto their harme, or any bodys wound:
But ſtraight one naked man anothers hurt doth heale,
No rootes, but bodies vertue danger doth repeale.*

Some of the Greekes haue left in writing, that the Idolatrous Priests and Prelats of the
God Vulcan, that dwelt in the Ile Lemnos, had a ſpeciall vertue giuen them to cure thoſe
who were wounded by Serpents: wherevpon it is ſaid, that Philoſtates being wounded
by a ſerpent before the Altar of Apollo, went thither to be remedied of his hurt. Cornelius
Celfus ſaith flatly, that the people called Pſylli had no ſuch peculiar gift in healing the that
were hurt of ſerpents, either by ſucking or touching the place, but being boldly aduentu-
rous, had preſumed thereby to attempt and do that, which others of leſſe courage had no
ſtomack to doe: for whoſoeuer durſt be ſo confident as to follow their example, ſhould be
himſelfe out of danger, and aſſure the other ſafe and free from feare of further hurt.

Galen in his booke De Theriaſca ad Piſonem, manifeſtly ſheweth, that the Maſſi, who li-
ued in his dayes, had no ſuch ſpeciall qualitie againſt the poiſon of Serpents, but that with
their crafty dealing, and knauish tricks, they beguiled the common people. For (ſaith he)
thoſe Iuglers and Deceiuers, do neuer hunt Vipers at any conuenient time, but long after
the Prime of the yeere and Spring, wherein they caſt their ſkins, when as they are weak-
e, and haue loſt their ſtrength, and are very ſaine: then do they take them, & ſo by long uſe
and continuance, teach them, and inure themſelues one to another, & bring it ſo to paſſe,
that they will feede them with ſtrange and vnaccuſtomed meates to their nature: yea they
will permit them to taſt of fleſh, and conſtrain them to be continuallie gnawing and by-
ting of the ſame, that by their ſo labouring and ſtriving, their poiſon may by little and lit-
tle be ſpent, and purged out of their bellies. Beſides all this, they giue the a kind of bread
made of milke and flower, that by this meanes the holes in their teeth may be ſtopped: &
ſo by this labourious courſe of dycting them, they bring the matter ſo about, that they
bytings are very weak, & do ſmall annoyance to any that they ſtrike at. So that the ſeers
and lookers on, account it a thing exceeding common reaſon and nature, and blaſt it a
broade for a miracle.

Matthiolus alſo, a Phiſition of late dayes, agreeth with him in this poynt, affirming ex-
preſly, that theſe kind of trumperies and craftie fetches, are much put in praſtiſe in theſe
times, by ſuch bold and impudent Quackſalers, Mountebanks, and coſenſers of plaine
Country-people, who dare face it out, lye, ſaine and cogge, that they are deſcended from
the race and lineage of Saint Paule, wherein they ſhewe themſelues notorious lyers. &c.
Thus ſaith Matthiolus.

Serpents doe ſometimes creepe into the mouthes of them that are aſleepe, where-
vpon a certaine Poet ſaith;

Non mihi tunc libeat dorſo jaciſſe per herbam.

Which may be engliſhed thus,

*Then would I not vpon the graſſe,
Lye on my back where Serpents paſſe.*

For if a man ſleepe open-mouthed, they ſilie conuey themſelues in, and wind & role
them round in compaſſe, ſo taking vp their lodging in the ſtomacke, and then is the poore
wretched man, miſerably and pitifully tormented; his life is more bitter then death, nei-
ther

ther feeleth he any releafe or mitigation of his paine, vnlesse it be by feeding this his vnwelcome guest in his guest-chamber, with good store of Milke, and such other meates as Serpents best like of. The onely remedy against this mischief, is to eate good store of Garlicke, as *Erasmus* in his *Dial. De Amicitia* saith. *Cardan* saith, how that it was reported for a certaine, that a Viper entering into a mans mouth being asleepe and gaping with his mouth, the venomous worme was expelled onely with burning of Leather, and so receiving the stinking fume at his mouth, the Viper not enduring it, hee escaped with life. But of this more in our discourse of the Viper.

A certaine man called *Cissus*, being very deuout in the seruice, and much addicted to the worship of the God called *Serapis*, being treacherously wound in and intrapped by the craftie wilnes of a certaine woman, which first he loued and afterward married, when by her meanes he had eaten some serpents-egges, he was miserably vexed, and torne & rent with diquiet and torment through all his body, so that he seemed to be in great hazard of present death. Whereupon, forthwith repaying and praying hartly to this his God, for his helpe and deliuerance, he receiued answer, that he must goe and buy a liue Lamprey, and thrust his hand into the vessell or place where it was kept and preferred; which hee forth-with did, and the Lamprey caught fast hold on his hand, byting hardly, & holding fast by the teeth: and at length, when he was pulled from her fast hold, the sicknesse and grievous torment of his body, was plucked away, and he freely deliuered from that threatening danger. Thus saith *Aelianus*.

All this medicinal description of Serpents, was written by Titus Bonham Doctor in Physicke.

The Conclusion of this generall Discourse of SERPENTS.



Having thus discoursed of the medicinal qualities in Serpents, and the remedies which Almighty GOD in nature hath provided against their venom, now for a conclusion, I will adde some other naturall vses of them, and shut vp all in moralities, and in sundry wayes to take them.

There were certaine *Amazons*, as *Pierius* noteth, that in their warre-like preparations and Armes, did vse the skinnes of Serpents. And to the intent that this may not seeme strange, the *Troglodites* did eate Serpents and Lizards, for they liued in Caves in stead of houles, & their voyce was not a significant voyce, but a kinde of screeching, like gnashing. And for these causes, Serpents are very much afraid of any one of this Nation. Likewise certaine of the *Candeans* were called *Ophiophagi*, that is, Eaters of Serpents, and one part of the people of *Arabia* eate Snakes. But in *India*, *Ethiopia*, and an Iland in the Ocean, found out by *Amabolus*, there are Serpents which are harmlesse, and their flesh very sweet and pleasant to be eaten: So are there in *Macinum*, a Prouince of *Asia*. In *Mansia* in the vpper *India*, and *Carana*, they sell the flesh of Serpents in open Markets. These serpents are called *Imana*, & the common people are forbidden to eate them, because they are very delicate, euen as Pheasants, Partridges and Peacocks are in *France*. Yet is there but one way to dresse them, which is, to roule them in Lard, and so to seeth them. For first they bowell them, then wash them and fold them vp together round, putting them into a pot no bigger then to receiue their quantitie; vpon them they cast Pepper with water, & so seeth them vpon wood & coales that will not smoake. With this Lard there is made a broth sweeter then any Noctar, which they vse in many bankets of great account.

But for the taking of Serpents, I will yet adde one or two more experiments, vvh wherein the Ancients reuered themselves vpon these irreconcilable enemies of mankind. They did vse to set into the earth a deepe pot, whereinto all venomous creatures would gather and hide themselves, then came they suddenly & stopped the mouth of that vessell, whereby they inclosed all that were taken, and so making a great fire, cast the said pot of venomous Serpents into the same, which consumed them all. Otherwise, they tooke a liuing Serpent, and digged in the earth a deepe Well or pit so deepe, as nothing as the bottome could

Heredotus
Met.
Pliny.

Salmus,
Scaliger,
Boetius

Aeneas Syl,
Nicander,
Venerius,
P. Martyr

Tlorentius

could climbe vp to the top thereof, into this pit they would cast the serpent, and with het a brand of fire, by meanes whereof the enclosed Serpent would fall a hyssing for her life, at the hearing whereof, her fellows of the same kind, were thereby easily incited to come at her call to giue her releefe, (as we haue shewed elhwere) who finding the noise in the bottome of the pit, doe slide downe of their owne accord, wherby they likewise intrap themselves in the same pit of destruction.

But the Iuglers or Quacksaluers take them by another course, for they haue a staffe slit at one end like a payre of tongs, those stand open by a pinne, now when they see a serpent, Viper, Adder or Snake, they set them vpon the neck neere the head, and pulling forth the pinne, the serpent is inevitably taken, and by them loosed into a prepared vessell, in which they keepe her, and giue her meate. It is reported, that if a Serpent bee strooken with a Reede, he standeth still at the first blow, as if he were astonished, and so gathereth herselfe together, but if he be strooken the second or third time, as one deliuered from her astonishment and feare, he recollecteth her wits and strength, and slydeth away. The like obseruation vnto this, is that of the Ancients, that a serpent cannot be drawne out of her denne by the right hand, but by the left, for they lay if one lay hold on her taile by the right hand, the will either slide farther into the earth from him, or else suffer herselfe to be pulled in peeces, neuer turning againe: and therefore saith mine Authour, *Non cedis trahenti, sed elabitur fugiens, aut certe abruptum*, the yeeldeth not to him that draweth her, but slideth away, flying from him, or els suffreth herselfe to bee pulled in peeces in the combat.

The sundry Hieroglyphicks, statues, figures, Images, and other morall obseruations about Serpents, are next heere to be expressed, which the Ancients in their Temples, Shildes, Banners, Theatres and publique places had erected for their honours and dignitie. And first of all, in the Temple of *Delfos*, neere the Oracle, there was placed the Serpent which prouoked *Apollo* to fight with him, wherein it was by him slaine. And the *Hermopolitans*, did reuerse the Image of *Typhon*, in a Sea-horle, wherewithon sat fighting a Hawke and a Serpent: by the Sea-horle they signified the Monster *Typhon*, by the other beasts, as namely the Hawke and the Serpent, how by his principallitie and gouernment, which he had gotten by violence, he troubled both himselfe and others.

Hercules had in his shield certaine Serpents heads, pictured with these verses,

*Hic senu hic vides, stridentibus ossa flammas
Colli, venenato vultu maculosa draconum.
Tum magis offenso spirantia gutture virus
Quam magis Alcides effuso sanguine pugnas,*

Which may be englished thus;

*Of Dragons heads wise fixe heere maist thou see,
Raging amongst the flames with posson spotted face:
Casting most venom forth when they enraged be,
As when Alcides saw his blood distill apace.*

And so *Virgill* saith of *Auentinus*.

Clypeoque insigne parentum.

Centum angues, cincti amque geris serpentibus, Hydram.

That is to say;

*His shield an hundred snakes, his Fathers crest
An Hydra in their compass is entrest.*

Oscus which reigned among the *Tyrrhenians*, gaue in his Standard & Coate of Armes a Serpent. Now the people *Osci* (from whom it may be he was sprung and deriued) liued in *Campania* in *Italie*, as we haue shewed aready.

In ancient time we read, that when hostilitie began to be compounded, they had *Hercules* and Embassadors of peace, which they called *Caduceatores*, which carried vpright a certaine Rodde or staffe called *Caduceus*, this Rod was very straight, & at the either side

Celsus Rhod
Aelianus

Constantinus

Pliny,
Textor

Plutarch,
Pierius

Pierius

Suidas

were artificially ioyned two serpents figures, winding and crooking into each other as the manner of Serpents is. This Rodde was so faced, that it was a great offence to violate or offer any iniury vnto it: for by the straight Rod, was signified Perfect & Vpright reason or vnderstanding; by the two crooked Serpents at eyther side thereof, was figured the two Armies invading and assailing the same Vpright-vnderstanding, yet not preuailling: For this passed thorough and betwixt them without harme, by truce and entreaties of Peace. This Rod was therefore consecrated to *Mercury*, the tails of the Serpents reaching downe to the handle or halfe of the Rod, where they were adorned with vynges. *Alecius* made these Emblematall verses vpon the *Caduceus*.

*Anguibus implicitis, geminus Caduceus abis,
Inter Amalthæa cornua restus ades.
Pollentes sic mente viros, fandumq; peritos
Iudicat, rotarum copia multa bees.*

In English thus;

*Twixt Ceres hornes the Rod of Peace doeth stand
Vpright, with winding snakes, and double-winged tayles,
To shew that minds and tongues with Learnings brand,
Are blest with plenty in all worldly wayles.*

But hauing thus entred into the Hieroglyphicall Emblems, if I should say so much as I find made ready, and squared for the architecture of this discourse, I might loose my selfe in a voluminous world of matter, therefore I will but giue the Reader a tast hereof. By the Serpent in Holy-writ, are many obseruatiue significations; and first, that the deuill himselfe, which is *Malus deus mali mundi*, an euill God of an euill world, should be termed and expressed by a Serpent. The cause faith *Pierius*, is *lingua motasie*, the continuall and neuer ceasing motion of a Serpents tongue: and so the continuall and euer-working perswasions of diabolical tentations, and a true mixture and limbe of this old Serpent, speaketh otherwise with his tongue, then he thinketh with his hart. Therefore it is also said, that a naturall serpent hath a clouen or twisted tongue.

Clemens faith truly, that Serpents doe also signifie men giuen ouer to sinnes, and fraudulent impostors or malices, *Onos hybrisites, ho akotatos, bukos agrios ho pleonētikos, kai aphis ho apatroun*, that is, An insolent & an intemperate Asse. There is a raging wolfe which is couctous, and there is a serpent which is an impostour and fraudulent. The same learned man faith, that riches are like to a serpent: For as when an ignorant man thinketh to take a Serpent without harme by the tayle, hee turneth backe againe and biteth him, but if he take her by the necke, she cannot execute any part of her malice: euen so when a wise man hath the managing of riches, by vertue of his discretion hee so charmeth them, that there is not in them any harme at all: but the foolish man is mortally stung by his imprudent possession and dispensation of them.

OF THE ADDER.



The fallerth out in the particular Discourse of Serpents, that I expresse the most knowne Serpent to vs in *England* in the first place, according to Alphabeticall order, that is, the Adder. For although I am not ignorant, that there be which write it *Nadere*, of *Natrix*, which signifieth a Water-snake, yet I cannot consent vnto them so readily, as to depart from the more vulgar receaued word of a whole Nation, because of some likely hood

Of the Adder.

hood in the derivation from the Latine: For whereas *Nadere* may seeme not improperly to be deriued of *Natrix*, and *Natrix* of *Nasandus*, that is, swimming in the water, the fast coniecturall derivation is destroyed by the latter, because this Serpent whereof we now entreat, haunteth not the waters, except for drinke in her time of thirst, and therefore I mislike the writing of *Nadere* for *Adder*: & rather take that word to signifie a land snake. And yet if there be any good argument of derivation of English from Latine, I would not haue the Reader thinke, but that the Adder may as well be deriued of *Aderra*; from the earth which is vetch, or of *Aster*, blacke, which is the colour that it beareth, or from *Astros* fierce, (for there is no serpent of that quantitie, more fierce, angry, or hurtfull,) as well as

90 *nadere* from *natrix*.

The Latines doe expresse this kind of serpent by the word *Coluber*, whereof some giue sundry reasons, either because *colit umbras*, it haunteth and liueth in hedgcs & shadowy places; or els *a lubricis radibus*, of his winding pace or path. *Galenus* deriueth it of the Greeke word *Kolobouras*, which signifieth wanting a tayle, because the snakes which are about houses, are sometimes found without tayles, which haue been strooke off my men; but this opinion hath no reason for the Adder, which is not domestickall. Indee I confesse that *Pliny* vseth *Coluber* for a generall word for serpents, when he saith, *Coluber in aqua viuens*, which deceived *Theophrastus* & *Gaza*, applying it to the water Serpent. And so *Erasmus* and others, translate *Ophis coluber*; that is, the generall greeke word for a Serpent, an Adder. There is also *Colubra*, as in *Lucillus Varro*, & *Nomius Marcellinus* appeareth; where vnto agree *Horace*, *Virgill*, and *Cornelius Celsus*. The Italians call this serpent *La Scorzona*, *Corsoni Colubra*, *la scorzomara la scorfona*. The French, *Colomre*. The Spaniards, *Culebra*, and at this day, the Greeks *Nerophis*. And thus much for the name, except I may add these verses of *Virgill* in his *Georgicks*.

*Aus testis affuerus Coluber. succedens & umbra
Pestis acerba bonis, pecuniae aspergere virus
Fouit humum. Cape saxa manu, cape robora pastor.
Tollensque minas, & sibilu calla sinuentem.
Deiçe, iamque fuga tumidum capus abdidit alis;
Cum medi nexu, extrinæque agmina cauda
Solvuntur, turdoque trahit sinus ultimas orbes.*

In English thus;

*Or when the Adder vsing house or shade
Bred in the earth, the bane of sheepe and man,
Then shepheard take both stone in hand and blade,
To quash his swelling necke and hissing threat.
Or when his fearefull head he pussh full deepe in earth
To fyse thy wrath, him sunder in the midst,
Or cut his tayle, if no part els appeareth,
For that will stay his pace, while on't thou treadest.*

This is vsuall, to call a water-Adder, a house-Adder, a Land-snake, and such other, but cataphoretically confounding one kind with another. And thus much for the name of this Serpent. The parts differ not from the generall description before recited, it is long like an Eeple, and hath many Epithets, as *virides colubri*, Greene Adders, long, rough, venomous, diuers coloured, swelling, slyding, winding, blew, terrible, secret, hurtfull, *Medusaean*, *Cyniphian*, *Gorgonean*, *Lybysine*, biting, spotted, wratching, black, bending, heavy, scaly, and diuers such other, as the Gramarians haue obserued. But concerning the colour herof, it is most commonly blacke on the backe, sometimes greenith and yellowith. The scales of it are more sharpe then of the Snake, & therefore the Egyptians were wont to lay off the *Thebane* Adders, that they had a certaine appearance of hornes vppon their, as we shall shew more at large in the story of *Cerales*, or the horned serpent.

Victorius, speaking of the great wormes which are bred in mens bellies, doth call them *Cacus Colubras*, blind Adders; but otherwise, the Adder which is proper to the earth, is

not blind, but seeth as sharply as any other serpent either by day or by night. They are fierer then the snakes, and therefore liue more in the shadows, and lye for the most part round, folded vp together like a rope, as the Poet noteth, saying:

Hirtus & vis coluber, nodosa gramine tectus

Ventre cubat flexo, semper collectus in orbem.

In English thus;

As the rough Adder in knotty grasse is covered,

Lye on her belly, and round in circle gathered.

They are a craftie & subtil venomous beast, biting suddenly them that passe by them, whereupon Jacob said that his sonne *Dan* should be *Coluber in via*, an Adder byting the horse heeles. When she hath bitten, with her forked or twisted tongue shee insuleth her poyson, vvhwhereof, and the remedy setting there-vnto, there is this history in *Ambrosius Paracelsus*. At what time (saith he) *Charles* the ninth lay at *Melins*, I and Doctor *Le Feure* the Kings Phisician, were sent for to cure a certaine Cooke of the Lady *Caistopersees*, who was bitten by an Adder, as he was gathering wilde Hops in a hedge. The Cooke as soone as he was bitten in the hand, sucked the wound with his mouth, thinking thereby to mitigate the paine, and draw out againe the poyson; but as soone as his tongue touched the wound, presently it so swelled that he could not speake: and besides, is arme, or shoulder swelled into a high bunch or tumour, which did put him vnto painfull torments, inso-much that he swooned twice in our presence; his face and colour changed as though he would presently die. Whereat we all despayred to cure him, yet did not forsake him, nor left to try some meanes to ease his torments. Then wee washed his tongue with Triacle, mixed with an equall proportion of white vvine and *Aqua vite*; then also I caused the arme to be scarified all ouer, and launced the place where the Adder had bitten him, out of which flowed abundance of corrupt matterly blood. Then wee washed the vvvound with Triacle and Mithridate, in *Aqua vite*; so we caused him to be layd into a warme bedde, there to sweate, and commanded to keepe him awake, which was done accordingly; and so the next day the swelling was abated, & the malignant symptoms were all euacuated; so we gaue order to keepe the vvvound or launced place open, & afterward the Cooke began to be well againe. This one example in stead of many, I thought good to insert into this place, that hereby the generall cure may be learned and followed.

It agreeth with all other serpents in the changing or putting off the skin; for after that by fasting it hath made his flesh low and abated, then by slyding thorough a narrow passage, whereof *Virgil* thus writeth.

Qualis ubi in, lucem coluber, mala gramina passus,

Lubrica conuoluit sublato pectore rarga

Frigida sub terra, tumidum quem bruma regebat:

Ardens ad solem & linguis micat ore trifidus

Nunc postis nouus exuius, intidusque iuuenta.

Which may be englished thus;

Euen as the Adder in the spring ill fedde and leane

Moueth her winding limbes, holding vp her breast,

Whom winters cold whiles hyd in earth made swell,

In sunne shine with her treble tongue exprest

Doth like and make to shine her skinned, neate youth

Reneweth, and casts old coate, for heate ensweth.

S. Ierom saith, that when the Adder is thiristie and goeth to drinke, she first of all at the water side casteth vp her venom, least that by drinking it descend into her bowels and destroy herselfe, but after that she hath drunke, she licketh it vp againe; euen as a fouldiour re-armed after he was disarmed. The voyce of this serpent is hissing, although it be verie seldom heard. And it is said, that when *Craus* undertooke to wage vyatte with *Cyrus*,

Herodotus

the

the suburbs of *Sardis* were all filled with Adders, which were deuoured afterwarde by hoeses in the pastures. Whereat the King and people were not a little moued: But the Priestes, after consultation with the Oracle, tolde them that it signified, howe strangers should deuoute the people of that Citie; because that Adders were bred in those coastes, therefore they tooke them to signifie naturall inhabitants, and because hoeses came from other Countreies; therefore strangers, (as *Cyrus* and his fouldiours) should be thereby signified. And this is to be noted, that the enemies of this serpent, are the same that are common to other, and the Hart about all other beasts of the earth. Yet this Serpent (saith *S. Ambrose*) will kill a Lyon, & runne away from a Hart.

The Medicines arising out of this beast, are briefly these: The water wherein an Adder is preferred aliue, is a remedy against the poyson of a Toade: Also Adders or Vipers included in a pot with the scrapings of Vines, and therein burnt to ashes, do help the vvennes or Kings-cuill. And *Pliny* also affirmeth, that if a man which hunteth Crocodils, beate about him any part of the fatte of an Adder, or the gall mixed vvvith the herbe *Potamo-gigon*, he cannot be hurt by that beast.

Serpents and Adders, especially deafe Adders, signifie vntrepentant wicked men, and also discord, as the Poet describeth it, vvhen *Melto* sent a Serpent, Snake or Adder, to moue contention in the familie of *Amata*. *Libro 7. Aenead.* And thus much for the Adder,

OF THE AMMODYTE.



His Serpent I call after the Greeke name, *Ammodytes*, an *Ammodyte*. It is also found to be called *Ammodyte*, and *Genchries*, or rather *Centrias*, or *Centries*, because of the hardness of their tayles, vvwhich are also clouen on the vpper side. The Italians call it *Aspidodel cornu*, because it hath vpon the vpper chap a hard warte like a horne. The head of this Serpent is longer & greater then a Vipers head, and her chappes vvider, besides the late exprest difference vpon the vpper lippe: and yet it may well be termed a kind of Viper. It is *Immanis fera*, a fierce wilde beast, in length not about a cubite, hauing diuers blacke spots vpon the skinned, and certaine appearances of strakes or small lines vpon the backe. The colour of the other parts is euer like the sand wherein it keepeth & maketh abode, according to these verses of *Lucan*.

Concolor exuiis, atque indiscretus arenis

Ammodytes.

In English thus;

The Ammodyte, indiscrete on the Land,

Doth hold the colour of the burning sand.

The Countreies most of all annoyed with these Serpents, are *Lybia*, *Italy*, and *Illiria*, especially about *Gortinium*, and the Mountaines of *Lampidia*. Their harmes are not inferior to the stinging and poyson of Alpes, for *Martholus* writeth, that hee hath knowne some to die thereof vvithin three houres after the wound receiued. And if they doe not dye vvithin short time, then doth the blood issue forth in abundant maner out of the hurt, and the wound swelleth. Afterward, all is turned into matter, and then followeth dulnes in the head, and distraction in the mind; they liue long vvhen endure it three dayes, and it was neuer knowne that any liued aboute seauen dayes: this also being obserued, that those that be hurt by a femall doe dye soonest. For together vvith their byting, they infuse a vehement payne, vvich causeth swelling, and the fore to runne.

I find the cure hereof in *Aetius* to be thus, first of all Triacle must be giuen to the sicke person to drinke, and also layd vpon the wound, also drawing or attractive playsters, and such poultices vvich are fit for running vlcers. But first before the playsters, scarifie all the places about the hurt, and bind the vpper parts hard, then launce the fore a litle vvith

a Pen-knife, and let him drinke sweete water with Rungwort, Gourdes, *Castoreum*, and *Cassia*. *Auiscen* prescribeth in the cure of these Serpents venom: *Castoreum*, Cinnamon, the roote of Centory, of each two ounces with Wine; and the roote of long Hartwort, of *Affoaser*, the iuyce of the roote *Gentian*. And for emplaster, Hony sod and dyed, and so pounded, the rootes of Pomgranats, and Centory, the seede of Flaxe, and Lettuce, and wilde Rew; And so I conclude with *Doct'or Gesner*, *Perussus ab Ammodyte festinet ad remedium sine quo nemo affugere*, He which is hurt by an *Ammodyte*, let him make hast for a remedy, without which neuer man escaped death.

OF THE ARGES AND ARGOLÆ.

G. Venus.
Hippocrates.



Here is mention in *Galen* and *Hippocrates*, of a Serpent called *Arges*: Now *Arges* signifieth in Greeke white, swift, idle, ill mannered: of this Serpent *Hippocrates* telleth this story. There was (saith he) a young man drunke which lay asleepe vpon his backe in a certain house, gaping: Into this mans mouth entered a serpent called *Arges*, the young man perceiuing it in his mouth, strived to speake and cry but could not, and so suddenly gnawing his teeth, deuoured and swallowed downe the Serpent: After which he was put to intollerable paines; his hands stretching & quietering like as a mans that is hanged or strangled, and in this fort he cast himselfe vp and downe and dyed. It seemeth therefore that this Serpent hath his name from the sudden destruction, he bringeth to the creatures it smiteth, and therefore in auncient time we read that *Mercury* was called *Argiphon*, for killing of Serpents.

The *Argolæ* are onely mentioned by *Suidas*, for he saith, that *Alexander* brought them to *Alexandria* from *Arges*, & cast them into the riuer to expell and deuour the Aspes: where they continued a long time, till the bones of the Prophet *Jeremy* were brought out of *Egypt* vnto *Alexandria* which slew them, (as the same Author writeth :) And thus much of these two kinds of Serpents.

OF ASPES.



N Hebrews as appeareth *Deut. 32.* the Aspe is called *Peghem*, in *Psal. 58.* *Akshub*, in *Isa. 59.* and *Ier. 8.* *Zipheoni*, an Aspe ora Cockatrice, worse then a Serpent. The Arabians *Hafos*, and *Hafos*: the Greekes *Aspis*, the Italians *Aspe*, and *Aspide*, the Spaniards *Biuora*, the French *Vnaspic*, the Germans *Ein selang genant*, and the Latines *Aspis*. About the notation or derivation of this word, there is some difference among Writers. *Aristophanes* deriueth it from *Alpha*, an intensiue Particle, and

Spizo

Spizo which signifieth to extend; either by reason of his sharpe shrill hissing, or for the length of his body. Others deriue *Aspis* from *Asis*, which signifieth venom or poyson, & therefore saith the Scripture: *The poyson of Aspes*, because that is a predominant poyson. The Latines call it *Aspis*, quod venenum asperis morsis; bycause it sprinkleth abroad his poyson when it biteth. Besides weread of *Aspis* a Buckler, an Island in the *Lycian* Sea, a Mountaine in *Affrike*, and there is a fashion of camping Soulethours in the field called *Aspides*.

The Epithets declaring the nature of this pestiferous Serpent are, *techeira*, reioycing in poyson; *Eliticos*, winding; *Lichmores*, putting out the tongue; *Smerdalee* fearfull; *Phonassa*, cruelly killing. Likewise in Latine, dry, sleeping, drouzy, deadly, swelling, and *Aspis Pharia*, a Pharian Aspe, so called of the Island *Pharus*, where they abound: It is said that the Kings of *Egypt* did weare the Pictures of Aspes in their crownes: whereby they signified the inuincible power of principality in this creature, whose wounds can hot easily be cured: And the Priestes of *Egypt* and *Aethiopia*, did likewise weare very long caps, hauing toward their toppe a thing like a Nautele, about which are the formes of winding Aspes, to signifie to the people, that those which resist GOD and Kings, shall perish by vnresistable violence: Likewise by an Aspe stopping his eare, was figured & vnderstood a rebell obeying no lawes or degrees of the higher power: But let vs leaue this discourse of moralities, and come nearer to the naturall description of Aspes. There are many kinds

of Aspes after the *Egyptian* diuision, for one kind is called *Aspis Sina*, a dry Aspe. This is the longest of all other kinds, and it hath eyes flaming like fire, or burning coales; another kind is called *Asilus*, which doth not onely kill by biting, but also with speting, which it fendeth forth while it setteth his teeth hard together, and listeth vp the head. Another kind is called *Hundo*, because of the similitude it keepeth with Swallows, for on the back it is blacke, and on the belly white, like as is a Swallow. We read also in *Albertus* of *Aspis Hippnalis*, and *Hippupex*, but it may bee that both these names signifie but one kinde. This *Hippnale* killeth by sleeping, for after that the wound is giuen, the patient falleth into a deepe and sweete sleepe, wherein it dyeth: and therefore *Leoniceus* saith; *Ilam fuisse, ex cuius veneno sibi Cleopatram suauem mortem conscriuit*, that it was the same which *Cleopatra* bought to bring vpon her selfe a sweete and easie death. There is also an Aspe called *Athas*, which is of diuers colours: But I doe consider that all the kinds may well be reduced to three, that is, *Ptyas*, *Chasax*, and *Chelidonia*. *Ptyas* butteth by poysoning mens eyes, by speting forth venom, *Chasax* liueth on the Land, and *Chelidonia* in the waters.

The Aspe is a small Serpent, like to a Land Snake, but yet of a broader backe, and except in this differeth not much from the Snake, their Neckes swell about measure, and if they hurt in that passion, there can bee no remedy, for the stroake of their eyes are exceeding red and flaming, and there are two pieces of flesh like a hard skin which grow out of their foreheads, according to these verses of *Nicanter*;

Præterea gemine, calli instar fronte caruncle
Herent, sanguineis scintillant lumina flammais.
That is to say;
As hard as Brawne two bunches in their face
Doe grow, and flaming-bloudy-eyes their grace.

And the dry Aspe so called, because it liueth in mid-landes, farre from any water, hath a vehemēt strong sight, and these eyes both in one and other are placed in the Temples of their head. Their teeth are exceeding long, and grow out of their mouth like a Boares, and thorough two of the longest are little hollowes, out of which hee expresth his poyson: They are also couered with thinne and tender skinnes, which slide vp when the serpent byteth, and so suffer the poyson to come out of the holes, afterward they returne to their place againe. Of all which thus writeth *Nicanter*;

Quatuor huic intra marilla concaua dentes,
Radices fixæ sunt, quas innecta quibus dam,
F.4.

Peth-

*Pelliculis tunica obducit, trisfe unde venenum
Effundit, si forte suo se appropinquet hosti.*

In English thus;

*Within the hollow of their cheeks fiery seeth are scene
Fast rooted, which a cease of skinne doth ioyne and over-hide,
From whence sad wanoon, if wish fortu when foe is keene,
If that her foe she chance to touch as she doth glide.*

The scales of the Aspe are hard and dry, and red, above all other venomous Beastes, and by reason of her exceeding drought, these is also accounted dead. About their quantity here is some difference among Writers: For *Aelianus* saith, that they have beene found of 2. cubits length, and their other parts answerable. Againe, the *Egyptians* affirme them to be foure cubits long: but both these may stand together, for if *Aelianus* say true, then the *Egyptians* are not decieved, because the greater number containeth the lesse. The Aspe *Ptyas* is about two cubits long: the *Chersan* Aspes of the earth, grow to the length of five cubits, but the *Chelidonian* not above one, and this is noted, that the shorter Aspe killeth soonest, and the long more slowly: one being a pace, and another a fathom in length. *Nicander* writeth thus;

*Aelianus,
Aucenna,
Arnoldus,
Strabo.*

*Tam proceram extensa querunt quam brachia duci,
Tantaq. crassities est, quantum missile solum,
Quod faciens hastas doli a faber expolit arte.*

Which may be thus englished;

*As wide as armes in force out-stretched,
So is the Aspe in length,
And broad euen as a casting Dart,
Made by a wise Smythes strength.*

*Aelianus,
Olaus.*

The colour of Aspes is also various and diuerse, for the *Strondo* Aspe, that is, the *Chelidonian* resemblen the Swallow: the *Ptyas* or specking Aspe resemblen an ash colour, flaming like Gold, and somewhat greenish: the *Chersan* Aspe of an ash colour or green, but this later is more rare, and *Pierius* saith, that he saw a yellow Aspe neere *Bellus*: of these colours writeth *Nicander*:

*Squalidus interdum color albet, saepe viuenti,
Cum maculis saepe est cineres imitante figura,
Nonnunquam ardenti veluti succenditur igne,
Idq. nigra Aethiopum sub terra quale refusus
Nilus saepe latum, vicinum in Nigrea voluit.*

Thus otherwise;

*Their colour whitishe pale, and sometime liuely greene,
And spots which doe the ash resemble,
Some fiery red: in Aethiop blacke Aspes are scene
And some againe like to Nigrea mud,
Cast up by flowing of the Nilus floud.*

The countries which breed Aspes, are not onely the regions of *Affricke*, and the confines of *Nylus*, but also in the Northerne parts of the world (as writeth *Olaus Magnus*) are many Aspes found: like as there are many other Serpents found, although their venom or poyson be much more weak, then in *Africa*, yet he saith that their poyson will kill a man within three or foure houres without remedy. In *Spain* also there are Aspes, but none in *France*, although the common people do stile a certaine creeping thing by that name. *Lucan* thinketh that the originall of all came from *Africa*, and therefore concludeth, that Merchants for gaine haue transported them into Europe saying;

*Am. peregrinus,
Bellonius*

psa

Of the Aspe.

*Ipse calor is egens, gelidum non transit in orbem
Sponte sua, Nilus, tenus metitur arenas.
Sed quae erit nobis lucri pudor? Inde peruntur,
Huc Lybica mortes, & fecimus aspidas merces.*

In English thus;

*The Aspe into cold Regions not willingly doth goe,
But neere the banks of Nilus warme, doth play vpon the sandes,
Oh what a shame, of wicked gaine, must we then vndergoe?
Which Libian deathes, and aspid wares haue brought into our lands.*

Their abode is for the most part in dryest soyles, except the *Chelidonian*, or water Aspe, which liue in the bankes of *Nylus* all the yeare long, as in a house & safe Castle, but when they perceiue that the water will ouer flow, they forsake the bankes sides, & for safegard of their liues, betake them to the Mountaines. Sometimes also they will ascend and climbe trees: as appeareth by an Epigram of *Anthologus*. It is a horrible, fearefull, and terrible Serpent, going slowly, hauing a vveake sight, alwayes sleepey and drowzy, but a thill and quicke sense of hearing, whereby she is vvarned and aduertised of all noyse, which when she heareth, presently she gathereth her selfe round into a circle, and in the middelt lieth vpon her terrible head: Wherein a man may note the gracious providence of almighty GOD, which hath giuen as many remedies against euill, as there are euils in the world. For the dulnesse of this Serpents sight, and slownesse of her pace, doth keepe her from many mischiefes. These properties are thus exprest by *Nicander*,

Aelianus,

Gellius,

*Formidabile cui corpus, tardumq. volumen,
Quandoquidem transuersa via est prolixaq. ventris
Spira, veterosq. minere videntur ocelli.
At simul ac facili forte abservnarit aures
Vel minimum strepitum, segnes è corpore somnos
Excutit, & teretem sinuat mox aspera traçum,
Horrendumq. caput, porrectaq. pectora tollit.*

30

In English thus;

*This feared Aspe hath slow and winding pace,
When as her way, on belly she doth trauesse,
Her eyes shrunke in her head winking, appeare in face,
Till that some noyse her watchfull eare doth rauish,
Then sleepe shak't off, round is her body gathered,
With dreadfull head, on mounted necke up listred.*

The voyce of the Aspe is hissing, like all other Serpents, and seldom is it heard to utter any voyce or sound at all, except when she is endangered, or ready to set vpon her enemy. *Wherupon* saith *Nicander*;

40

*—Graue sibilat ipsa
Bestia, dum certam vomit ira concita mortem.*

In English thus;

*This beast doth hisse, with great and lowdest breath,
When in her mood she threatneth certaine death.*

That place of *Dauid psalme*. 58. which is vulgarly read, a death Adder, is more truly translated *A deafe Aspe*, which when she is enchanted, to auoyde the voyce of the Charmer, the stoppeth one of her eares with her taile, and the other she holdeth hard to the earth: And of this incantation thus writeth *Vincencius Belluacensis*. *Virtute quorundam verborum incantatum aspis, ne veneno interinat, vel ut quidam dicunt ut quiesca capi possit, & gemma de fronte eius auferri, quae naturaliter in eo nascitur*, that is to say, The Aspe is enchanted by vertue of certaine vvords, so as she cannot kill with her poyson, or as some say, be taken quietly without resistance, and so the Gemme or precious stone be taken out of

other forehead, which naturally groweth therein. And from the wordes of the Psalm 2. forefaid, not onely the certaintie and effectfull vse of charming is gathered by *Pierius*, but also by many iustified in the case of Serpents. Wherof I haue already giuen mine opinion in the former generall Treatise, vnto the which I will onely adde thus much in conclusion, which I haue found in a certaine vnnamed Authour: *Demonēs discursant cum verbis ad serpentes, & infectione interiori hoc faciunt, ut serpentes ad nuxum eorum moueantur, ac sine lesione tractabiles exhibeantur*: Which is thus much in effect; Devils runne vp & downe with wordes of enchantment to Serpents, and by an inward or secreete infection, they bring to passe that the Serpents dispose theselves after their pleasure, and so are handled without all harme. And indeed, that it may appeare to be manifest that this incantation of Serpents is from the deuill, and not from God, this onely may suffice any reasonable man: because the Psalmist plainly expresseth, that the serpent miseth it off, & avoideth *Peritissimos musitantium incantationes*, the most skillfull Chāpers. Now if it came from the vnersutable power of almighty God, it should passe the resistance of them or deuils; but beeing a fallacie of the deuill, the serpent (wiser in this poynt then men that beleue it) easily turneth tayle against it: and in this thing we may learne to be wise as Serpents, against the inchaunting temptations of the deuill or men, which would beguile vs with shadowes of wordes and promises, of no valuable pleasures.

If we may beleue *Pliny*, *Elianus*, and *Philarchus*, the Egyptians liued familiarly vvith Aspes, and with continued kindnes wanne them to be tame. For indeede among other parts of their savage beaflines, they worshipped Aspes euen as household Gods; by meanes wherof the subtil serpent grew to a sensible conceit of his owne honour and freedom, and therefore would walke vp and downe and play with their children, doing no harme, except they were wronged, and would come and lick meate from the table, when they were called by a certaine significant noyle, made by knocking of the fingers. For the guests after theyr dinner, would mixe together hony, wine, and meale, and then giue the signe, at the hearing wherof they would all of them come forth of their holes; and creeping vp, or lifting their heads to the table, leauing their lower parts on the ground, they licked theyr the said prepared meate, in great temperance by litle & litle without any rauening, and then afterward departed when they were filled. And so great is the reuerence they beare to Aspes, that if any in the house haue neede to rise in the night time out of theyr beds, they first of all giue out the signe or token, least they should harme the Aspe, and so prouoke it against them: at the hearing wherof, all the Aspes get them to their holes and lodgings, till the person stirring be layd againe in his bed.

The holy kind of Aspes, they call *Thermusis*, and this is viced and fedde in all their temples of *Isis* with the fat of Oxen or Kine. Once in the yeere they crowne with them the Image of *Isis*, and they say that this kind is not an enemy to men, except to such as are very euill, wherevpon it is death to kill one of them willingly.

It is reported of a certaine Gardiner making a ditch or trench in his Vineyarde, by chauce and ignorantly, he set his spade vpon one of these *Thermusis* Aspes, and so cut it afunder, and when he turned vp the earth, he found the hinder-part dead, and the fore-part bleeding and stirring: at which sight his superstitious hart ouercome with a vaine feare, became so passionately distressed, that he fell into a vehemēt and lamentable frenzie. So as all the day time he was not his owne man, and in the night, in his madde fit leapt out of his bed, crying out with pittifull & eager complaint, that the Aspe did bite him, the Aspe did wound him, and that hee saw the picture of the said aspe (by him formerly slaine) following him, and tearing his flesh, & therefore most instantly craued helpe against it, saying still he perished by it, he was mortally wounded. And when he had now (saith *Elianus*) continued a while in this superstitious fury and diseafe of the mind, his kindred & acquaintance brought him into the house of *Serapis*, making request vnto that fained God to remove out of his sight that spectre and apparition; and so he was released, cured, and returned to his right mind.

This kind of Aspe they also say is immortal and neuer dyeth, and besides, it is a reuenger of sacriledge, as may appeare by such another history in the same place. There was a certaine Indian Peacock sent to the King of Egypt, which for the goodly proportion and

feature

feature thereof, the King out of his deuotion consecrated to *Iupiter*, and was kept in the Temple. Now there was (saith hee) a certaine young man which let more by his belly, then by his G O D, which fell into a great longing for to eate of the said Peacocke: and therefore to attaine his appetite, he bribed one of the Officers of the Temple with a good summe of Money to steale the sayd Peacocke, and bring it to him alieue or dead. The covetous wretch enraged with the desire of the Money, fought his opportunity to steale away the Peacock, and one day came to the place where he thought & knew it was kept, but when he came, he saw nothing but an Aspe in the place thereof, and so in great feare leaped back to saue his life, and afterward disclosed the whole matter. Thus far *Aelianus*.

The domestical Aspes vnderstand right and wrong, and therefore *Plinius* telleth a story of such an Aspe which was a Female, and had young ones: in her absence one of her young ones killed a child in the House: When the old one came againe according to her custome to seeke her meate, the killed child was layed forth, and so the vnderstood the harme: Then went she and killed that young one, and neuer more appeared in that house. It is also reported, that there was an Aspe that fell in loue with a little Boy that kept Geese in the prouince of *Egypt*, called *Herculus*, whose loue to the faide Boy was so feruent, that the Male of the faide Aspe grew iaculous thereof. Vv hereupon one day as he lay asleep, set vpon him to kill him, but the other seeing the danger of her loue, awakend and deliuered him.

There is much and often mention made of Aspes in holy Scripture, beside the forenamed place, *Psalm* 58. as in *Esaie* 59. the Iewes are compared to Aspes, and their labours to Spiders webs. And *Esaie* 11. *The sucking child shall play upon the hole of the Aspe*. Vv herevpon a learned man thus writeth: *Quicquid ex hominibus occulto veneno ad nocendum fertur sunt, sub regno Christi mutato ingenio fore vel pueri innoxios*: that is, whosoever by secret poylon of nature are apt to do harme to other in the kingdome of Christ: their nature shall be so changed, that they shall not harm sucklings, not able to discouer the Great is the subtilty and fore-knowledge of Aspes, as may appeare by that, in *Psalm* 58. agaynst the Charmers voyce. Also it is strange, that all the Aspes of *Nilus* doe thirty dayes before the flood remove themselves and their young ones into the Mountaines, and this is done yearly, once at the least, if not more often.

They sort themselves by couples, and do liue as it were in marriage, Male and Female, so that their fence, affection, and compassion, is one and the same: for if it happen that one of them be killed, they follow the person eagerly, and will finde him out, euen in the midst of many of his fellows: that is, if the killer be a beast, they will know him among beastes of the same kind: And if he be a man, they will also finde him out among men: and if he be let alone, he will not among thousandes harme any but hee: breaking thorough all difficulties (except Water), and is hindered by nothing else, except by swift flying away. Vv ece haue shewed already, how the *Pyssians* in *Asia*, cast their Children newly borne to Serpents, because if they be of the right seede and kindred to their Father,

no Serpent will hurt them, but if they be Bastards of another race, the Serpents deuour them: These Serpents are to be vnderstood to be Aspes. Aspes also we haue shewed were destroyed by the *Argols*, which *Alexander* brought from *Argos* to *Alexandria*, and therefore those are to be reckoned their enemies. Shadowes doe also scare away and terrifie Aspes, as *Seneca* writeth. But there is not more mortall hatred or deadly warre betwixt any, then betwixt the *Ichneumon* and the Aspe. When the *Ichneumon* hath espied an aspe, she first goeth and calleth her fellows to helpe her, then they all before they enter fight do vvalow their bodies in slime, or wet themselves, and then wallow in the sand, so harassing, and as it were arming their skinnies against the teeth of their enemy: and so when they finde themselves strong enough, they set vpon her, bristling vp their tayles first of all, and turning them to the Serpent till the Aspe bite at them, and then suddenly eate the Aspe can recouer, with singular celerity they fly to her chaps and teare her in pieces, but the victory of this combat resteth in anticipation, for if the Aspe first bite the *Ichneumon*, then is he overcome, but if the *Ichneumon* first lay hold on the Aspe, then is the Aspe overcome. This hatred and contention is thus described by *Alexander*;

Solus

*Solus eam potis est Ichneumon vincere pestem,
Cum graue caustus ei bellum parat, edit agona,
Qua fouet in multorum hominum insuperabile lethum,
Omnia fracta terit, mordaceq; dente lacepit.*

That is to say;

*Ichneumon onely is of strength, that pest to ouerquell,
Gainst whom in warie wise his warre he doth prepare,
Her egges, a deadly death to many men, in sand he doth out smell,
To breake them all within his teeth, this nimble beast doth dare.*

10

Pliny, Cardan, and Constantine affirme, that the Hearbe *Arum*, and the roote of *W* interberry, do so astonish *Aspes*, that their preference layeth them in a deadly sleepe: And thus much of their concord with other creatures.

Galen writeth, that the *Marsians* doe eat *Aspes* without all harme, although as *Mercurialis* sayth, their whole flesh and body is so venomous, and so repleate with poyson, that it neuer entrench into medicine, or is applied to sicke or found vpon any Physicall qualification: the reason of this is giuen by himselfe and *Fracastrorius*, to be either, because *Aspes* vnder their Climate or Region are not venomous at all, as in other Countries, neither *Vipers* nor *Serpents* are venomous: or else because those people haue a kind of sympathy 20 in nature with them, by reason whereof, they can receiue no poyson from them.

The poyson of *Aspes* saith *Moses*, *Deut. 32. is crudele venenum*, a cruell poyson, and *Iob. 20. Cap.* expresting the wicked mans delight in euill, sayth: *That he shall sucke the poyson of Aspes*. For which cause as we haue shewed already, the harme of this is not easily cured. VVe read that *Canopus*, the Maister of *Menelaus* ship, to bee bitten to death by an *Aspe* at *Canopus* in *Egypt*. So also was *Demetrius Phalarus*, a Scholler of *Theophrastus*, & keeper of the famous library of *Ptolemaeus Soter*. *Cleopatra* likewise to auoyde the triumph that *Augustus* would haue made of her, suffered her selfe willingly to bee bitten to death by an *Aspe*. VVhereupon *Propertius* writeth thus:

*Brachia spectanti sacris admorsa colubris,
Et trachere occultum, membra saporis iter.*

In English thus;

*Thus I haue seene those wounded armes,
VVith sacred Snakes bitten deepe,
And members draw their poysoned harmes,
Treading the way of deaths sound sleepe.*

30

Aelianus.

We read also of certaine Mountebanks, and cunning Iuglers in *Italy*, called *Circulatores*, to perish by their owne deuities, thorough the eating of *Serpents*, and *Aspes* which they caried about in Boxes as tame, vsing them for ostentation to get Money, or to sell away their antidotes. When *Pompeius Rufus* was the great Maister of the Temple-works at *Rome*, there was a certaine circulator or Quack-saluer, to shew his great cunning in the presence of many other of his owne trade, which set to his arme an *Aspe*, presently he sucked out the poyson out of the wound with his mouth: but when he came to looke for his preferuative water, or antidote, he could not finde it; by meanes whereof the poyson fell downe into his body, his mouth and gummies rotted presently, by little and little, and so within two dayes he was found dead. The like story vnto this is related by *Amb. Pareus* of another, which at *Florence* vould faine sell much of his medicine against poyson, and for that purpose suffered an *aspe* to bite his flesh or finger, but within foure houres 40 after he perished, notwithstanding all his antidotical preferuatiues.

Now therefore it remaineth, that wee adde in the conclusion of this history, a particular discourse of the bytings and venom of this serpent, and also of such remedies as are appointed for the same. Therefore we are to consider, that they byte and doe not sting, the femals byte with foure teeth, the males but with two, and when they haue opened the

flesh

flesh by bytings, then they infuse their poyson into the wound. Onely the *Aspe Pyras*, killeth by spitting venom thorough her teeth; and (as *Auicenna* saith) the fauour or smell thereof will kill; but at the least the touching infecteth mortally. VVhen an *Aspe* hath bitten, it is a very difficult thing to esse the place bitten or wounded, euē with most excellent eyes, as was appaerit vpon *Cleopatra* aforesayd; and the reason hereof is giuen to be this, because the poyson of *Aspes* is very thicke, and penetrateth suddenly and forcibly vnder the skinne, euē to the inmost parts, not staying outwardly, or making any great visible externall appaerance. Yet *Galen* writing to *Piso*, affirmeth otherwise of the wound of *Cleopatra*; but because drowinesse and sleepe followeth that poyson; I rather beleue the former opinion: and therefore *Lucan* calleth the *Aspe*, *Somnifera*, that is, a sleepe-bringing serpent: And *Piscatorius* also subscribeth herebynto.

*Aspidæ et morsus lesum dormire faciunt
In mortem, antidotum nec valuisse ferunt.*

Which may be englighted thus;

*Hæc that by rage of Aspes tooth
is bitten, or is wounded,
They say doth sleepe vntill his death
curelesse, he is confounded.*

20

The pricks of the *Aspes* teeth, are in appaerance not much greater then the prickings of a needie, without all swelling, and very little blood issued forth, and that is black in colour; straightway the eyes grow darke & heauy, and a manifold paine ariseth all ouer the body, yet such as is mixed with some feeling of pleasure, which caused *Mecander* to cry out, *perimiteque virum absque dolore*, it kills a man without paine. His colour is all changed, & appeareth greenish like grass. His face or forehead is bent continually frowning, and his eyes or eye-liddes mouing vp and downe in drowines without sence, according to these verses following.

*Nec tamen vlla vides impressi vulnera morsus,
Nec dignus satumtor ictum corpus adurit
Sed qui lesus homo est, citra omnem fati dolorem
Claudit, & ignano moriens torpore fatiscit.*

Which I translate thus;

*Wounds of impressed teeth, none canst thou see,
Nor tumour worth the naming, smitten body burning,
But yet the hurt man painlesse taketh destiny,
And sleeping dyeth, sluggishly him turning.*

30

The true signes then of an *Aspes* biting, is stupour or astonishment; heauinesse of the head, and slothfulness, wrinking the forehead, often gaping and gnawing and nodding, bending the necke, and convulsion: but those which are hurt by the *Pyras*, haue blindness, paine at the hart, deafenesse, and swelling of the face. And the signes of such as are hurt by the *Chalidonian* or *Chersaan* *Aspe*, & the *Terrestrian* are all one, or of very little difference, except that I may adde the Crampe, and the often beating of the pulse, & frigiditie of the members or parts, or paine in the stomack, but all of them in generall, deepe sleepe, and sometimes vomiting. But by this, that the blood of the place by the bitten turneth black, it is appaerant and manifest, that the poyson of the *Aspe* mortifieth or killeth the naturall heate, which is overcome by the heate of the poyson outwardly, & the darknes or blindness of the eyes, proceedeth of certaine vapours which are infected, and ascend vp to the disturbance of the braine: and when the humours are troubled in the stomacke, then followeth vomiting, or else the crampe, and sometimes a loosnesse when the knuckles are drawn in by the venomous byting, or the infected humours falling downe into the intestines. To conclude, so great is the tabificall effect of this poyson of *Aspes*; that it is worthily accounted the greatest venom, and most dangerous of all other: for *Aelianus* sayth, 50

G

Serpen-

Ponzettus

*Mercurialis
Aelianus.*

Galenus.

Serpentum venenum cum pestifacum sit, tum multo aspidis pestilentius, the poyson of all serpents is pestiferous, but the yggon of the aspe most of all. For if it touch a Greene wound, it killeth speedily, but an old wound receiveth harme thereby more hardly. In *Alexandria*, when they would put a man to a sudden death, they would set an aspe to his bosome or breast, and then after the wound or byting, bid the partie walke vp and dower, and so immediately within two or three turnes hee would fall downe dead. Yet it is reported by *Pliny*, that the poyson of Aspes drunke into the body doth no harme at all, & yet if a man cate of the flesh of any beast slaine by an Aspe, he dyeth immediately.

Dioscorid.
Athenarius
Egineta

But concerning the cure of such as haue bene, or may be hurt by Aspes, I will now enquire, not spending any time to confute those, who haue wrote that it is incurable: 10 on the contrary it shall be manifest, that both by Chirurgery and Medicines, compound and simple, this both hath bene & may happily be effected. First it is necessary when a man is stung or bitten by a Serpent, that the wounded part be cut off by the hand of some skillfull Chirurgeon, or else the flesh round about the wound, with the wound it selfe to be circumcised and cut with a sharpe Rasor; then let the hottest burning things be applyed, euen the searing yron to the very bone. For so the occasion being taken away from the poyson to spread any further, it must needs die without any further damage. Then also the holes in the meane time before the eiection, must be drawne, eyther with cupping-glasse, or with a Reede, or with the naked rumpe of a Ringdow or Cocke; I meane the very hole first vpon the bitten place. And because the place is very narrow and small, it 20 must be opened, and made wider, the blood be drawne forth by scarifications; and then must such medicinall herbes be applyed as are most opposite to poyson, as Rew, and such like. And because the poyson of Aspes doth congeale the blood in the veynes, therefore against the same must all hote things made thinn be applyed, as Mithridatum & Triacle dissolued in *Aqua vite*, & the same also dissolued into the wound; then must the patient be vsed to bathings, fricating or rubbing, with such like exorcises. But when once the wound beginneth to be purple, Greene, or blacke, it is a signe both of the extinguishment of the venome, & also of the sufficing of naturall heate, then is nothing more safe then to cut off the member, if the partie be able to beare it. After Cupping-glasse, and scarifications, there is nothing that can be more profitably applyed then Centory, Myrrer, 30 and *Opium*, or Sorrell after the manner of a plaister. But the body must be kept in dailie motion and agitation, the wounds themselves often searched and pressed, and Sea-vvater vsed for fomentation. Butter likewise, & the leaues of Yew, are very good to be applyed to the bytings of Aspes. And in the Northerne Regions, (as witnesseth *Olaus Magnus*), they vse nothing but branne like a playster, and theyr cattell they annoynt with Triacle & salt oyle nor the bunch or swelling. And thus much for the Chirurgical cure of the biting of Aspes. In the next place, wee may also relate the medicinall cure, especially of such things as are compound, and receiued inwardly.

Mercurius

Andreas.

First, after the wound, it is good to make the party vomit, & then afterward make him drinke iuyce of Yew and Triacle, or in the default thereof, wine, as much of the iuyce as a groate waight, or rather more. But for the tryall of the parties recovery, giue him the powder of Centory in wine to drinke; and if he keepe the medicine, he will liue, but if he vomit or cast it vp, he will die thereof. But for the better auoydance & purging out of the digested venome, distributed into euery part of his body, giue the party Garlicke beaten with *Zythum*, vntill he vomit, or els *Oppanax* in wine allayed with water: also *Origan* dry and Greene. After the vomit, the former antidotticall medicines may be vsed. And the northerne people vse no other Triacle then Venetian. Wherets there are abundance of all manner of Serpents in the Spanth Islands, yet neuer are any found there to vse Triacle, neither doe they account of it as of a thing any whit vertuous, but in stead thereof they vse the bearded *Thapsia*, Gilliflowers, and red Violets, and the herbe *Anacer*, boyled in wine 50 Vinegar, the sharpest that may be gotten, & a found mans vrine, wherewithall they bathe the wounded part, although much time after the hurt receiued. But saith *Amb: Parauis*, it is much better for the patient to drinke thereof fasting, & before meate two howres, three ounces at a time. And by the help of this notable experiment, the Inhabitants of those Islands, are nothing afraid to offer theyr bodies to be bitten by the most angry Aspes. And thus

thus much for compound medicines in general.

It is saide, that the first and chiefeest easie remedy for such as are bitten by Aspes, is to drinke so much of the sharpest Vineger, as he can sensibly perceiue and feelee the same vpon the right side of his midresse, because that poyson first of all deperiueth the liuer of aspe. For *Pliny* saith, that hee knew a man carrying a bottle of Vineger to be bitten by an Aspe, whilst by chance he trode therevpon, but as long as he bore the Vineger and did not let it downe, he felt no paine thereby, but as often as to ease himselfe hee set the bottell out of his hand, he felt torment by the poyson, which being related to the Physicians, they knew thereby that Vineger drunke into the stomacke was a loweraigne antidote against poyson. 10 Yet some say, that the first knowledge of this vertue in vineger, grew from the necessity which a little boy bitten by an Aspe had of drinking, and finding no other liqour but a bottle of vineger, dranke thereof a full draught, and so was eased of his paine. For the reason is, that it hath both a refrigerative, and also a dissipating vertue, as may appear when it is poured on the earth, because it yeeldeth a froth, and therefore when it commeth into the stomacke, it dispereth all the infected humours.

Lilius.

Cor. Celsus.

Olaus. Mag.

The Northerne Shepheards doe drinke Garlicke and stale Ale against the bytings of Aspes. And some hold opinion that *Anniseede* is an antidote for this sort. Other vse *Hartwort*, *Apium* seed, and wine. *Aren* being burned, hath the vertue to driue away serpents, and therefore being drunke with oyle of Bayes in blacke wine, it is accounted very loweraigne against the bytings of Aspes. The fruite of *Balsame*, with a little powder of Gentian in vvine, or the iuyce of Myntes, keepeeth the stomacke from the Crampe after a man is bytten by an Aspe. Other giue *Castoreum*, with *Lignum Casia*, and some the skinn of a Steerkes stomacke or mawe. There be certaine little filthy and corrupt wormes bred in rotten wood or paper, called *Cimices*, these are very profitable against poyson of Aspes, or any other venomous byting beast, and therefore it is said that Hennes & other pulen, do earnestly seeke after these wormes, and that the flesh of such fowle as haue eaten thereof, is also profitable for the same purpose.

Athenius also writeth, how certaine thieues were condemned to be cast to serpents to be destroyed, now the morning before they came forth, they had giuen them to cate Cytrons; when they were brought to the place of execution, there were Aspes put forth vnto them, who byt them, and yet did not harme them. The next day, it being suspected, the Prince commaunded to giue one of them a Citron, and the other none, so when they were brought forth againe the Aspes full on them, and slew them that had not eaten Citron, but the other had no harme at all. The Egyptian *Clematis* or *Periwinkle* drunke in vineger, is very good against the poyson of Aspes; so likewise is Corral in Wwine, or the leaues of Yew. Henbane bruised with the leaues thereof, and also bitter Hoppes haue the same operation. The vrine of a Torreyse drunke, is a medicine against all bytings of wild beasts, and the vrine of a man hurt by an Aspe: as *Marcus Varro* affirmed in the eyghuenninth yeere of his age, according to the obseruation of *Serenus* saying;

Pliny.
Orpheus

*Si vero horrendum vulnus fera fecerit aspis
Prinam credunt propriam conducere potu:
Varronis fuit ista lenis sententia, nec non
Plinius et memorat sumpti iuvare imber acti.*

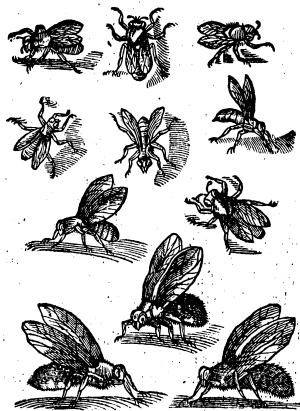
Which may be englished thus;

*If that an Aspe a mortall wound doe bite,
It's thought his vrine well doth cure againe,
Such was the saying of old Varro light,
And Pliny so, drinke vineger like drops of raine.*

But it is more safe to agree with *Pliny* in the prescription of mans vrine, to restrain it to that that neuer had any beards. And more particularly against the Aspe called *Pryas*, & *Matthiolus* out of *Dioscorides* saith, that the quinnessence of *Aqua vite*, and the vsuall antidote both mixed together and drunke, is most powerful against the venoms of the deafe Aspe. And thus much for the antipathy & cure of Aspes byting venomous nature, wher-

vnto I will adde for a conclusion, that prouerbiall speech, of one Aspe borrowing payson of another, our of *Tertullian* against the Hereticke *Marcion*, who gathereth many of his absurd impieties from the vnbeleueing Iewes. *Definat nunc hareticus à Iudaeis aspis quod aint à vipera mutuari venenum*, that is, let the hereticke now cease to borrow his venom of a Iew, as the Aspes doe borrow their payson from Vipers. And true it is, that this prouerbe hath especiall vse, when one bad man is helpe or counselled by another; and therefore when *Diogenes* saw a company of women talking together, hee said merrily vnto the, *Aspis par echianes pharason dancizetai*, that is, the Aspe borroweth venom of the Viper. Thus much of the Aspe.

Of the Description and differences of B E E S.



D: Bonhan
his discourse
of Bees, wasps
and Drones.



Amongst all the sorts of venomous Insects, (or cut-wasted creatures) the souteraigntie and preheminece is due to the Bees, who onely of all others of this kinde, are made for the nourishment of mankind, all others (cut-wasted) seruing onely for medicinall vse, the delight of the eyes, delcætation of the eares, & the ornament, trimming, and setting forth of the body, which they performe at the full. They are called of the Hebrewes, *Deborah*. The Arabians terme them, *Albara*, *Nahalea*, and *Zabar*. The Illirians and

Sciaonians, *Wexilla*. The Italians, *Ape*, *api*, *vna* *sticha*, *moscatella*, *ape* or *schippa*, *peccchi*. The Spanyards, *Abeia*. Frenchmen, *Monfches au miel*. The Germaines, *Eenymbe*, *apen*. The Flemmings, *Bie*. The Polonians, *Pztzota*. The Irishmen, *Camilly*. In W ales a Bee is called *Gweniv*. Amongst the Græcians they haue purchased sundry names, according to the diuersitie of Nations, countries and places, but the most vulgar name is *Melissa*, & in *Hesiodus*, *Melie*. Other some call a Bee *Plasius*, a *singendo*, of *singing*. Some againe, *Anthodon*: and of their colour, *Zanthai*. Of their offices and charge, *Egemones*, *amperando*, from governing, *Sirenes*, a *suam cantu*, from their sweet voyce. The Latines call them by one generall name, *Apis* and *Apes*. *Parro* sometimes termes them *Aues*, but very improperly, for they might better be named *Volucres*, not *Aues*. So much for their names, now to the definition.

A Bee

A Bee is a cut-wasted liuing creature, that can flye, hauing foure winges, and blöndles, the onely Crafts-master of Hony-making. Their eyes are somewhat of a horny substance, hid deep in their bodies, as is also their sting: they want neither tooong nor teeth, they haue 4. winges, being of a bright and cleare colour, growing to their shoulder-blades, whereof the two hindmost are the lesser, because they might not hinder their flying: and out of their thore feet or stumps, there grow forth as it were two fingers, wherein they carry a little stone, for the peizing and making weighty their small bodies in stormy, tempestuous, blustering, or troublesome weather, for feare least they might be driuen from their house and home, by the contrary rage and violence of the winds. They do not breath (by *Plinies* 10 good leaue) but either pant, moue, or stirre (as the hart or braine doth) and by transpiration they are comforted, refreshed, and made liuely. Their stomack is contented and framed of the thinnest part of all their members, wherein they not onely retaine, and safely keepe their Hony dew which they haue gathered, but also digest, purifie, and cleanse it, which is the true and onely reason, why the Hony of Bees is longer kept pure and fine, than any Manna or Meldew, or rather it is not at all subiect to corruption.

No respirati-
on in Bees.

Bees euen by nature are much different: for some are more domesticall and tame, and others againe are altogether wilde, vplandish, and agrestiall. Those former are much delighted with the familiar friendship, custome and company of men, but these can in no wise brook or endure them, but rather keep their trade of hony-making in old trees, caues, 20 holes, and in the ruders, and rubbish of old wals and houses. Of tame Bees againe, some of them liue in pleasant and delightfull Gardens, and abounding with all sweet senting & odoriferous plants and hearbs, and these are great, soft, fat, and big-bellied. Others againe, there be of them that liue in townes and villages, whose study and labour is to gather hony from such plants as come next to hand, and which grow farther off, and these are lesser in proportion of body, rough and more vnpleasent in handling; but in labour, industrie, witte and cunning, far surpassing the former. Of both sorts of these, some haue stings (as all true Bees haue:) others againe are without a sting, as counterfeite and bastardy Bees, which (euen like the idle, sluggish, lyther, and rauinous cloyfester Monkes, thrice worse then theecus) you shall fee to be more gorbelled, haue larger throats, and bigger bodies, yet neither excellent or markable, either for any good behauiour and conditions, or gifts 30 of the mind. Men call these vnprofitable cattle, and good for nothing, *Fueri*, that is drones; either because they would seeme to be labourers, when indeed they are not: or because that vnder the colour and pretence of labour (for you shall sometimes haue them to carry wax, and to be very busie in forming and making hony-combes,) they may cate vp all the hony. These Drones are of a more blackish colour, somewhat shining, and are easily knowne by the greatnesse of their bodies. Besides some Bees are defended of the kingly race, and borne of the bloud Royall: whete of *Aristotle* maketh two sorts: a yellow kinde, which is the more noble, and the blacke, garnished with diuers colours. Some make three Kings, differing in colour, as black, red, and diuers coloured. *Memecæ*'s saith, that those who are of sundry colours are the worse, but in case they haue diuersity of colour with some black- 40 nes, they are esteemed the better. He that is elected Monarch *Cesar*, and captaine generall of the whole swarme, is euer of a tall, personable, and heroycall stature, being twice so high as the rest, his winges shorter, his legs streight, brawny, and strong, his gate, pace, & manner of walking is more lofty, stately and vpright, of a venerable countenenance, and in his forehead there is a certaine red spot or mark with a Diadem, for he is far differeth from the popular and inferior sort in his comeliness, beaury, and honor. The Prince of *Philosophers* confoundeth the sexe of Bees, but the greatest company of learned W riters do distinguish them: whereof they make the feminine sort to be the greater. Others againe will haue them the lesser, with a sting: but the founder sort (in my judgement) will neither know nor acknowledge any other males, besides their Dukes and princes, who are more able & 50 handiome, greater and stronger then any of the rest, who stay euer at home, and very seldom (vnlesse with the whole Swarme) they stir out of doores, as those whom nature had pointed out to be the fittest to be stander-bearers, and to carry ancient in the camp of *Vennus*, and euer to be ready at the elbowes of their lones to do them right: Experience teaching vs, that these do sit on egges, and after the manner of birds, do carefully cherish and make much of their young, after the thin membrum or skin wherein they are enclosed is broken.

Differences of
Bees from na-
ture.

Description
of the King.

Differences in
regard of sexe.

The difference of their age is knowne by the forme, stature, and habit of their bodies. For the young Bees haue very thinne and trembling winges, but they that are a yeare old, as they that are two or three yeares of age are very trimme, gay, bright-shining, and in very good plight and liking, of the colour of Oyle.

But those that haue reached to seauen yeares, haue layed away all their flatnesse and smoothnesse, neither can any man afterwards, either by the figure and quality of their bodies or skinnies, iudge or discern certainly their age (as wee say by experience in Horses :) For the elder sort of them are rough, hard, thinne and leane (raggeds, staruelinges, loshorne to touch and to looke vpon, somewhat long, nothing but skinne and bone, yet very notorious and goodly too see to, in regard of their grauity, hoarques and auncienty. But as they be in forme and shape, nothing so excellent, so yet in experience and induritie they farre outstripe the younger sort, as those whom time hath made more learned, and length of dayes ioyned, with vife, hath sufficiently instructed and brought vp in the Art or trade of hony-making.

The place likewise altereth one whiles their forme, and sometimes againe their nature, (as their sexe and age do both.) For in the Islands of *Molucca*, there be Bees very like to winged Pismires, but somewhat lesser then the greater Bees, as *Maximilian Transiluanus*, in an Epistle of his, written to the Byshop of *Salpurgie*, at large relateth it. *Andrew Theuer* in his Booke that he wrote of the new-found World, Cap. 51. amongst other matters reporteth that he did see a company of Flies or Hony-bees about a tree named *Phebehsion*, which then was greene, with the which these Hony-bees do liue and nourish themselves : of the which trees there were a great number in a hole that was in the tree, wherein they made Hony and Waxe. There is two kindes of the Hony-bees, one kind are as great as outs, the which commeth not onely but of good smelling flowers, also their Hony is very good, but their Waxe not so yellow as ours. There is another kinde halfe so great as the others : their hony is better then the others, and the wilde men name them *Hira*. They liue not with the others food, which to my iudgment maketh their Waxe to be as black as coales, and they make great plenty, specially neare to the Riuer *Passe*, and of *Plate*. The Bees called *Chalcoides*, which are of the colour of Brassie, and somewhat long, which are said to liue in the Island of *Creta* are implacable, great fighters and quarrellers, excelling all others in their stings, and more cruell then any others, so that with their stings they haue chafed the inhabitants out of their Cities; the remainder of which Bees do remaine and make their hony-combs (as *Aelianus* saith) in the Mountaine *Ida*. Thus much of the differences of Bees, now it remaineth to discourse of the Politike, Ethicall, and oeconomick vertues and properties of them.

Bees are gouerned and doe liue vnder a Monarchy, and not vnder a tyrannicall state, admitting and receiuing their King, not by succession or casting of lots, but by respectiue aduise, considerate iudgement, and prudent election; and although they willingly submit their neckes vnder a kingly gouernment, yet notwithstanding they still keepe their ancient liberties and priuiledges, because of a certaine prerogative they maintaine in giuing their voyces and opinions, and their King being deeply bound to them by an oath, they exceedingly honor and loue.

The King as he is of a more eminent stature, and goodly corporature (as before wee haue touched) then the rest : so likewise (which is singular in a King) he excelleth in mildnesse and temperatenesse of behauiour. For he hath a sting, but maketh it not an instrument of reuenge, which is the cause that many haue thought, their king neuer to haue had any. For these are the laves of Nature, not written with Letters, but euen imprinted and engrauen in their conditions and manners : and they are very slow to punish offenders, because they haue the greatest and Soueraigne powver in their hands. And although they seeme to bee slacke in reuenging and punishing priuate inuries, yet for all that they neuer suffer rebellious persons, refractorious, obstinate, and such as will not bee ruled, to escape without punishment, but with their pricking stings they grieuously wound and torment, so dispatching them quickly. They are so studious of peace, that neither willingly nor vniwillingly they will giue any cause of offence or displeasure. VVho therefore would not greatly be displeased vvith, and hate extremely those *Dionysian* Tyrants

in

The difference of the forme of Bees, according to the place.

Bees of America.

The gouernment of bees.

in *Sicilia*; *Clearchus* in *Heraclea*, and *Apollodorus* the Theefe, Pieler and spoyler of the *Cassandrians* : And vvho would not detest the vngratiousnes of those leu'd clauy-backes, and Trencher-parasites, and flatterers of Kings, vvich dare impudently maintaine, that that a Monarchy is nothing else but a certaine way and rule for the accomplishing of the will, in vifing their authority as they list, and a science or skilfull trade, to haue wherewith to liue pleasantly in all sensuall and worldly pleasure : which ought to be far from a good Prince, who whilest he would seeme to be a man, he shew himselfe to be farre vvorther then these little poore-winged-creatures. And as their order and course of life is farre different from the vulgar sort, so also is their byrth; for they of the kingly race are nor borne after the manner of a little Worme, as all the comminality are, but is forthwith winged, and amongst all his younglings, if he find any one of his sons to be elcher a foole, vvhandsome, that none can take pleasure in, rugged, rough, loone angry, fumiish or too craftie, il shaped, not beautiful or Gentlemanlike, him by a common consent, and by a Parliamentary authority they destroy, for feare least the whole Swarme should bee diuided and distracted into many mindes, and so at length the Subiectes vvndone by factions, and banding into partes.

The King prescribeth lawes and orders to all the rest, and appointeth them their rules and measures : for some he straightly chargeth and commaundeth, (as they tender his fauour, and will auoyde his displeasure) to fetch and prouide water for the whole Campe. He enioyneth others to make the Hony-combes, to build, to garnish and trimme vp the house vvell and cleanly, to finish perfectly the worke, to find and allow, to promote and shew others what to doe. Some he sendeth forth to seeke their liuing, but being vvorne with yeares, they are maintained of the common stocke at home. The younger and stronger being appointed to labour, and take theyr turnes as they fall. And although (being a King) he be discharged and exempt from any mechanickall businesse, yet for all that, in case of necessity he will buckle himselfe to his taske, neuer at any time taking the fildie or ayre abroad, but either for his healths sake, or when he cannot otherwise chuse, by means of some vrgent businesse. If in respect of his yeares he be lusty and strong, then like a noble Capitaine hee marcheth before his whole winged-army, exposing himselfe first to all perils, neither with his good will, will he be carryed of his Souldiers vnlesse he be wearied and vvakened by meanes of crooked age, or mastered and cleane put out of heart by any violent sicknesse, so that he can neither stand on his Legges nor fly. VVhen night approacheth, the signe and token being giuen by his Hony-pipe, or Cornet, (if you will so call it) a generall proclamation is made through the whole Hiue, that euery one shall betake himselfe to rest, so the watch being appointed, and all things set in order, they all make themselves ready and go to bed. So long as the King liueth, so long the whole swarme enioy the benefit of peace, leading their liues vvithout any disquieting, disturbance, vexation, or feare of future wars. For the drones do vvillingly contain themselves in their own celled, the elder liuing contented with their ovvne homes, and the younger not daring for their cares to breake into their father Lands, or to make any inrodes or inuasion into the houses of their ptedecessours. The King keepeth his Court by himselfe, in the highest and largest part of the whole Palace, his lodging being workmanlike and very cunningly made of a fine round or enclousure of Waxe, being thus as it were fenced and paled about as with a defensible wall. A little from him dwell all the Kings children, being very obedient to their parents becke. Their King being dead, all his subiects are in an vpror, Drones bring forth their young in the celled of the true Bees, all are in a hurly burly, all being out of season and order. *Aristotle* saith, that Bees haue many Kings, which I would rather tearme Vizeroyes or Deputies, sithence it is certaine (as *Antigonus* affirmeth) that as vvell the swarmes do dye and come to naught, by hauing of many Kings, as none at all. And thus to haue spoken of good Kings let this suffice. Euill Kings are more rough, rugged, browner, blacker, and of more sundry colours : whose natures and dispositions you will condemne, in respect of their habite and manner of body and mind, the one and other are thus physiogmonically described by the Poet :

*Namq, dua regnum facies, duo corpora gentis.
 Alter erit maculis auro Squallentibus ardens,
 Et cutilis clarus squamis, insignes & ore.
 Fecior est alter multo, quam puluere abactio
 Quum venis & siccio terram suis ore venator:
 Disidia lasaque trahens inglorius alium——Hunc
 Dede neci, melior vacua sine regnet in aula.*

In English thus;

*The two aspects of kingly Bees, two nations do disclose,
 One of them, Golden spotted red, burning with pale brow,
 And having scales both red and cleare, and great about the nose,
 The other filthy to behold like dust, for it is true,
 Which hummers sit upon dry land, when all is crust and prest,
 In stoth belly broad, doth trauaile worse then the least,
 Him kill, let the other raigne
 Alone, in empty Courts, do not dislaime.*

And thus hether to haue we spoken of their kinges and Dukes: now will we bend our discourse to the common sort of Bees.

Bees are neither to be accounted wilde, nor altogether calme and quiet creatures, but of a nature betwixt both: & of all other they are esteemed most seruicable and profitable. Their sting giueth both life & death to them, for being deprived of it, they surely die: but hauing it, they repell all hostility from their swarms. Of these there are none Idle, although they be not all Honny-makers, neither are the most sluggish of them all, like vnto the Drones in their inclination and manners: For they do not corrupt and marre the honny-combes, neither doe they lie in waite by treachery and deceit to filch honny, but are nourished by flowers, and flying forth with their fellowes, do get their liuing with them; although some of them want the skill to make and lay vp the honny finely and safely, yet notwithstanding euerie one hath his proper charge and businesse to vse and practise, for so these bring water to the king, and to the older Bees, that cannot trauaile.

The elder sort if they be of a strong and robustious constitution, are chosen for the gard of the kinges person, as the fittest persons to be about him, in respect of their approued worth, faithfull dealing, and vprightnesse of conscience, for the ordering and disposing of all matters. Some giue Physicke to those that are sicke, by making and giuing to them a medicinall aliment of honny, that is drawne from Annise, Saffron, and *Hyscinthes*. But if any thorough age or sicknesse chance to dye, then they whose office it is to carry forth the dead bodies to burying, do forthwith flocke together, carrying the dead bodie of their brother on their shoulders, as it were on a Beere, least the pure Honny-combes might be tainted with any vncleanlinesse, stinke, or nastinesse.

Bees haue also their Ambassadors and Orators, sent with commission or authority, and put in trust to deale in their Princes affaires, their old beacons, Souldiours, their Py-pers, Trumpeters, horne-windes, Watchmen, Scout-watches, and Sentinels. Likewise Souldiers euer in a readinesse to defend, and looke to their honny-wealth, and goods, as if it were a City committed to their trust and valiancy, and these do punish, torment, and throw to the ground all flying Theeues and Wormes, that dare invade secretly by any cupping passage, or mine into their mansions. And that they might beate the world in hand, that they are no priuy or secret Theeues in their flying, they make a noyse and humming, which together with their flight, is heard both to beginne and end. Which sound, whether it proceedeth from the mouth, or from the motion of their wings: *Arise, so*

Arise, and Hefychius, do much vary and contend. Their Pipers and horn-blowers doe *adore* *Arise*, as *Hefychius* saith (the Englishmen terme it *Sing*) and that they make to be the watchword and priuy token, for their watch and ward, sleepe, and daily labour. They loue their King so entirely, that they neuer suffer him to goe abroad alone, but their Army being diuided into two partes, and by heapes

winding themselves round, they doe as it were enclose and fence him on all sides. If in any Iourney the King happe to wander from his company, and cannot be found, being driven away by the force of some stormie windes or weather, they all forthwith make a priuie search, and with their quick-scenting, pursue and follow the chase so long, vntill he be certainly found, and then, because he is tyred with flying, and the tediousnes of tempests, the common sort lift him vpon their wings, and so triumphantly conuey him home as it were in a Chariot. But if he die by the way, then they all mournfully depart; euerie one to his owne place separating themselves, or peraduenture for a while, they worke vp theyr honny-combes not yet finished, but neuer make any more honny: So that at length, growing to be lazie, sickly, wasted, and disfaisted with their owne filth and corruption, they all miserably perishe. For they cannot possibly liue without a King, against whom, none is so hardy as to lift vp his finger to offer him any violence, much lesse to conspire his destruction, vnlesse he (after the fashion of Tyrants) doe ouerthrow and turne all things vpside downe, after his owne will and lust, or neglecting carelessly the VVcale publique, setteth all vpon fixe and seauen. Yea, if he accustom himselfe to goe often abroad, (which he cannot doe without the great hurt and preiudice of his Citizens) they do not by and by kill him, but they take from him his wings, & if he then amend his life & looke better to his office, they singularly affect and honour him.

When the King by flying away hath left his Bees, they fetch him againe, and being a fugitive from his kingdome, they follow him amaine by his smell, as it were with huc and cry, (for amongst them all the King spelleth best) and lo bring him backe to his kingle house. None dare venture out of his owne lodging first, nor seeke his liuing in any place, except the King himselfe first going forth, do direct them the way of their flight. For I am hardly of *Aristotles* mind, who affirmeth that the King pener commeth abroad, but when the whole swarme doth, which is seldome scene. But if by reason of his tyrannic, cruelty and violent rule, they be forced to seeke faine other dwelling places, then a few daies before the time appointed, there will be heard a solitary, mournfull, and peculiar kinde of voyce, as it were of some trumpet, & two or three daies before, they flie about the mouth of the Hue, so when all things are in a readines for their flight, being all assembled, they flie all speedilie away, and kill the Tyrant (whom they left behind) if he attempt to follow them. But a good King they neuer forsake, and if any time he pins and fall away by reason of sicknes, any plague or murther, or through old age, all the meaner sort do make mone, the whole route and multitude of Senators and Aldermen do greatly bewaile him, not conueighing any meate into their hives, nor yet looking out of doores for meeke griefe, filling the whole house with sorrowfull humminges & lamentes, and gathering themselves by heapes about the carcase of the dead King; they doe with great noyse tragically moune for him. Neither doth continuance of time mitigate or take away their griefe, but at length, all of these faithfull friends, partly through griefe, and partly through famine, they are cleane consumed and brought to death.

Whilſt they haue a King, the whole swarme and company is kept in awfull order; but he being gone, they goe vnder the protection of other Kings. They haue not many kings at once, neither can they endure Vipers, ouerthrowing their houses, and rooting out their stocks and families. And if in one swarme there be two Kings, (as sometimes it falleth out) then one pair adhaereth to the one king, and the other side cleaueth to the other, so that sometimes in one hive, you shall find honny-combes of sundry formes & fashions: where as they beaue themselves to housefly and neighborly, that the one meddles not with the others charge and busines, hauing no mind to enlarge their Empire, to enuie, drawe or wate by faire means, the subiects of the side, but euerie one being obedient to his owne king without contradiction. They honour him so highly, that being lost they com-
 plaine, being decrept, they preserue and keepe him, being weary, they carry him round about with them; being dead, they bewaile him with all funeral pompe and beatitudes, yeelding vp at length euen their very liues for an assistance of their loues and faithfull dealings. Oftentimes they areare deadly war against strangers borne, for the honny that they haue stole from them, as for the catching and fitching vpe afore-hand those flowers whereon they purposed to sit on; so that sometimes the quartell is determined by dint

of sword in a iust battle. Oftentimes againe they wrangle about their hony-combes and dwelling houses, but then the deadly and vnappaeable warre is, when the contention is about the life, crowne and dignitie of their King: for then they bestirre themselves most eagerly, defending him most valiantly, and receiving the darts or stings that are bended against him, with an vndaunted courage, by the voluntary and thicke interposing of their owne bodies, bewixt the darts and the person of their king.

Neither are Bees onely, examples to men of politicall prudence and fidelity: but also presidents for them to imitate in many other vertues: For whereas Nature hath made also *Zoota agelata*, that is, creatures living in companies and swarms, yet do they all things for the common good of their owne route and multitude, excepting euer the Drones and theecues, whom if they take tripping in the manner; they reward with condigne punishment. Their houses are common, their children common, their lawes and statutes common, and their country common. They couple together without question, as Camels do, priuily and apart by themselves, which whether it proceed of modesty, or be done through the admirable instinct of Nature, I leaue it to the dispute and queint resolution of those graue Doctōrs, who being laden with the badges and cognizances of learning, doe not stickie to affirme that they can render a true reason euen by their owne wits, of all the causes in nature, though neuer so obscure, hid and difficult.

Flyes and dogges doe farre otherwise, whose impudencie is such, that hauing no regard of times, persons, or places, they will not giue place, or be disioyned. Yea the *Massageti* (as *Herodotus* writeth) hauing their quiver of arrowes on their carts, they dealt with their vniuersally vnseasonably, and though all men beheld it, yet they most impudently contemned it. And that which is worst, this beastly fashion is crept amongst the vsurpers, or at least professors of the Christian name, who shame not openly to kisse and embrace, yea euen to play & meddle with filthy whores & brothelley queanes. Bees surely will cōdemne these kind of people of bestiall impudency and wanton shamelesnesse, or causing them to blush if they haue any grace, will reach them repentance. Neither are they altogether such creatures as cannot endure or away with musick, (which is the princesse of delights, and the delight of Princes) as many vnlearned people cannot, but are exceedingly delighted with tune in any harmony wherein is no iarring, so the same be simple and vnaffected.

And although they haue not the skill to daunce according to due time, order and proportion in Musicke, as they say Elephas can, yet doe they make swifter or slower theyr flight, according to the Trumpetters mind, who with his sharpe and shrill sound causeth them to bestirre themselves more speedily; but beating slowly and not so loud vpon his brazen instrument, maketh them more slow, and to take more leysure. Neither hath Nature made the onely the most ingenious of all liuing creatures, but by discipline hath made them tame and tractable. For they doe not onely know the hand and voyce of the hony-man, or him that hath the charge and ordering of the same, but they also suffer him to do what liketh him best: which euery man must needs confesse to be an argument of a generous and noble disposition, thus to vnder-goe the rule of their ouer-seers and Surueyors, but the hand and discipline of a stranger, they will by no meanes endure.

As for economicall vertues they excell also, and namely for moderate frugalitie and temperance, not profusely and prodigally wasteing and deuouring the great store of hony which they gathered in the Sommer season, but they sustaine themselves therewith in winter, and that very sparingly: And so whilst they feede vpon few meates, and those of the purest sort, they purchase long life, (the reward of sobrietye.) Neither are they so higgardie and fardious minded, but when as they haue gathered more hony then their number can well spend, they communicate and impart some very liberally amongst the Drones: As for their cleanlinesse they may be certaine Arguments, that they neuer excrete nature within their hives, (except constrained thereto by some sickness, foule weather, & for some vrgent necessity) that they conuay away the dead carcases, that they touch no rotten nor stinking flesh, or any other thing, no herbe that is withered, nor no ill-scenting or decayed flowers.

They kill not their enemies within their hives, they drinke none but running water, and that which is thoroughly defecated: they will not dwell in houses impure & foule, sluttish, black,

blacke, or full of any feculent or dreggy refuse, and the excrementes of the labourers and sickly, they gather on a heape without their paviations, and asseone as their leisure serueth; it is carried cleane away. Concerning their temperance and chastity, (although it hath bene partly touched before,) yet this I will adde, that it is wonderfull what some men haue obserued. For whereas all other creatures doe couple in the open sight of men, the Elephant onely excepted, and Waspes likewise not much differing in kind, do the same: yet Bees were neuer yet seene, so to ioyn together, but either within their hives very modestly they apply themselves to that business, or else abroad do it without any witness. And they are no lesse valiant, then modest and temperate, *Dum corpora bello obiectant, pulchramque pectus per vulnera mortem*. Their war is eicher ciuill or forraigne. Of the former there be diuers causes, that is to say: the multitude of their Dukes or Captaines lying in waights to betray both King and kingdom: scarcity of vitallie, straitnes of place and roome, corruption of manners and idleness. For if they haue no Dukes, then is it expedient (as otherwhiles it happeneth) they stay the ouerplus, least the number of them growing to great, either violence might be offered to the King, or the commons drawne to some sedition.

They kill them most of all, when as they haue no great store of young Bees to plant any new colonies, ouerthrowing and spoyling withall their hony-combs (if they haue any.) They execute also Theecues and Drones, so often as they haue not roome enough to do their busines in, (for they hold the more inward part of the Hive,) so taking from the at one time, both their hony-combs and meat. The scarcity and lacke of Hony, causeth them also to be at deadly feude, so that the short Bees do encounter the long with might and maine.

In the which bickering, if the short be Conquerors, it will be an excellent Swarme, but if fortune smile on the long Bees side, they liue idly, making neuer any good Hony. Whosoeuer getteth the day, they are so giuen to rapine and reuenge, as they take no prisoners, nor leaue any place to mercy, but commit all to the sword. Now concerning their forren warres, I must say that they giue place to no other liuing creature, either in fortitude, or hardly venturing: and if either men, Foure-footed-beasts, Birds, or VWaspes, do either hinder, disquiet, or kill any of them, so that they be not well contented, agaynst all these they oppose themselves very stoutly, according to their power wounding them. They hate extremely adulterous persons, and such men as bee infected with any oyment, those that haue curled or crisped haire (as also all vnfaithfull and base raskally people) and all those that weare any red clothes of the colour of blood: as contrarywise they loue and reuerence exceedingly their Maisters, Keepers, Tutors, Defenders, and Maintainers: so that sitting vpon their hands; they doe rather pickle and lickie them in sporting wise, then either wound or hurt them, though neuer so little with their sting. Yea these men may safely without any touch of hurt, and without any couering to their hands, gather together the Swarmes in a very hot Summer; yea, handle, place them in order, heap vp together, sit or stand before their Hives, and with a stickie take cleane away Drones, Theecues, Waspes, and Hornets.

If any Souldier loose his sting in fight, like one that had his Sword or Spere taken from him, he presently is discouraged and dispaireth, not liuing long, through extremity or griefe. Going forth into the fildes to fight, they stay till the watchword be giuen, which being done, they flocke in great heapes round about their King (if he be a good one) ending all their quarrell in one set battell. In their order of fighting, how great vertue, courage, strength, and noblenesse, these poore creatures shew, as well we our selues can testifie, and they better who haue assured vs by their writings, that whole armies of armed men haue bene ramed by the stings of Bees, and that Lyons, Beares, and Horses, haue bene slaine by means of them. And yet (how fierce and warlike soeuer they seeme to be,) they are appeased and made gentle with continuall or dailey company, and vnlesse they be to much neede and angered, they liue peaceably inough without any great trouble, neuer hurting any one maliciously or deceitfully, that standeth before their Hives. If I should goe about to declare at large their ingenie, naturall inclination, cunning workmanship and memory, I should not onely giue vnto them with *Virgil: Particula aurū diuina*,

diuina, but also *hauſtus mentis athera*, and (licenſe *pythagoricæ errare*), the *Metemphuchoiſis* of that ingenious Philoſopher. For after that they are incloſed in a cleane and a ſweet hiey they gather out of gumme and moiſt licquor-yeelding trees, a kind of glutinous ſubſtance, thicke, clammy and tough, (called of the Latines *Compoſis*, and of the Greekes *Mzys*), eſpecially from Elmes, Willowes, Canes or Reedes, yea euen from ſtones; and this they lay for the fiſt foundation of their worke, ſo couering it all ouer as with a hard cruſt at fiſt, bringing to it afterwards another layer of *Piſſocera*, which is a kinde of iuyce of VVaxe and Pitch, made with Gumme and Roſin, and ouer that againe they lay *Propolis*, which we call Beeglew.

In this ſame three-fold tilie, and ſure ground-worke thus artificially begonne, they doe not only laugh to ſcorne, left ar, and mocke the eyes of the ouer-curious ſpectators of their Common-wealth and worke, but that which no man conſiders, they doe heereby defend both themſelues and theirs, againſt raine, cold, ſmall vermin and beaſts, and all their enemies. Then after this they build their Combes, with ſuch an Architectionicall prudence, that *Archimedes* in reſpect of them ſeemes to be no body. For fiſt of all they ſet vp the cells of their Kings and Princes, in the higher place of the hony-combes, beeing large, ſayre, ſumptuous, ſtately and loſtie, beeing cunningly wrought, of the moſt tryed, pureſt, & refined VVaxe, trenching them round for the greater defence of the regall Maieſtie, with mound and enclouſure, as it were with a ſtrong Wall, Bulwacke, or Rampire.

And as Bees in regard of their age and condition, are of three ſorts, ſo likewiſe doe they deuide their Cells: for to the moſt auncient they appoint houſes next to the Court, (as thoſe that are the fitteſt to be of his priuie counſaile, & gardeners of his perſon) next to theſe are placed the young Bees, and thoſe that be but one yeere old. And they of middle yeeres and ſtronger bodies, are lodged in the vttermoſt roomes, as thoſe that are fitteſt and beſt able to fight for their King and country. Yet *Ariſtotele* ſaith, that Bees in the making of their Tents or Cells, doe fiſt of all provide for themſelues, and next for their King & his Nephewes, and laſtly for the Drones. And as in the fabricature of their hony-combes, they make the faſhion according to the magnitude and figure of the place, faſhioning it either orbicular, long, ſquare, ſword-like, or foote-like, &c. according to their owne liking, running out ſometimes in length cyght foote: ſo their little Cells contrariwiſe, are framed after a certaine forme in a Geometrickall proportion and meaſure; for by rule they are iuſtly Sexangular, and capable enough to hold the tenant.

The whole combe containeth foure orders of Celles; The fiſt the Bees occupie; the next the Drones poſſeſſe; the third, thoſe that are called of the Greekes *Chadones*, of the Latines, *Apum ſiboles*, (call them if you pleaſe *Schadones*.) The laſt is appointed for the roomes of hony making. There be ſome who conſtantly aucter, that the Drones do make combes in the ſame hie the labouring Bees doe, but that they lacke the ſkill and power of mellification, it being vncertaine whether this comes to paſſe either through theyr groſſines and bigbellied fatnes, or through their ſetled & naturall lazines. And if through the weightines of the honie the combes beginne to ſhake and wagge, and to leane & bend as though they were readie to fall, then doe they reare them vp, and vnderproppes them with pillars made archwiſe, that they may the more readilie diſpatch their buſineſſe, and execute their charges, (for it is neceſſarie that to euery combe there be a ready way.)

In ſome places, as in *Pontus*, and in the Citie of *Amiſus*, Bees make white hony, without any combe at all, but this is ſildome ſcene. And if a man would conſider the rare and admirable contexture and fabrick of their honie-combes, farre exceeding all humane Art and conceit, who would not ſubſcribe with the Poet, *Esſe Apibus partem diuina mentis, et hauſtus atheros?* who will deny them (I ſay) either imagination, fantaſie, iudgement, memorie, and ſome certaine glimſe of reaſon? But I will not diſpute of this, neither am I of *Pythagoras* mind, who conceited that the ſoules of wiſe men, and of other ingenious creatures, departed into Bees. But whoſoeuer will diligently examine how they deuide their labour, as ſome to make vpe the combes, ſome to gather hony, to heape together their meate, to trimme and dreſſe vp the houſes, to cleaſe the common draught, to vnderſcore the ruinous walls, to couer thoſe places wherein any thing is to be kept, to draw out the

the very ſtrength of the hony, to diſgeſt it, to carry it to their Cells, to bring water to the thirſtie labourers, to giue foode at ſet and appointed houres to the old Bees that ſitte, to defend their King with ſuch ouer-ſight and painefull regard, to driue away Spyders, and all other enemies, to carry forth the dead, (that no ſnake or ill fauour hurt,) euery one to know and goe to his owne proper cell, and generally, all of them not to ſtaye farre from home to ſeek their living; and when the flowers are ſpent neere their lodgings, to ſend out their eſpials to looke for more in places further diſtant, to lye with their faces vpward vnder the leaues when they haue ſet forth any voiage by night, leaſt their wings beeing much moiſtened by the dew, they ſhould come taſtie home the next day, to balance and peize their light bodies with carrying a ſtone in ſtormie weather, and when there is a ſanie whirl-wind, to fly on the further ſide of the hedges, for feare leaſt either they might be diſturbed, or beaten downe by the boiſterous violence thereof. VVhoſoeuer (I ſay) will duly conſider all this, muſt needs confeſſe, that they obſerue a wonderfull order and forme in their Common-wealth and government, & that they are of a very ſtrange nature and ſpirit.

I had almoſt omitted to ſpeake of that naturall loue which they beare to their young, a great vertue, and ſildome ſcene in the parents of this age. For Bees doe ſitte vpon their combes (when they haue laid their increaſe) almoſt like vnto birds, neither will they ſtirre from thence but in caſe of pinching hunger, returning out of hand to their breeding place againe, as though they were afraid leaſt that by any long ſtay and abſence, the vvorke of their little cell might be couered ouer by ſome Spyders web (which often happeneth) or the young by taking cold might be endangered. Their young ones be not very nice or tender, nor cockeringly brought vp, for being but bare three dayes old, as ſoone as euer they begin to haue wings, they enioyne them their taſke, & haue an eye to the that they be not idle, though neuer ſo little. They are ſo excellent in diuination, that they euen feele afore-hand, and haue a ſence of raine and cold that is to come, ſo then (euen by Natures inſtinct) they fly not far from home: and when they take their iourney to ſeek for their repaſt, (which is neuer done at any ſet and ordinary time, but only in faire weather) they take paines continually and diligently without any ſtay, being laden with ſuch plentie of hony, that oftentimes being ouer-wearied, they faint in their returne to their own priuate cotages, not being able to ſtaine them. And becauſe ſome of them in regard of their roughnes are vnfit to labour, by rubbing their bodies againſt ſtopes and other hard matter they are ſmoothed, afterwards addreſſing themſelues moſt ſtately to their buſineſſe. The younger ſort beſtore the right double without doors, bringing to the hie all that is needfull. The elder looke to the family, placing in due order that hony which is gathered and wrought by the middle-aged Bees. In the morning they be all very ſilent, till one of them awaken all the reſt with his thirſt humming noyſe, euery one buſtling himſelfe about his owne proper office and charge. Returning at night, they are as it were in an uproare at the fiſt, and after that they make a little muttering or murmuring among themſelues, vntill the principall officer appointed for ſetting of the watch, by his ſying round about, and his ſoft and gentle noyſe, dooth as it were ſofterly and gently charge them in their kings name to prepare themſelues to reſt; and ſo this token being giuen, they are as ſilent as ſiſhes, ſo that laying ones eares to the mouth of the hie, you ſhall hardly perceiue any the leaſt noyſe at all: ſo dutifull they are to their Kings, officers and rulers; reſtopping themſelues wholely in his bookes, fauours and pleaſure. And now I will increaſe of their excellencie and vſe.

VVhereas the Almightie hath created all things for the vſe & ſeruiſe of man, ſo eſpecially among the reſt hath he made Bees, not onely that they ſhould be vſe vs patterns and preſidents of political and oeconomicall vertues, (of the which beſide I haue diſcourſed) but euen Teachers and Schoolemaſters inſtructing vs in certaine diuine knowledge, and like extraordinary prophets, premonſtrating the luckeſſe & ſeruent of things to come. For in the yeeres 90. 98. 113. 208. before the birth of our bleſſed Sauour, vhen as great ſwarms of Bees lighted in the publique and ex-change market, vpon the houſes of priuate Citizens, and the Chappell of *Mars*, many conſpiracies and treaſons were intended againſt the ſtate at Rome, with which the common-wealth was well-nigh deceiued, inſinared,

yea and ouerthrowne. In the dayes of *Seuerus* the Emperour, Bees made their combes in the Ensignes, banners and standards of the souldiers, and most of all in the campe of *Niger*, after which ensued diuers confusions betwixt the Armies of *Seuerus* & *Niger*, Fortune for a time imparting her fauours equally to them both, but at length *Seuerus* side carried away the bucklers. Swarms of Bees also filled the Statuæ which were set vp in *Al Hetruria*, representing *Antonius Pius*, and after that they fell in the campe of *Caesius*, and what hurly burles after that followed, *Julius Capitolinus* will resolute you. At which time also a great number of Romans were intrapped and slaine by an ambush of Germanes in Germany, *P. Fabius* and *Q. Elius* beeing Consuls. It is written that a swarme lighted in the tent of *Hosilius Rutilius*, who was in the Army of *Drusus*, and did there hang after such a manner, as they did enclose round his peare which was fastened to his pailion, as if it had beene a rope hanging downe, *M. Lepidus* and *Munatius Plancus* beeing Consuls. Also in the consullship of *L. Paulus* and *Cains Metellus*, a swarme of Bees flying vp and downe, prefignified the enemy at hand, as the Soothsayers well diuined. *Pompey* likewise warring against *Cæsar*, when for the pleasuring of his friends he had set his Army in aray, going out of *Pyrrhaciis*, Bees met with him, & darkened even the very ancients with their great multitude. We read in the histories of the Heluetians, how that in the yere of our Lord God 1385, when *Leopold of Austria* prepared to goe against *Sempach* with an host of men, being yet in his iourney, a swarme of Bees fied to the towne, and there rested vpon a certaine great tree called *Tilia*: wherevpon the vulgar fort rightly fore-told the coming of some strange people to them. So likewise *Virgill* in the 7. booke of his *Aeneades*, seemeth to describe the coming of *Aeneas* into Italy after this manner.

——— *Lauri*
Huius Apes summum densa (mirabile dictu)
Stridore Nigenti liquidum trans athera vectæ
Obcedere apitem et pedibus permutua nexis
Examen subitis ramoso pendente penditis,
Continuo vates: externum cernimus (inquis)
Aduentum vivum.
 that is,

*A tale of wonder to be told, there came a swarme of Bees,
 Which with great noise within the ayre a Bay-tree did asigne,
 Where lig in leg they cleaped fast, and top of all degrees
 O're-spread, and suddenly a hinde of them remained
 Therie hanging downe: where at the Prophet said,
 Some stranger heere shall come to make vs all afraid.*

Which thing also *Herodotus*, *Pausanias*, and diuers other Historiographers, haue with greater obsecration then reason confirmed. *Eaon Acraphniensis*, when he could not finde the Oracle of *Trophonius*, by a swarme flying thither hee found the place. In like sort, the Nurses being absent, *Juniper Melitæus*, *Hiero* the *Syracusan*, *Plato*, *Pindarus*, & *Ambrsius*, were nourished by hony, which Bees by little and little put in their mouthes; as *Plutarch*, *Pausanias*, and *Textoræ* Authoꝛs: *Zenophon* likewise in his *Oeconomicks*, termeth hony-making the shop of vermes; and to teach mothers of household to be instructed. Poets gladly compare themselves with Bees, who following Nature onely as a Schoole-mistres, vsue no Art. So *Plato* saith, that Poets ruled by Art, can neuer performe any notable matter. And for the same reason *Pindarus* maketh his brags, that hee was superiour to *Bacchides*, and *Simonides*, hauing onely Nature, not Art to his friend. Bees vniuersally they are incited to anger, doe no hurt at all, but being prouoked & stirred vp they sting most sharply: and such is the disposition and naturall inclination of Poets; and therefore in his *Ninees* strictly enioyneth, that those who loue their owne quiet, must take great heed that they make no wars wether with Poets or Bees: Finally, they haue so many vertues which we may imitate, that the Egyptians, Chaldeans & Græcians, haue taken diuers Hieroglyphicks from them. And hee that will read ouer *Pierius*, shall there finde store of Emblems of them.

The Country people in like manner haue learned of them *Æromantie*, that is, diuination of things by the ayre, for they haue a fore-seeing and vnderstanding of raine and windes afore-hand, and doe rightly prognosticate of stormes and foule weather: So that then, they flye not farre from their owne homes, but sustaine themselves with their owne hony-suck already provided. Which beeing true, we must then thinke it no strange matter, that *Aristæus*, *Philistius*, *Aristomachus Solensis*, *Menus* the *Sammitæ*, and sixe hundred others, that haue writ of the Nature of Bees, bidding adue to all those pleasures and delicacies that are found in Citties, for fyftee and eyght yeeres space together, inhabited the woods and feldest, that they might more exactly come to the knowledge of their order of liuing, and naturall dispositions, leauing it as a monument for posteritie to imitate. But what they bodies doe worke in ours, I Iudge woorth the labour and paines taking to let you vnderstand, that we may be assured there is nothing in Bees, but maketh to the furtherance of our health and good.

First therefore, their bodies beeing taken newly from the hives and bruised, & drunke with some diarettall wine, cureth mightily the Dropsie, breaketh the stone, openeth the obstructed passages of the vrine, and helpeth the suppression thereof. Being bruised, they cure the wringings and grypings of the belly, if they be layd vpon the place affected: and if any haue drunke any poysonous hony, Bees being likewise drunke doe expell the same. They mollifie hard vlcers in the lippes, and beeing bound to the part, they cure a carbuncle and the Bloody-fluxe, amending also the cruditie of the stomack, and all spots & flecks in the face, beeing tempered with their owne made hony; as both *Hollerius*, *Alexander*, *Benedictus* and *Pliny* haue written.

Galen affirmeth, that if you take liue Bees out of their combes, and mixe them with hony wherein Bees haue beene found dead, you shall make an excellent oymment to be vsed against the shedding and falling of the hayre in any place of the head, causing it to growe againe, and come afeeth. *Pliny* againe willett vs to burne many Bees, commixing the ashes with oyle, and there-with to annoynt the bald places; but wee must (saith he) take great heed that we touch no other place neere adioyning. Yea he affirmeth, that Honie wherein is found dead Bees, is a very wholsome medicine, seruing for all diseases. *Erotis* cap. 61. De morb. muliebrib. commendeth highly the ashes of Bees beaten and tempered with oyle, for the dealbation of the hayre.

Bees also are very profitable, because diuers liuing creatures are nourished by, and doe feede full sauerly on their hony, as the Beare, the Badger or Brocke, Lizards, Frogs, serpents, the Woodpecker or Eate-bee, Swallows, Lapwings, the little Timouse, & which of some is called a Nunne, because his head is filleted as it were Nun-like, the Robin-red-breast, Spydres and W apes, as *Bellonius* hath well obserued.

But to what end (you will say) serueth their sting, against whose poyson *Pliny* knew no remedie? I must needs confesse truly that which cannot be denied, that the stings of Bees are sometimes venomous, but that is when cyther they are made and raging, and be exceedingly disquieted by meanes of anger, or some vehement Feauer, for otherwise they doe not sting, but pricke but a little: and therefore *Disfordes* neuer made mention of the stinging of Bees, supposing it very vnmeet for a man to complaine of so stiall a matter as the sting of a silly Bee. But yet they that haue succeeded him, haue obserued paine, rednes, and swellings, as companions and effects of their malice, especially if the sting doe stickie in the flesh, which if it doe very deepe, then death hath sometimes followed, as *Æscander* writeth in his *Theriacis*. In like manner the people of the old *Woid* (that vnto may proue the sting of Bees to be conuerted to some good vse) did (as *Suidas* writeth) punish those persons who were found guilty of coosenage, and deceitfull counterfeiting of merchandize after this sort: First they stripped the offender stark naked, annoynting his body all ouer with hony, then setting him in the open sunne with his hands and feet fast bound, that by this meanes beeing tormented with flies, Bees, and scorching beames of the sunne, he might endure punishments paine & death, due to his lewd and wicked life. With which kind of punishment & torture, the Spanyards doe grievously vex the poore naked flanders of *America* at this day, (now called the *West Indies*) who are ynder their rule and government, not for iustice sake, (as those Auncients did) but for satisfaction and

fulfilling of their barbarous wills, and beastly tyrannic, that they might seeme to be more cruell, then crueltie it selfe.

Nonius saith, that if the herbe *Balme* (called *Apiastrum*) be beaten, and annoynted with oyle vpon the stinged place, that there will ensue no hurt thereby. *Florentius* counselleth the gatherer of hony, to annoynt himselfe with the iuyce of Marsh-mallows, for by that meanes he may safely and without feare take away the Combes. But the iuyce of any Mallow vvill doe as much, and especially if it be mixed with Oyle: for it both preferueth from stinging, and besides it remedieth the stinged. But admit that Bees by their stinging doe vexe and diseafe vs, yet notwithstanding the dead Bees so found in the hony, doe speedily bring cure to that hurt, if they be duly applyed, abating and taking away all the paine and poyson. What should I say: No creature is so profitable, none lesse sumptuous. GOD hath created them, and a little money and cost will maintaine them, and small prouision will content them. They liue almost in all places, yea euen in Forreits, Woods and Mountaines; both rich and poore by their good husbandry do gather good customes and pensions by them, they paying (as all men know) very large rents for their dwelling houses; and yet for all their tribute they pay, a man need neither keepe one seruant the more for the gathering of it, nor set on pot the oftner. *Merula* saith, that *Varro* gathered yearlye fise thousand pound weight of Hony: and that in a small Village of Spaine, not exceeding one Akre of ground, he was wont to gaine by Honie there gathered, tenne thousand Sesterces, which is of our English coyne about fiftie pounds. Wee are furnished also out of their vvork-houses or shops, with vvaxe, *Sapdaracha*, Bee-glevy, combes, and dregges of vvaxe, which no Common-wealth can well pare. To speake nothing of the examples of their vertues and noble properties, being no lesse wholsome for the soule, then these others are for the good prouision and maintenuance of our life, and for nourishment of our bodies necessary and commodious.

Now for the conseruation of Bees, it is very meete (as *Pliny* writeth) that we come by them lawfully, & by honest meanes, that is, cyther by gift, or by buying of them, for being taken away by theft, they will not prosper with vs: euen as the herbe called *Rew* being stolne, will very hardly or neuer grow. Furthermore, to keepe these good Pay-masters, and to make them in loue with you, you must remoue from their Hives mouches, vnluckie, mischicuous, and deceitfull people, and idle persons that haue nothing to doe, causing them to stand further off: As also all those that are distayned with whoredome, or infected with the diseafe called *Gonorrhæa*, or the fluxe of menstrues, bathes, or anie thing that smelleth of smoake, mud, dung, or ordure of cattell, men or beasts, houses of office, lincks, or kitchens. Mundifie & correct the ayre oftentimes, infected with the breath and vapour of Toades and Serpents, by burning of Balme, Time, or Fennell: hauing great care to keepe them neate, cleane and quiet. Destroy all vermine and seekers to prey vpon their Hony, robbers, pillers and pollers, and if at any time they be sicke, giue them Phisicke.

Nowe the signes of their vnhealthines, as of all other liuing creatures, are knowne by three things; that is, from the action offended, the outward affect of the body, and excrements. For their cheerefulness being gone, sluggish dullness, a giddy and vertiginous pace, often and idle standing before the mouth of the Hiu, lacke of strength, wearisell, litherness, languishing, and want of spirit to doe any busines, detestation of flowers and Honie, long watchings, and continuall sleepings, vnaccustomed noyses and hummings, are sure arguments that Bees are not in good health. As also if they be some-what rough, not fine and trimme, dry and vnplesant in handling, not soft, harsh and rugged, not delicate and tender, if their combes be infected with any manner of filthy, corrupt, and noyous sauour, and that they excrements melt, stinke, and be full of vvormes, carying dead carcaffes daily out of their houses, that they haue no regard to theyr Bees and Bee-hiues, it is a certaine token that they are sicke, and that some exidemicall, generall pestilence or plague rageth amongst them, whereof that famous Poet *Virgill* hath very elegantly, but confusedly touched some part, in the fourth Booke of his *Georgicks*, in these following verses,

Si vero

Si vero (quoniam lapsus Apibus quos, nostris
Vita tulit) tristi languerunt corpora morbo,
Illud non dubijs poteris cognoscere signis.
Continuo est ægis alius color, horrida vultum
Deformat macies, tum corpora luce carentum
Exportant tectis, et tristia funera ducunt.
Aut illa pedibus connexa ad limina pendunt,
Aut intus clausis cunctantur in adibus omnes,
Ignaræ fame, et contrito frigore pigra
Tum sonus audiet granior, stractimq; susurrant.
Frigidus ut quando siluis immurmurat austri,
Ut mare solitum frides resurgentibus undis,
Ac fœnas aut clausis rapidus fornicibus ignis.

In English thus;

The life of Bees is subiect vnto fall,
Their bodies languish with diseases sad:
This by vndoubted signes discern you shall,
Their bodies then with other colour is clad.
A leauensse rough doth then deforme their face,
Then doth the liuing bring dead bodies out,
And for theyr fellowes make a funeral place,
Mourning sad exequies theyr dwellings all about,
Or els with secte in secte they hang vpon
The shreshold of their Hiu, or els abide
Close within dores, not looking on the sunne
Till toth by cold and famine theyr life vpper dryde:
Then also is their sound and voyce more great,
Drawing soft, like Southerne wind in woods,
Or fire enclosed in burning furnace heate,
Or as in Sea falls backe the flying floods.

And so the sicknesses of Bees being euidently knowne, plainly perceiued and cured, they will liue many yeeres, although *Aristotle*, *Theophrastus*, *Pliny*, *Virgill*, *Varro*, *Columella*, *Cardan*, and finally all Authors, would make vs beleue that they sholdome attaine to nine yeeres, but neuer to tenne. Although we know by good experience, knowledge of place, and the credible attestation of men worthy beliefs, that they haue liued 30. yeeres. Which onely reason hath induced me to beleue, that Bees (euen by Natures appoyntment) are long liued, and that onely with *Albertus* I only doubt, whether they dye by meanes of old age.

I am not ignorant how they are made away with the rage and violence of diseases, and other enemies, but if they haue all things furnished fit for the preferuation of their life, & prolongation of health, and the contrary farre from them, I knowe no reason but that I should conclude them long liued, yea more durable then any other liuing creature, and neuer to dye, but that I may not deny their time and turne to be mortall. For they onely doe feede vpon hony, that immortal Nectar, sent from heauen, and gathered from a diuine dew (the very life and soule of all herbes, fruites, trees and plants.) Of whose nature, vse, and excellencie, if you would know more, I must referre you to the learned writings of Phisitions,

Of Bees called Drones and

THEEVES.

The names.



Drone or a Dray in English, is of the Latines called *Fucus*, of the Greekes *Kephen*, and *Thronax*: Of the Illicians *Czeno*, of the Germans *Traen*. Of the Belgies *Besender* *straal*. Of the Spaniards *Zangano*. Of the Italians *Ape che non famele*. Of the French *Baradon*, and *Fullon*. Of the Pannonians (now called *Hungarians*) *Here*. Of the Polonians *Czezew*. This kind of Bee is called *Fucus*, as some thinke *Quasi fur*, because he doth *furtim malla deuocare*, deuour Honny by stealth: although it be more agreeable to truth, that it is termed *Fucus*, because he doth *Apibus fucum fraudemque facere*: And through the colour and pretence of keeping warme the Hiues, he spendeth their stocke, and vndo all their hony-making. And therefore for some to deriue *Fucus* the Latin word, from *Phagomai* the Greeke, seemeth to be farre fetched: Some againe will draw *Fucus*, à *fouendo*, quia incubando apum inuuantur, and this in my minde is as harsh as the former.

The description.

Many men make the Drone to be one of the 4. sorts of Bees, which is very vnadvisedly doone, as some would make vs beleue: Because they bestow no paines in gathering the Hony, not labour it thoroughly to haue it perfectly wrought. He is twice so great as the common Bee, and greater then the Theefe, so that in bignesse he euenceth, yea, surpasseth the King himselfe: and yet he attaineth vnto this greatnesse, not by the gift of Nature, but by his custome and trade of life. For whereas Bees doe prepare and make their celles for the breeding of Drones: they make them lesser then the Drones, and not here and there through the Hiue, but only in the vttermost, and as it were in the banished or most out-cast place of all in the whole Camp and lodged Army. Besides, the small Wormes of the Drones, are far smaller at their first bringing forth, then those that are of the kingly race, and lineage of their Dukes: VVho yet at length grow greater then any of them all, in regard that by labour and traualle, they wast and diminish nothing of superfluous matter, and those grosse humours, wherewith they abound, as also that both day and night (like Oxen lying at racke and Manger) they gluttonously raten & stuffe themselves with the hony-liquor, which they againe pay for full dearly, in time of any general dearth and scarcity of vittaile and prouision.

Further this is to be added, that the Drone is of a more shining black colour, then the true labouring Bee, he is also greater then the greatest, without sting, sluggish, idle, slothfull, without hart or courage, cowardous and vnapt to war, not daring to venture life & limbe in manly Martiall trade, as the true Ligitimate Bees will.

Aristotle saith, that they breed and liue amongst the true Bees, and when they flye abroad, they are carryed scatteringly, here and there aloft in the aire as it were, with some violence or tempest: so exercising themselves for a time, they returne from whence they came, they greedily feeding vpon the hony. Now why the droues may be compared with the Dukes and Princes, in respect of their corporature, and Bees like vnto them in theyr sting, let vs heare *Aristotles* reason. Nature would (saith he) there should be some difference, least alwaies the same stock should increase one of another confusedly, without order or consideration, which is impossible: For so the whole stocke would either be dukes or Drones. And therefore the true Bees in strength and power of engendering and breeding, are comparable to their Dukes, and the Drones onely in greatnesse of body resemble them: to whom if you allow a sting, you shall make him a Duke. These Drones further of the Grecians are called *Cathouroi*, because he putteth not forth any sting: whereof *Hesiodus* hath these verses thus interpreted;

In English thus;

Both God and men, disdain that man
Which Drone like in the hiue,
Nor good, nor ill, endeavour can
Vpon himselfe to liue,
But idle is, and without sting,
And grieues the labouring Bee
Denouring that which he home brings,
Not yielding help or fee.

So that either he hath no sting at all, or else maketh no vse of it for reuengement. *Pliny* saith flatly, that they are stinglesse, and would haue them called imperfect Bees, & the famous Poet *Virgil* stileth them, *Ignauum pecus*: that is, idle and vnprofitable, good for nothing. *Columella* maketh them a race or stocke of a larger size, very like vnto Bees, and accounteth them very aptly to be placed in the ranke of ordinary sorts of Creatures, of the same kinde and company with Bees. They suffer punishment, and are scourged many times in the whole Bee-common-wealth, not only for pretence of idleness, gluttony, extortion, and rauinous greedinesse, to which they are too much addicted; but because lacking their sting, and by that defect, being as is were emaculated, they dare show themselves in publique.

Pliny doth not expresse their nature and quality. The Drones are stinglesse, and so to be reckoned imperfect Bees, and of the basest sort, taking their originall from tyred and worn-out Bees, and such as be past labour and seruice, liuing onely vpon a bare pension: we may call them the very slaues and bond-men of the true Bees, to whom they owe all due homage and subiection: wherefore they exercise their authority ouer them, thrusting them first out of doores by head and shoulders, like a company of drudges to theyr worke; and if they be any thing negligent, not bestirring themselves quickly and liuely, they giue them correction, and punish them without all pity and mercy. For in the month of Iune, two or three Bees, (especially of the younger sort) will hale out of the Hiue one Drone, there beating of him with there winges, pricking and tormenting him with their stings, and if he offer any resistance to their Lordly rule, then they violently cast him downe from the shelve or step whereon he holdeth, down to the earth as though they would breake his necke. Thus when they haue glutted their wils, and punished him at the full, they at length put him to a shameful death, all which we haue often beheld, not without great admiration and pleasure.

Sometimes the Drones remaine like banished persons, before the entrance of the hiue, and dare not venture to presse in. For three causes specially the Bees do driue and cast out the drones: either when they multiply aboue measure, or when they haue not place ynough left for their labourers, or that they be pinched with hunger and famine, for lacke of Hony. And as they carry a deadly hatred against the Drones, so to make it more apparent, they will not hurt such persons as offer either to take away with their bare hands any of the drones, and to cast them away, yea, though they be in the greatest heat of their fight. *Aristotle* in his ninth Booke *De hist. Animal. Cap. 40.* affirmeth, that Bees are engendered apart one from another, if their Capitaine liueth: but in case their King and

Captaine dies, some say they breed in the Bees celles, and that of all others of this kinde, they are the most noble and courageous. The young drones are bred without any King, but the true younger Bees neuer: for they deriue their originall and pedigree from the kingly stocke. Some will say that the young drones doe fetch their originall from the flowers of the Herbe *Cerinthe* (described by *Pliny*, which is a kind of Hony-suckle, hauing the tast of the Hony and Wax: together)

Their generation.

Hinc

H4.

Arist. l. 3. de gener. Anim. c. 30.

gether) from the Olive tree and Reede; but this opinion is weakly grounded, and standeth vpon small reason.

Aristotle affirmeth, that they proceede from the longer and bigger Bees, yea, and those that are termed Thieues: which without question he receiued either from the Auncient Philosophers, or some others that had the charge and were skilfull ordering Honny, that liued in his time. Some will haue them to breed and come from putrifaction, as *Isidore* from stinking and putrified Mules: *Cardanus* Affes, *Plutarke* and *Seruius* from Horses. Other some are of opinion, that they first proceede of Bees, and that afterwards they degenerate bastardlike from them, after they haue lost their stings, for then they become Drones: neither are they afterwards knowne to gather any Honny, but being as it were deprived of their strength, they grow effeminate, ceasing either to hurt, or to do any good at all.

Some againe hold the contrary side, assuring vs vpon their knowledge, that the true labouring Bee fetcheth his beginning from the Drone, because long experience (the Masters of wisdom) hath taught vs, that there is yearely knowne to be the greater swarme, when there is the greater multitude of Drones. But this to me seemeth rather the deuise and inuention of some curious braine, then any true grounded reason. For because that many Drones breede (as it commeth alwaies to passe in good and plentifull yeares) therefore there should be greater Swarmes is no good consequent: but contrariwise, because the multitude of Bees do greatly increase through the moderatenes of the pure aire, and the plenty of the Honny-dropping dew; and through the abundance of this millifolious moisture, there must needs follow a greater foison and store of drones: as the Philosopher hath well obserued. But admit that this be true, that whereas there is the greater encrease of drones, there should yearly ensue the more swarmings: yet must we not therevpon conclude, that Bees do owe, and ought to ascribe their first originall from Drones, but rather that they are indebted and bound in honesty to the drones, because in time of breeding, they giue much warmth and comfort to their young (as *Pliny lib. 11. c. 11.* saith) conferring vpon them a liuely heat, fit for their encrease and prospering. Some deuide them into male and female; and thereby coupling together they make a propagation of their kind, although (as *Athenaeus* writeth) neither drones nor Bees were euer yet seen of any one to couple together.

But whereas *Walpes*, *Hornets*, and other Cut-waisted creatures that make any combs and breed in the same, haue beene sometimes (though seldome) scene, both by vs and *Aristotle*, to ioine together, I can surely see no cause why we should utterly take from them the vse of *Venus*, though in that respect they be very modest and moderate.

I haue before in the discourse of their generation said, that the Bees do make the male kind, and the Drones to be but the female; but such that in the time of Honny-making, they punish them so sharply after they haue elected them from possession first, so that afterwards they put them to death, I can hardly be endued to beleue that the drones are but the female kind, considering that one thing would eclipse and ouercast all those resplendent vertues which all men know to be in Bees, to deale thus cruelly with their Parents. To what vse therefore serue they in hives? Seeing *Virgil* in the fourth booke of his *Georgiks* thus describeth them;

Immunis que sedens aliena ad pabula sucus.
That is to say;
The Drone as free and bold doth sit,
And wait of others food commit.

Where *Festus* taketh *Immunis*, for lazy, idle, vnseruiceable, vnprofitable, and such as are nothing worth, except per chance after the guise of wicked men, they so serue they owne turnes, as to liue by the sweat of other mens labours, and to bring out of order, or utterly seeke to ouerthrow the whole frame of the common wealth.

But the most approoued Authors set downe diuers good vses of drones. For if there be

be but a few of them among the Bees; they make them the more carefull about their affaires, and to looke more dully to their taske: not by their good example, (for they liue in continual idleness) but because they might continue their liberality towards strangers, they worke the more carefully in their Honnie-shoppes. And (if *Bartholemæus* doe not deceiue vs) these Drones bee not altogether idle: but they imploie themselves about the building of the Kings Houle, which they make large, stately, and very sumptuous in the higher and middle part of the Combes, being very faire to see too in respect of their couering.

So then they are but lazie, in respect of Honny-making and gathering: but if you looke toward their Art or science of building, they are to be accounted excellent deuisers of the frame and chiefe Maisters of the whole worke: For as the Bees do fashion out the combs of the Drones nigh the Kings Pallace: so againe, for the like counterchange of kindnes, the Drones are the sole inuencors, and principall work-maisters of the Kings Court; for which cause both they and their offspring, kinsfolkes, and friends, (if they haue any) are bountifullly rewarded of the whole stocke of Bees, by giuing them frankly & freely their diet and maintenance which costeth them nothing.

The Lockers or holes of the vp-growne Bees, are somewhat to large, if you respect the quantity of their bodies, but their combes lesser; for those they build themselves, & these other are made by the Bees, because it was not thought conuenient and indifferent, for great a portion of meat to be giuen to such vile labourers and hirelings, as was due to their own Sons and Daughters, and those that are naturally subiects.

Tzetzes, and some other Greekes doe besides affirme, that the Drones are the Bees Butlers or Porters to carry them water, ascribing moreover to them a gentle and kindly heat, with which they are said to keepe warme, cherish and nourish the young broode of the Bees; by this meanes as it were, quickning them; and adding to them both life and strength.

The same affirmeth *Columella* in these wordes. The Drones further much the Bees for the procreation of their issue, for they sitting vpon their kind or generation, the Bees are shaped and attaine to their figure, and therefore for the maintenance, education, and defence of a new yssue, they receiue the more friendly entertainment. And *Pliny lib. 11. c. 11.* differeth not from him. For not onely they are great helpers to the Bees in any architectonicall or cunning deuised frame (as hee saith) but also they doe good in helping and succouring their young, by giuing them much warmth and kindly heat, vvhich the greater it is (vnlesse there be some lacke of Honny in the meane space) the greater will the swarme be.

In summe, except they should stand the Bees in some good stead, the Almighty would neuer haue enclosed them both in one house, and as it were made them freemen of the same City. Neither doubtlesse would the Bees by maine force violently breake in vpon them, as being the Sworne and professed enemies of their common-wealth, except when their slaught multitude being to much encreased, they might feare some violence or rebellion, or for lacke of provision: at which time who seeth not, that it were fitter better the Maister Worker-men, since Masons, and Carpenters might be spared, then the true labouring Husbandman, and tiller of the Earth? Especially since that missing these, our life is endangered for lacke of meate, and other necessities, and those other for a time we may very well spare without our vndoing, and for a need, euery one may build his owne lodging. But as they be profitable members, not exceeding a limited and certaine number, so if they be to many, they bring a sickness called the Huiue-cull, as well because they consume the food of the honny-making Bees, as for that in regard of their extreme heat, they choke and suffocate them.

This disease is by the Author of *Geoponica* thus remedied. Moisten with Water inwardly the liddle or couering of their Huiue, and early in the Morning opening it, you shall finde Drones sitting on the droppes that are on the couers, for being glutted with Honny, they are exceeding thirstie, and by that means they will sticke fast to the moist and Dewie places of the Couer: So that with small adoe, you may either

OF VVASPES.



W aspe of the Chaldeans is tearmed *Deibrane*: Of the Arabians *Zambor*. Of the English-men a *W aspe*. Of the Germans *Eine VV aspe*. Of the Belgies *Harfel*. Of the Gothes *Boal Geringh*. Of the common people of *Italy* tearme it *Vespa*, and some of them do usually call it *Musione*, and the Bononians *Vespa*. The French *Guespe*. The Spaniards *Abispa*, and *Vespa* imitating the Latines, who call it *Vespa*. The Polonians *Ofsa*. The Slaunonians *Woff*. The Hungarians *Paras*. *Calpine* saith that it is called *Vespa*, *qui vesperi muscas venatur in cibum*. The Greekes do also name them diversly, for commonly they are called *Sphekes*. The Scholiast of *Nicander* calleth them *Lucospadas*, and *Suidas Delides*, & *Delithes*. Of *Hesychius Auletaj*, and *Pasalleres*, and *Gaza* nicknameth them *Authrenaj*: for these ought rather to be called Bees: *Enstashing denieth Tous Sphekas*, *apo Tes diasphegon*, because they seeme to bee so much cut asunder in the W ast or middle, as that they seeme to gape and to be cleane clouen asunder, as by the figure here set before your eyes you may plainly perceiue. A W aspe is a kinde of insect, that is, swift, living in routes and companies together, having somewhat a long body encircled, with with four membranous wings, (where of the two former are the greatest) without bloud, stinged inwardly, hauing also fixe feete; and a yellow colour, somewhat glittering like Golde, garnished with diuers blacke spots all ouer the body in forme of a triangle. Whereupon peradventure *Possio* would needs haue it called *Diachrysos*.

The body of a W aspe seemeth to be fastened and tyed together to the middest of the breast, with a certaine thinn fine thred or line; so that by means of this disioyned, and not well compacted composition, they seeme very feeble in their loines, or rather to haue none at all. Whereupon *Aristophanes* the Greeke Poet, in his Comedy, entituled *Spheres* or *W aspes*, tearmeth all those Maids which are fine, slender, and pretty small in the wast, *Spheredes*, resembling them to W aspes, as if one should call them W aspe-wasted-wenchies, whom *Terence* very quaintly and elegantly tearmeth *Iuncea*, that is, slender, long, and small, like to a Bulrush. I think that all the whole pack of them haue stingers in generall; although I am not ignorant that some Authors hold the contrary, affirming that the breeding female W aspes doe want them: but thus much I can say of my owne knowledge, that on a time finding a W aspes nest, and killing them euery one by pouring hot sealding liquor into their holes, because I would bount out the truth, I plainly perceiued by long viewing of their bodies, that therewas not one of them all but hadde a sting, eikht thrust out evidently, or closely and secretly kept and couered. So that:

*Quid nobis certius ipse
Sensibus esse potest, quam vera de falsa nocemus.*
In English thus;
What can more certaine be then sense,
Discerning truth from false pretence.

They make a found as Bees do, but more fearefull, hideous, terrible, and whisteling, especially when they are prouoked to wrath; from whence *Theocritus* fetcheth this proverb, *Sphex bomboom teggis enantion*, that is, *Scilicet obstreptans arguta vespa cicadit*: and this old said saw may well be applied to those who being themselves vnlearned, will not flicke to cry out, exclaime, and procure trouble to those that be more learned: or to such as be weak, feeble, and impotent persons able to do nothing, that will offer to contend with their betters and superiors with their brawling speeches, and spitefull raylings. And this latine proverb carrieth the same sense, *Catulus leonem adlatrans*.

If you will haue the gifts and ornaments of their minds described, you must consider that

either destroye them quite, or else if you please, take away what number you list your selfe. And if you will take away withall their young, who are not yet winged, and first pulling off their heades throw them among the other Bees, you shall bestow on them a very welcome dinner. But what the dreaming of Drones portended, and what matter they Minister in the Hieroglyphical Art, let *Apomastueris* reueale and discloose out of the Schooles of the *Egyptians* and *Persians*. I thinke I haue discharged my duty, if I haue set downe their true Vses, true Nature, generation, degeneration, description, and names.

Of Bees called Theeues.

Fur in Latine, or Theefe in English, is by *Aristotle* called *Phoor*, of *Hesychius Phoorios*: from whence I take the Latine word *Fur* to be deriued. Some haue thought that theeues are one proper sort of Bees, although they be very great, and blacke, hauing a larger belly or Bulke then the true Bee, and yet lesser then the Drones, they haue purchased this theeuish name, because they doe by thefe and robbery deuoure Honny, belonging to others, and not to them. The Bees do easily endure, and can well away with the presence of the drones, and do as it were greete and bid one another welcome, but the Theeues they cannot endure, in regard that the Bees do naturally hate them, for in their absence the Theeues priuily and by stealth creepe in, there robbing and consuming their treasure of Honny, so greedily and hastily (without chewing) swallowing it downe, that being met withall by the true Bees in their returne homewards, & found so vnwieldy by means of their fulnesse, that they cannot get away, nor be able to resist, but are ready to burst againe, they are seuerely punished, and for their demerites by true Iustice put to death. Neither thus onely do they prodigally consume & spend the Bees meate, but also priuile breed in their celles, whereby it often cometh to passe, that there are as many drones & Theeues, as true and lawfull Bees.

These neither gather Honny, nor build houses, nor help to beare out any mutuall labor with Bees: for which cause they haue W atch-men or W arders appointed to obserue and ouersee by night such as are ouerwearyed by taking great and vndefatigable paines in the day time, to secure them from the Theeues and Robbers, who if they perceiue any Theefe to be stolne in a doores, they presently set vpon him, beate, and either kill him outright, or leaving him for halfe dead, they throw him out. Oftentimes also it happeneth, that the Theefe being glutted and ouercloyed with Honny, cannot fly away or get himselfe gone in time, but lyeth wallowing before the Hiuers entrance, vntill his enemies either in coming forth or returning home do so find him, and so with shame discredit and scoffing, scorne slay him.

Their vses.

Aristotle appointeth no office, charge or businesse to the Theefe, but I thinke that he is ordained for this end, that he might be as it were a spur to prick forwards, to whet and quicken the courage of the true Bees, when the other offer them any iniury: and to stirre and encourage them to a greater vigilancy, diligence, and doing of right and iustice to euery one particularly. For I cannot see to what other purpose Thieues should serue in a Christian common-wealth, or what vse might be made of such as lie in waight to do displeasure, and practise by crafty fetches, Ambushes, and deceitfull treacheries, to wound their Neighbours, either in their estimation, credit, or goodes. Thus hauing at large discoursed of the lesse hurtfull and stinging sort of Bees, I will now apply my selfe to a more sumish, testy, angry, W aspish, and implacable generation, more venomous then the former, I meane Waspes and Hornets.

OF

30

that a Waspe is a creature that lieth in companies together, one with another, subiect to a ciuill gouernment vnder one King or Ruler, industrious, mutuall friends one to another, ingenious, crafty, subtle, quicke, and cunning, of a very quarrellsome nature, and much subiect to anger and testinesse. This is a good Argument of their ciuill and political manner of life, in that they liue not solitarily in a desert or Wilderness where no man keepeth, but they build for themselves a City, both excellent and admirable for the notable buildings and houses in it, where they spend their time (for the most part) according to the mutable and neuer fayling lawes of Nature, obseruing and keeping euer the Golden meane, as well in their daily taskes, as in their dispositions and affections of mind.

Besides, they are gouerned with a kingly, not with a tyrannicall gouernment, (as *Aelianus* saith) although by nature they are great fighters, eger, boysterous, and vehemently tempestuous: and he is led to say this, because their Dukes or generals are stinglesse, or rather hauing stings as their Subiects, they will not vse the same to the hurt of their inferiors, by thrusting it forth, or striking in passion.

Now although they be twice so great, and harder or rougher then the other Waspes, yet are they not vnurnished of the vertue of patience and clemency, or gentle and debonaire behauiour, by which meanes they keepe in order, and containe in their lists, as it were by gentle language, their vnruely rout, and mutinous companies. There is no man but will confesse, that this is an euident token and Argument of their mutuall loue, and great good liking which they beare one to another: for whosoever dare be so knock-hardy as to come neere their houses or dwelling places where they haue to do, and to offer any violence or hurt to the same, at the noyle of some one of them, all the whole Swarme rusheth out, being put into an amazed feare, to help their fellow Cittizen, and doe so busily besittre themselves about the cares of their molesters, as that they send them away packing with more then an ordinary pafe, and if we will credit *Aelianus*. The *Phaseliotes* in times past were constrained to forsake their City, for all their defence, munition, and Armour, onely through the multitude, and cruell fiercenesse of the Waspes, wherewith they were annoyed.

Again, this manifestly proueth, that they want not a harty and fatherly affection, because with more then heroycall courage and intincible fury, they set vpon all persons, of what degree or quality soeuer, that dare attempt to lye in wait to hurt or destroy their young broode, no whit at all dreading *Xerxes*, *Pyrhus*, *Hector*, *Achilles*, or *Agamemnon* himselfe, the Captaine general of all the whole *Græcians* if he were present. Yea the Diuine Poet *Homer*, in 12. *Lib.* of his *Iliades*, when hee would expresse the haughty and generous spirits of the *Græckish* Chieftaines, hee likeneth them to Waspes in these wordes, *Spekeisim ajolais eriden kai Thuman echouaris*, that is, hauing the hautes and stomacks of Waspes, when they are to fight for their priuate dwellings, their deare Progeny & ofspring. The loue that Bees carry to their issue is great, but it cannot be greater then that of waspes, neither can they haue a greater promptitude, alacrity, or desire to defend their young ones, if they be any way offended by passengers. Which thing *Homer* in his *Iliads lib. 12.* inflameth by the example of the chafing God *Jupiter*, who took it marueylous angry, and much repined at the sturdy stomacks of the *Græcians*, adding that the *Greeks* did defend themselves as valiantly, and endured the shock and assault of their enemies, as euer Waspes or Bees would in defence of their children or issue: in these verses following;

Non enim ego putari heroas Achinos
Sustentaturos nostrum robur, & manus inuictas
Illi autem quasi vespæ acies ag. apes.
Qua nidos faciunt ad viam puluerulentam,
Neque deserunt cauta domum: sed expectantes,
Viros venatores pugnant pro filijs.

That is to say;

I did not thinke our noble *Græcian* Lords, could beare
Our force, and with vncouquered hands maintaine

Our right: but they like Waspes and Bees deuoyde of feare,
Which by high-ways their houses vse to frame,
Doe not forsake their hollow dusty homes,
What ere they be that come to hunt them out:
Fighting with valour, (not fearfully like Drones)
To rid their young ones both from death and doubt.

Besides this, they further build for them very large dwellings, with Chambers and
floores, in a round and orbicular forme, with roomes one aboute another, finely and witi-
ly compacted, so that there is space enough of ingresse and regresse; and very defensible
against all windes and weather, and yet their nests or houses, are not all made after one
fashion, but very different, some of them representing a Harpe, some made much after
the fashion of a Pearce, a Toadestole, a Bottle, or budget of Leather, and some like a stand-
ding cuppe with handles.

Some affirme, that the matter of theyr Combes is confused, rude, and disfaured like
heaped vpp, full of barke and sand, but I could neuer as yet see it otherwise then light,
slender, and thinne like paper, dry, transparent, gummy and thinne, as though it were
thinne leaues of gold, shaken very easly hither and thither with the wind, and rising ma-
ny times from the foote or foundation very small, and broade aboute like vnto a top. The
place of this building, is thought to be diuers, and much different for some respects.
For if they haue lost their Duke or principall Leader, then doe they make their nestes of
clay in the high holes of walls and hollow Trees; and as some say (although hethereto I
could neuer see it) they make vvxare there also.

But in case they haue a Generall or Duke, then they make their nestes vnder the eath,
their Cells or Chambers being formed with sixe angles or corners, much like vnto Bees.
They make theyr Combes round, much after the fashion of a broade Toadestole, from
whose centers there goeth forth as it were a short stalke or tying, by which the Combe
cleaueth, and is fastened hard to the earth, or some Tree, or peraduenture to some other
Combe. They haue such a tender care ouer their females, (especially at such time as they
are great with young,) and suffer them so much to haue their owne wills, as they will
neither permit them to take any paynes abroad for their liuing, nor yet to seeke for their
meate at home: But the males flying about, (like good Purueighers,) bring all home to
their owne dwellings, thereby as it were strictly enioyning the females to keepe themselves
within doors.

All which fore-cited particulars, if a man would dulie enter into consideration of them,
hee must needs confesse, (will hee will hee) the admirable industry, diligence, wit, pruden-
ce, Art, sweat, and labour that is in these poore vermine. Their natural inclination
to anger, and the hastic fummishness of Waspes, not onely Cockes, which doe scatch and
scrape vpp with their spurs their nests, doe finde implacable, but euen all other distur-
bers and prouokers; From whence (I take it) that prouerbe hath sprung, *Spekian erithkein*,
which the Latines, as *Plautus* almost in the same sense vseth, *Irriaro erabrones*:
For *Crabro* among the Poets, is vsed sometimes for a Hornet, and other-whiles for a
Waspe.

In like manner, *Clemens Alexandrinus*, *Stromaton 2.* when he would expresse and de-
clare the foulness and abominable hurt of such finnes that doe lye in waite, as it were
to deceiue, and watch to doe displeasure to the life of man, hath these wordes, *Houtoi gar*
(inquit) *oi antagonistai pachis koj Olimpicoi, speakon hos epein eisi drimutera, kai mallista*
hedone. That is, these fatte, dull, grosse and Olimpicall enemies of ours, are worse then
Waspes, more cruell and displeasing, and especially sensuall and worldly pleasure. Yea,
whosoever dare aduenture into the felds this hardie and outrageous little
creature, hee shall (I dare be bolde to say) but *Cadmeam victoriam reportare*, loose more
then hee shall get, what his sword against himselfe, and returne home by weeping crosse,
considering that besides the nobleness of their stout stomacks, and armed stings, they are
withall so stiffe and obstinate, as that they will neuer giue out.

I.

They

Our

they are also in their nest breeding, flocks, flocks, place, feeding, and manner of labour. *Sidore* sayth, (although perhaps not so true) that VVasps doe first proceed from the rotten carcases of dead Asles: for all holde opinion, that the blacke Flies called Bees, doe take their originall from them. But I am rather moued to thinke, that they were first bredde from the dead bodie of some warlike and fierce Horse, and so also thinke *Pliny*, in his eleuenth booke & twentieth chapter. And the Græcians haue vually this famous and vulgar verse in their ordinary talke.

*Hippomen spekon genesi, Tauri de melifon,
Equi enim vesparum generatio, Tauri vero Apum.*
In English thus;

Wasps doe first come from Horses, and Bees are bred from Bulls.

And surely, their incredible swiftnesse in their flight, their ardent and burning desire they haue to fighting, are sufficient inducements to moue me to thinke, that they tooke their first beginning from some gallant Horse, and not from Asles, Oxen, or Cowes, & much lesse from the fearefull Deere. For dame Nature hath sildome bene so indulgent and friendly to any one beaſt besides an horse, as to excell both in swiftnesse of pace, quicknesse of spirit, courage of frowacke, and magnanimity. And I rather leane to this side, because els I doe not know what fence I should giue to that *Aristotelean* prouerbe;

*Chairete aellopodon thugateres ippon,
Saluete volucrapedum filia Equorum:*
Which may be englished thus;
All haile yee daughters of swift-footed Horses.

For besides the truth that lyeth in the bare wordes, I take the morrall of it to be vttered as a wittie checke, or a figurative flout, conceitedly to rebuke & hit in the teeth, those shrewd women, curst and scolding wiues, which are so peeuish that they will not be pacified, who are like vnto waspes in their fullen displeaſant humours, tempestuous madnes, and pelting chafe.

Some waspes doe proceede from the stinking carcasse of a Crocodile, if wee may giue any credite to the Egyptians and their fellowes; and for that cause, when they imagine or thinke a waspe, they paint and draw out the shape and forme of a Crocodile or a Horse. From hence *Hierom Cardan* would make this collection, that of euery corrupted liuing creature, another doth proceede: which in my conceit is very absurd and against all reason. For this being granted, the generation of waspes would be infinite, and daily experience would read a Lecture of contradiction against him, vpon the progresse of Naatures workes. Many times waspes doe breede by the mutual company of the male & female together, which though *Athenes* counteth but a fable, yet for all that, fith the Philosopher doth plainly tell vs, that hee hath bene an eye-witnes to the same, (as in his first booke *De generat. Animal. cap. 16.* and in his ninth booke *De hisser. Animal. cap. 47.*) I will wholly incline to his iudgement. But what manner of beginning they haue by ioyning together, and how it is perfected & accomplished, let vs a little lend our listening eares to *Aristotle*, and *Pliny* his Interpreter.

The Princes or Ring-leaders of the waspes, when they haue made choyce of a fit place for themselves vnder the earth, either in the holes, chincks, or clefts of the Rocks, or in thatched houses, (as I haue often seene) there they make their combs in the beginning of Sommer, fashioning their small cells with foure little dores, wherein small wormes do breede, who when they are more growne, they make yet other greater dores or hatchies; and then againe, when they young are at the greatest, they make others, so that towards the end of Autumne, you shall find many, and those very large nestes: wherein their principall Commaunder doth breed, not with euery waspe indifferently, but onely with those of his owne race and princely lineage. They are bred in the most eminent and highest place of the waspe-nest, like vnto great wormes, their celles being foure or fise in number, close

ioyned

loynd and couched together, for otherwise they would encrease after the same sort in all respects as the common waspes doe.

The increase is onely in the small wormes; and their young increase, remaineth immouable without any stirring before they be able to flye, and whilst they are couered as it were with a thinne membrane, and yet in the same season of the yeere, and in the space of one day, you shall manifestly perceiue a great difference: for one flyeth out, another breaketh full as it were in the shell, another rolleth and tumbleth, and a fourth cannot stir one whit. All these haue their beginning and increase for the most part in Autumne, not in the Spring, and specially in the full of the Moone. This one thing here is to be noted, that waspes doe not swarme, and that in Sommer-time they are subject to Kings, and in Winter, *Quatuordecim*, the females regiment, & *Sexdecim imperium* prevaileth. And when they haue swarmed and repaired their issue with a great supply, & that they doe froth and fume, the Empire againe returneth to the Masculine kinde, and yet it is but a short, heate, and furious Empire, not able to laste vpon a full, although by Naatures immutable decree, orderly ruled, and rightfully governed.

Aristotle (aith that it is not likely that the young waspes are brought forth as above, because they be so great in bulk, as that in so close a should: neither is it probable, that so small a flye as a waspe, should haue such greasy young ones. But this is a bare & weak reason, not becomming the dignity of so great a Philosopher. For what can any man alleadge to the contrary, why Nature in a lawfull birth and breeding, should not as soone, and as speedily finish, and make to grow and increase, as shee doth in generation, that proceedes of ruggnes or corruption, which I hold to be but illegitimate. Let vs but call to minde young birds, in how short a time after they be out of the shell, they are feathered, they be able to goe, to care, yet quickly increased in strength, and growne to their full grownde, so that they are in their full flower ere one be aware. All which when one hath thoroughly considered, he will easily iudge, that famous Philosopher, *Aristotle*, so haue relied vpon a weakie proppie, hauing scarce probability to stand on his side for the maintenance of his opinion. His predicte therefore at this time must not be sufficient to barre vs the libertie of conuadicting him.

The same *Aristotle*, the monarch of our modern learning, saith, that the small wormes of waspes, before they haue any wings at all, are some-what long, not much unlike those wormes which *Hippocrates* calleth *Enlas*, that breede in flesh called (as I iudge) maggots, but in our country, Gentiles: & these waspish wormes are somewhat white, knotne and easily discerned by their slits or dashes, the hinder part of their body being very thicke and grosse, hauing a black list or line running along their backs, without feet, nor creeping, but rolling & tumbling themselves this way & that way, confusedly. When they haue disbursed themselves of their breed, they close vp their cells with a certaine thin small skinned, which againe being broken when they come to any perfection or growth, they get the felings out of dores into the cleere light, & at two daies end will be able to flie round about.

The Philosopher maketh two kinds of waspes, the one wild & fell, the other tame, meeke and quiet. The wilder sort is sildom seene, for they liue & breed in mountaines & woods, in Oke trees, & not in the earth, and this kind is greater, blacker, more diuersly coloured, & stingeth more cruelly then the other. After they haue liued one whole yeare, they are sent to die away, if in the winter the tree be cut downe. These kinde of waspes I did once see in a wood in Essex, where going vnwarily to gather simples with another Philitian, & offending one of this foolish generation, the whole swarme of them presently rushed forth about mine eares, & surely had I not had in my hand some sprigs or branches of broome for my defence, I had vndoubtedly payde deereley for this my vnadvisednes, if it had not cost me my life, for they pursued me in euery place of the wood, with a vehemēt rage for a long season, in so much that I was faine to take me to my heeles, & so to seek to saue my selfe from further danger. And if our owne countryman *Sir Francis Drake* himselfe had bene there, although hee was (as *Meteranus* a stranger, (and so vnpartial) in his Belgick Historie right truly obserued,) *Omnium duorum nostris fatali fortissimus & famossissimus*, yet I make no doubt, but he would haue taken my part, and bene a companion with me in this my fearefull flight.

I 2

Some

Some of these waspes, as well those of the cruellest kind as those of the gentlest, doe lacke a sting, (or rather I thinke they vse it not.) Other some against both sorts, are furnished with stings, and those that want them, are either the lesser and weaker, neither reuenging themselves any way, nor offering to make resistance. Contrariwise, those who haue stings are greater, stronger, more quarrellous, contentious, stubborn and eager. Some account these the males, and those other stinglesse to be the females. Many of those which haue stings, doe for-goe and quite loose them when they inter-draw with one, as some make reckoning, but it was neuer my hap to see this, (saith the Philosopher, in his 9. booke De hist. animal. cap. 41.)

If you catch a Waspe, holding her fast by the feet, & suffering her to make her visall humming sound, you shall haue all those that lacke stings presently come flying about you; which the stinged waspes neuer are loath to doe. Therefore some hold this as a good reason to proue, that the one should be the male, the other the female. Both these sorts, both wilde and tame, haue beene seene to couple together after the manner of Flies. Besides, (in respect of sexe) both kinds of waspes are diuided into Captaines or Ring-leaders; and into labourers, those former are euer greater in quantitie, and of more calme disposition; these other, both lesser, more froward, restie, peccish, and diuers. The males or labourers, neuer liue one whole yeere full out, but all of them die in the winter time, which is euident by this, because in the very beginning of cold weather, they are as it were frozen or benumbed, and in the depth or midst of hard winter, a man shall hardly or neuer see any of them.

But yet for all that, their Dukes or principall Chieftaines, are seene all the winter long to lye hidde in their lurking holes vnder the earth: and indeed many men who they plowed or broke vpp the ground, and digged in winter, haue found of this sort. But as for the labouring waspe, I neuer as yet heard of any that could finde them. Their Principall or Captaine, is broader, thicker, more ponderous and greater then the male waspe, and so not very swift in flight; for the weightiness of their bodies is such an hinderance to them, that they cannot flie very farre: whereby it cometh to passe, that they euer remaine at home in their hives, there making and deuising their combs, of a certaine glutinous matter or substance, brought vnto them by the worke-wasps: thus spending their time in executing and doing all those duties that are meet, in their Cells.

Wasps are not long liued, for their Dukes (who liue longest,) doe not exceede two yeeres: And the labouring, that is the male waspes, together with Autumne, make an end of their dayes. Yea which is more strange, whether their Dukes or Capitaines of the former yeere, after they haue ingendered and brought forth new sprong vp Dukes, doe dye, together with the newe waspes, and whether this doe cometh to passe after one & the selfe-same order, or whether yet they doe and may liue any longer time, diuers men do diuersly doubt. All men hold the wilder kind to be more strong of nature, and to continue and hold out the longer. For why, these other making their nests neere vnto common high-ways and beaten paths, doe liue in more hazard, lye open to diuers iniuries, and so more subiect to shortnes of life.

The brutity of their life, is after a sort recompensed, and some part of amends made by the rare clammy glewiness of the same: for if you seperate their bulkes from the head, & the head from the breast, they will liue along while after, and thrust out their sting almost as strongly as if they were vndeaued, and free from hurt and deathes harme.

Apollonius calleth waspes *Omboroi*, and *Aristotle*, *Meleboroi*, although they doe not onely feede on rawe flesh, but also on pears, plumes, grapes, reysins, and on diuers and sundry sorts of flowers and fruites; of the Iuyce of Elmes, Sugar, Honey, and in a manner of all things that are seasoned, tempered, made pleasant, or prepared with eyther of these two last reheated.

Pliny in his 11. booke cap. 53. is of opinion that some waspes, especially those of the wilder & fellier kind, doe eate the flesh of Serpents, which is the cause that death hath sometimes ensued of their poysonous stinging. They also hunt after great flies, not one vyth sparing the harmelesse Bees, who by their good deedes haue so well deserued. According to the nature of the soyle & place, they do much differ in their outward forme & fashion

of

of their body, and in the manner of their qualities and dispositions of their mind: for the common waspes being acquainted, & familiarly vsed to the company of men & beasts, are the gentler, but the Hermities and solitary waspes, are more rude, churlish, and tempestuous: yea *Niemder* termeth them *Olaus*, that is, pernicious. They are also more unhappy, dangerous, and deadly in very hote countries, as *Ouidius* reporteth, and namelie in the VV est-Indies: where both in their magnitude and figure, there is great difference betwixt theirs and ours, so that they are accounted farre more poysonous & deadly, then either the English, French, Spanish, or Barbarian waspes. Some of these dangerous generation doe also abound in exceeding cold Countries, as *Olaus Magnus* in his 22. booke telleth vs.

Their vse is great and singular: for besides that they serue for foodde to those kinde of Hawkes which are called Kaitrells or Fleingalls, Martinets, Swallows, Owles, to Brocks or Badgers, and to the Cameleon: they also doe great pleasure and seruice to men sundry wayes, for they kill the *Phalangium*, which is a kind of venomous Spyder, that hath in all his legges three knots or ioynts, whose poyson is perillous and deadly, and yet waspes doe cure their wounds.

Raynard the Foxe likewise, who is so full of his wiles and craftie shifling, is reported to lye in waite to betray waspes after this sort. The wille thiefe thrusteth his busbie tayle into the waspes nest, there holding it so long, untill hee perceiue it be full of them, then drawing it stylic forth, he bratcheth and smytheth his tayle-full of waspes against the next stone or tree, neuer retreating so long as hee seeth any of them aline; and thus playing his Foxe-like parts many times together, at last hee fetcheth vpon their combs, deuouring all that he can find.

Pliny greatly commendeth the solitary wasp to be very effectuall against a Quarraine-Ague, if you catch her with your left hand, & tye or fasten her to any part of your body, (alwayes provided, that it must be the first wasp that you lay hold on that yeere, *Mizaldis memor. Cent. 7.* attributeth great vertue to the distilled water, and likewise to the decoction of common waspes, affirming expressly, that if any part be there-with annoynd; it straightwayes causeth it to swell monstrously, and to be puffed vp, that you would imagine them to be sicke of a Droplic: and this coure crasie-draibes & queanes vse to perfwade their sweet harts, that they are forsooth with child by them: thus many times beguiling and blinding the eyes of vvarie and expert Midwives. Wherevpon we may very confidently conclude, that their poyson is very hote, flatuous or windie. Some do prole after waspes, and kill them by other sleights & deuises. For when the Labourers do much vse and frequent climes, which they doe very often about the Summer solstice, to gather from them some gummy and clammy matter, their Dukes and Princes being at home, not standing still, but setting themselves to their busines or trade, and helping to hatch vp their young, they are suddenly choked with the fume of Brimstone, Garlicke, the branches of Coleworts, or other pot-herbes, or els by breaking downe & ouerthrowing their combs, they die through famine.

VVhen you are minded to defend the Bees from the inuasion and spoyle of waspes, you must sette a pottle with some peeces of flesh in it neere the Hieue, and when the waspes (in hope of some prey) are entred, suddenly clappe ouer the couer, and so destroy them, or else by pouring in some hot water at the toppe, you may scald them all to death in the pot. In like sort, some doe gently breath vpon Raisins, fruites, Sugar, Honey, Oyle, by which, eyther the waspes are chased away, or by tasting the oyle doe die. And againe, some doe mixe corrosiues with Honie, (as for example, *Sublimatè*, *Pitriell*, *Auripigmentum*, &c.) that they by taking this venomous or poyson-infected drinke, may suffer condigne punishment for their intemperate and insatiable gluttony.

Of the stinging of waspes, there doe proceede diuers and sundry accidents, passions and effects, as payne, disquieting, vexation, swelling, rednesse, heate, sweatings, disposition or will to vomit, loathing and abhorring of all things, exceeding thirstinesse, & now and then fainting or swoounding; especially when after the manner of venomous creatures, they haue infected their stings eyther by tasting the flesh of some Serpents, or by gathering their foodde from venomous plants.

Allens wife

I will nowe sette before your eyes and eares one late and memorable example of the danger that is in VVaspes, of one *Allens* wyfe, dwelling not manie yeeres since at *Lewick* in *Northamptonshire*, vvhich poore woman resorting after her vsuall manner in the heate of the Sommer to *Drayton*, the Lord *Mordant*s houle, beeing extremely thirftie, and impatient of delay, finding by chaunce a blacke Iacke or Tankerd on the table in the Hall, the very inconsiderately and rashly sette it to her mouth, neuer suspecting or looking what might be in it, and suddainly a VVaspe in her greedinesse passed downe with the drinke, and stinging her, there immediatly came a great tumour in her throat with a rednes, puffing and swelling of all the parts adiacent; so that her breath beeing intercepted, the miserable vvreth whistling herselfe twise or thrise round, as though shee had had some vertiginie in her braine, presently fell downe and dyed. And this is knowne for a truth, not onely to me, but to most of the inhabitants there abouts, being as yet fresh in their memories, and therefore their authorities as I take it, is vnreproucable.

Salomon.

Now, for feare least I should loofe my selfe in this troublesome and vast Ocean of Natures admirable fabricature, I will now discourse of such medicinall meanes, as will defend from their furious malice. The vertue of Mallowes, and of *Althea*, (called Marth-mallowe) is notable against the prickings of VVaspes. For the softest and most emollient herbe, is applied as a contrary to a warlike and hurtfull creature, whose iuyce beeing annoynted with oyle, cyther abateth the rage of vvaspes, or so bluntneth and dultheth theyr sting, that the paine is not very sharpe or byring. *Pliny lib. 21. cap. 171.* And of the same mind is *Aiscen*: VVaspes (saith he) will not come neere any man if he be annoynted with oyle and the iuyce of Mallowes. For as a soft answere doth *frangere iram*, and as the Gracians haue a saying: *Edus Megiston estin orges, pharmakon logos*: So alio in naturall Philosophy we see, that hard things are quailed, and their edge euen taken off with soft and suppling: as yron with a fine, small, and soft leather, the Adamant stone with blood, and the stinge of vvaspes, Hornets and Bees, with oyle and Mallowes.

What is softer then a Caterpillar? and yet if *Aetius* credite be of sufficiency, the same beeing beaten with oyle, and annoynted vpon any part preferueth the same from the woundes and stinges of vvaspes. And of the same vertue is the herbe called Balme, being stamped and mixed with oyle. The same symptomes or accidents doe follow the stinging of VVaspes, as of Bees, but farre more painefull, and of longer continuance, to wit, rednesse, intolerable paine, & Apoplems. And if any be strooken of the Orange or yellow coloured vvaspes, especially in a sinowie or some sensible part, there will followe a convulsion, weakness of the kees, swoounding, yea, & sometimes death, as before I haue touched.

*The curation of their stings.**Gilbertus Anglus.*

Against the stings of vvaspes diuers medicines are prescribed by Physitions, but I will speake of such onely as I haue made prooue of, and such as are confirmed by long experience. *Gilbert* the Englishman, saith, that vvaspes beeing bruised and applied to the place affected, doe cure their owne wounds very strangely. The same vertue peraduencure, not onely the Scorpion, but the greater part of Insects haue, if any one would make any diligent tryall thereof. If a man be stinged of any venomous vvaspes (which is easily knowne by the blewnes of the place, madnes, rauing and fainting of the partie, and coldnesse of the hands and feete) after you haue giuen him inwardly some *Alexipharmacall* medicine, the place agrieved must be launched, or rather opened with a Cauterie, so beeing thus enlarged and opened, the venome must be well sucked out, and the parting or flaying of that earth wherein the waspes build their nests, must be wrought & kneaded with Vineger, and so applied like a Cataplasme.

Haly Abbas

A plaister also made of VVillow-leaues, Mallowes, and the combe of waspes, is verie medicinable for the same, as by the counsell of *Haly Abbas* I haue experimented. The English-Northerne-men, doe prepare most excellent emplaster woorth gold, against all stinges of waspes, onely of that earth whereof their Ouens are made, hauing vineger and the heads of Flies commixed therewith. Let the place be very well rubbed with the iuyce of Citrulls, & withall, let the partie that is pained drinke of the seed of Margerom beaten to powder the quantity of two drammes: or thus. Take of the iuyce of Margerom two ounces, of Bole Armony two drammes, with the iuyce of vnripe Grapes so much as is sufficient,

sufficient, make an emplaster. Another. Annoynt the place with the iuyce of Purcelane, Beetes, or sweet Vine, and Oyle of Roses, or with Cowes bloud, or with the feedes of the Spirting or wilde Cucumber (called *Nelime tangere*) beaten with some VVine. Thus farre *Galen*. Barly Meale wrought vp with Vineger and the Milke or iuyce of a Fig-tree, brine, or Sea water, are excellent for these griefes, (as *Dioscorides lib. 8. Cap. 20.* writeth) if the wound be often fomented, bathed, or foked with any of them. To drinke, giue two drammes of the young and tender leaues of Bayes with harsh wine, and if the part affected bee onely annoynted with any of these, they are much auailable. In like sort the decoction of Marth-mallowes dunke with Vineger and water, are much commended, and outwardly salt with Calues fat: Oyle of Bayes draweth out the poyson of VVaspes. The leaues of Marth-mallow (as *Aetius* saith) beeing bruised and applied, doe performe the same.

The iuyce of Rue or Balme, about the quantity of two or three ounces drunke with wine, and the leaues being chewed and laid on with Honey and Salt, or with Vineger and Pitch, do help much. VVater-creffes, Rosemarie, with Barly meale, and water with vineger sod together, the iuyce of Iuy leaues, Mangolds, the bloud of an Owle, all these are very effectuall against the stinging of waspes: as *Pliny lib. 31. Cap. 9.* telleth vs. The buds of the wilde Palme-tree, Endiue with the root, and wilde Timbe being applied playster-wise, doe helpe the stinging of VVaspes. After the venime is drawne out by sucking, the place affected must bee put into hot water the space of an houre, and then suddenly they must be thrust into Vineger and brine, and forthwith the paine will bee alwayed, the tumour cease, and the malice of the venomous humor cleane extinguished. *Rhazes* saith, that the leaues of Night-shade, or of Sengreene, do very much good in this case. And in like sort Bole Armony with vineger and *Champhire*, and nuts beaten with a litle vineger and *Casterum*.

Also take the Combe with Honny applying to the place, and hold the grieved place neere the fire immediatly, and laying vnder them a few ashes, binde them hard, & forthwith the paine will bee swaged. *Serapio* saith, that *Saurie*, or Cresses applied, and the seed thereof taken in drinke, and the iuyce of the lesser Centory mixt with wine, are very meete to be vsed in these griefes, he also commendeth for the same purpose the leaues of Bassil, the Herb called Mercury, and Mandrakes, with Vineger. *Ardoynus* is of opinion that if you take a litle round ball of Snow, and put it into the fundament, the paine will cease, especially that which proceedeth by waspes. Let the place be annoynted with Vineger and *Champhire*, or often fomented and bathed with Snow-water. Take of *Opium*, of the seed of Henbane and *Champhire*, of each alike much, and incorporate them with Rose water, or the iuyce of VVillowes, and laie it vpon the wounded place, applying on the top of it a linné cloth, first thoroughly wetted in wine. *Iohannes Mesue* (who of some is called *Euangelista medicorum*) prescribeth this receipt of the iuyce of *Sisymbrium* two drammes and a halfe, and with the iuyce of *Tartaricus* make a potion. The iuyce also of *Spina Arabica*, and of Margerom are nothing inferior to these forementioned. *Aaron*, *Aaron*, would in this griefe haue water Lintells (called by some Duckes meat) to be stamped with vineger, and after to be applied.

Constantine assureth vs, that *Alcama* tempered with Barly meale and vineger, and so bound to the place, & also Nuts, leaues of vwall-ounts, and Blectes, are very profitable in this passion. Item, apply very warme to the wound a Spiders web, bruised with a vvhite Onion, & sufficient Salt and vineger, will perfectly cure it. *Gail: Placentinus* will warrant, that a Plate of cold Iron laid vpon the wound, or Lead steeped in vineger, will doe the deed. *Gordanius* counsell is to rub the place with sage and vineger, and afterwards to foment it with water and vineger sod together. *Varigiana* would haue vs to apply Chalk in powder, and inuwardly to take the feedes of Mallowes boyled in vvine, water, and a litle vineger.

Matthiolus much commendeth Spurge being beaten and wrought vp with Honey, to annoynt the place. Likewise Flies beaten and annoynted on the place, vvinter Sauoury, VVater-creffes, with oyle of *Momerdia*, giue most speedie helpe. *Arnoldus Villanovanus* assureth vs, that any fresh earth, especially Fullers earth, is very auayleable, and the herbe called

*Serapio.**Ardoynus.**Alcme.**Constant.**Gulchenna.**Placentinus.**Gordanius.**Varigiana.**Matthiolus.**Arnoldus.**Villanovanus.**de villanova.*

Marcellus, called *Poke* used as an vnguent, or else Goats Milke. And *Marcellus Empiricus* is not behinde his commendations for the vse of Bullockes dung, to be applyed as a poulticse to the stinged part.

These and many others any man ascribe that hath hadde but an easie tast of the infinity of Physickes speculation, for the store-houle of Nature, and truly learned Physi- tions, which way soeuer you turne you, will Minister and giue sufficient store of alexy- teriall medicines for the expulging of this grieue. In conclusion one and the selfe same medicament will serue indifferently for the curation of waspes & Bees, sauing that when we are stung with Waspes more forceable remedies are requyred, and for the hurts that Bees doe vs, then weaker and gentler are sufficient. In the hundreth and ninth yeare 10 before the byrth of our blessed Sauour, an infinite multitude of Wasps came flying into the Market place at *Capua*, (as *Iulius* witnesse) and lighted on the temple of *Mars*, all which when with great regard & diligence they were gathered together and solemnly burnt, yet for all that they presigified the comming of an enemy, and did as it were foretell the burning of the City, which shortly after came to passe. And thus much for the Historie of the Wasp.

OF HORNETS.

The names.



Hornet is called of the Hebrewes *Tsrubab*. Of the Arabians 20 *Zabor*, and *Zambor*. Of the Germans *Eis hornauff*, *Horlitz*, *Froisn*, *Ofertzwnble*. Of the Flemmings *Horfele*. Of the French-men *Trellons*, *Troisjons*, *Foulons*. Of the Italians *Ca- lauron*, *Crabrone*, *Scaraffon*, and *Galanron*. Of the Spaniards *Tabarros* or *Moscados*. Of the Illirians *Issen*. Of the Slaui- nians *Sierfzen*. Of vs Englishmen *Hornets*, & great waspes. The Grecians call them *Anthrénas*, and *Anthrénous*, because with their sting they raise an *Anthrax* or Carbundle, with a vehement inflammation of the whole part about it. The La- tines call them *Crabrones* peradventure of *Crabra*, a Towne so named in the territory of 30 *Tusculanum*, where there is great plenty of them: or it may be they are termed *Cram- brones* of *Caballus* (a horse) of whom they are first engendered: according to that of *Ouid* 15. *Metamorphof*.

Pressus humo bellator equus Crabronis origo est.
That is to say;
When war horse dead vpon the earth lies,
Then doth his flesh breed Hornet flies.

Their descrip- tion.

Albertus tearmeth a Hornet *Apis citrina*, that is a yellow or Orenge coloured Bee. *Car- dan* laboureth much to proue that dead Mules are their first beginners. *Plutarche* is of opi- nion, that they first proceed from the flesh of dead Horses, as Bees doe out of a Bulls belly; and I thinke that they haue their breeding from the harder, more firme and solide parts of the flesh of Horses, as Waspes doe from the more tender or soft. Hornets are twice so 40 gre as the common Waspes, in shape and proportion of body much resembling one another. They haue four wings, the inward not being halfe so large as the outward, being all ioyned to their shoulders, which are of a darke, brownish, and of a Chestnut- like colour, these wings are the cause of their swift flight: they haue also fixe feete of the same colour and hew, that their breast and shoulders are of. Their is somewhat long, of the colour of Saffron, their eyes and looks are hanging or bending downwards, croo- ked and made like a half: Moone, from which grow forth two peakes like vnto Siches or 50 two sickles, nothing varying in colour frō their feet. Their belly is as though it were tied to their shoulders with a very fine thred, the forward and middle part whereof is ouercast with a browne colour, & begirt as it were with a girdle of Saffron. The hinder part is altogether yellow, easily discerned and remarkable for those eight browne prickles or specks, cūry

euery one of them being much like vnto a small triangle, besides they haue certain clefvs or slits on both sides, both before and behind, by which they can at their pleasure when they list, either shrinke vp themselves, or draw and gather themselves together, and with the same againe lengthen and stretch out their bodies. They haue also neere to their belly on both sides foure blacke spots, and in their taile they are armed with a strong piercing sting, and the same very venomous: They make a sound or a buzzing strange noyse, more hydeous and dreadfull then waspes doe: They are shrewd, fierce, and cruell, quick- ly angry and wrathfull, and although they like to be in companies together, yet notwithstanding they are euer known to be but of an homely rude, curst, and untractable disposition and nature, and will neuer be brought by any Art or fashioning to lay aside their vpland- dish wildenesse, (as some Herbes will doe that are transplanted into Gardēns.)

They are besides this of such a mischeuous malignity and venenous quality, that as some affirme, nine of their stings will kill a man, and three time nine will be able to kill a strong Horse; especially at the rising of the Dog-star and asiet, at which time they haue a more fiery, hasty, and inflaming nature, and men at that season, by reason of their large exaltation and sending forth of spirits, grow more weake and faint.

And therefore it is no maruaile though in holy Scripture, they are compared or like- ned to most fierce & cruell enemies, which should put & cast forth the *Cannibals*, *Hettites*, and *Cheutis*, *Exod. 23. 28*. So likewise *Ouid* in the eleuenth Booke of his *Metamorphof*, 20 hath these words, *Spicula carbrorum ardentia*: The burning stings of Hornets: And *Vir- gill* in the fourth booke of his *Georgicks*, calleth them *Asperima*; most sharp and violent. *Terence* (the most eloquent of all Comickall Poets) in his Comedy intitled *Phormio*, and *Plautus* in his *Amphytrio*, haue this Prouerbe: *Irritavi crabronis*, I haue provoked or stin- cled the great Wasps to anger: which I suppose they vsed as a by-word against the pro- perties, natures, and froward behaviours of women, who being in their wrothed fir- mish mood, if once you go about to ouerthwart them, or a little to contray their wilful- nesse, you shall pull an old houle ouer your owne head by a further provocation, & per- haps if you get you not the sooner out of their sight and reach of their Clutches, you may 30 chance haue somewhat more flying about your eares then you would.

It is good therefore if you haue a Wife, that is, *Calceata immittit hydra*, vniuer and contentions, to let her alone, not to wake an angry Dogge: and when a mischief is well quiered and brought asleepe, to go your waies and say neuer a word. Whereas amongst Bees, their Drones and Kinges doe want stings; yea, and some Wasps too, as before I haue writ: yet notwithstanding all Hornets in generall, as well the greater sort of them that builde their houses in trees, as the lesser sort that dwell in the earth, are provided of stings, neither doth their Ring-leader seeme to bee vnarmed. For Wasps haue theyr presidents of their owne society, and their Captaines generall as well as Bees & waspes, whatsoeuer *Pliny lib. 11. cap. 21*. dreame to the contrary: which in proportion and quan- tity are farre greater (if you respect the bodies of other Hornets) then either the captaines 40 of the Bees or Wasps, are in comparison of their subiects: These also spend their time within doores, as the captaines of Wasps doe, not hauing many but one head to guide & rule ouer them, least by banding into parties and factions, some euill warte (wherein all things are miserable, as *Tully* saith) or other mutinie might arise to their final destruction. They are great vexers and troublers, and euen like such as had sworne the death of their enemies, Robbers, and Thieues: And yet at home they nourish peace, excellen- cū the very Bees themselves in their painefull, earnest, and willing desire to maintaine their stocke and common society.

For neither do they chide, braule, or contend, nor yet make any stir or rustling when any is promoted to any office or place of preferment in their corporation; neither are 50 they distracted into diuers mindes with their businesse, neither yet doe they faile any tumult, make any vpror, or keepe a coyle or rustling at the election of their Prince or cap- taine generall, but with common consent they vse but one Table, taking their commons together like good friends and fellows, and whatsoeuer they kill, they carie some part of it home, frankly imparting it to their neighbors, children, and companions.

Neither do they yearly drue and expell forth of the doores to seek new habitations, where

In bellis citri- bus omnia sunt misera. Tullius ep. fam.

where they can, (as some Bees deale very churlishly and unnaturall with their young) but they contrarywise cherish in their bosome, defend and keepe watime, their new sprung y^e progeny and race, building for them greater Houses, and raising of more Sellers and stores, bording and planking the same in case of necessity, neuer ceasing till they be fully reard and made fit for their defence and safety. But as for their King and captain (whom they exceedingly honor and highly esteeme) they make choyce of such a one, as acyther seemeth to be a King without a kingdom, nor a Prince without people and possessions, and yet he so behaveth himselfe, and carryeth himselfe so quietly, as though he had but little to do in this his Empire. And yet in largenesse of body and graces of his hairs in shoupplesse and statelynesse of his make and person, he sheweth all the rest carrying away the prize from them all: and when there is proclamation of warre to be made against any forraigne foes, and that their flags and ensignes bee displayed by sounding his deadly blasp, he giveth the defence to his enemies, most courageously bestirring himselfe more then any of his followers, shewing himselfe both most vehement, warlike, and skilfull in fights, and yet againe at home towards his subjects, (like a true noble spirit) he is very gracious, gentle, and temperate, useable, easie to bee intreated and most ready to forgiue. They make for themselves certaine holes or dwelling places vnder the ground, casting forth the earth much after the fashion of Pismires; for you must vnderstand that neither Waspes nor Hornets do send forth any Swarmes as Bees doe, but those young Hornets which spring from them now and then, do there remaine among their breeders, making their beds or hives much greater, by means of the earth formerly cast out.

They enlarge their Combes exceedingly, by adding more and more vnto them, so that of a strong and healthy stocke of Hornets, it hath bene knowne they haue gathered three or foure Treyes or baskets full of Combes. If any Hornets stray from their owne home, they repaire to some tree, & there in the top of it makes their Combs, so that one many times may very easily, and painely perceiue them, & in these they breede one captain generally, or great commander, who when he is growne to be great, he carryeth away the whole company, placing them with him in some conuenient lodging. Wilde Hornets (as *Pliny* saith) do liue in the hollow trunks and cauities of trees, there keeping themselves close all the winter long, as other Cut-walls do.

Their life is but short, for they neuer exceede the age of two yeaes. Their combs are wrought with greater cunning, more exquisite Art, and curious conceit, then those: either of Wasps or Bees, and these excellent deuises doe make them one while in the trunks of trees, and sometimes againe in the earth, encreasing them at their pleasure with more floores and buildings, according to the encrease of their issue, making them smooth and bright, decking and trimming them with a certaine tough or binding slime or Gelly gathered from the gummy leaves of plantes. Neither do any of the little mouths or entries of their Cells looke vpwardes, but every one bendeth downwards: and the bottom is placed vpwards, least either the raine might foke thorough them in long flowers, or the head of them being built vpwardes, they might lye open and be the more subiect, and exposed to the vnruly rage and furious blasts of winds and stormes.

If you eye well their nestes, you shall finde them all for the most part exactly sexangular or sixe cornered, the outward forme and fashion whereof is diuided with a murrey coloured pertitions: and their membranous substance is much like vnto the rinde or bark of Byrch, which in the parching heat of Sommer cleaueth and openeth it selfe into chaps. The stinging of Wasps is for the most part accompanied with a Feuer, causing withall a carbuncle, swelling, and intollerable paine.

I my selfe being at *Duckworth* in *Huntingtonshire*, my natie soyle, I saw on a time a great Wasp or Hornet making after, and fiercely pursuing a Sparrow in the open street of the Towne, who at length being wounded with her sting, was presently cast to the ground, the Hornet satisfying her selfe with the sucked blood of her quelled prey, to the exceeding admiration of all the beholders and considerers of this seldome scene combate. *Aristotle*, whom I so greatly reuerence, and at whose name I doe euen rise and make cuttlesse, knowes not of a surer way how Hornets do engender, nor after what manner they bring forth their young breede. But since we are assured of this that they bring forth their

young

young by the sides of their Cells, as Wasps and Bees, we need not doubt, but that they doe all other matter after their manner, and if they couple together, they doe it by night, as Cats do, or else in some secret corner, that *Argus* with his hundreth eyes can neuer cspye it.

Hornets gather meate not from floures, but for the most part they liue vpon flesh, whereby it cometh to passe, that you shall often finde them euen in the very dunghills, or other ordure. They also proude after great Flyes, and hunt after small Byrdes, which when they haue caught into their clutches, after the manner of hungry Hawkes, they first wound them in the head, then cutting it asunder, or parting it from the shoulders, carrying the rest of the body with them, they beake themselves to their accustomed flyght.

The greater sort of them dye in the hard winter, because they store not themselves sufficiently aforehand with any sustenance as Bees doe, but make their provision but from hand to mouth, as hunger enforceeth them, as *Aristotle* enformeth vs. In like sort *Laudius* hath well obserued, that Hornets both day and night keepe watch and ward at besides the Hives of Bees, and so getting vpon the poore Bees backs, they vse them in stead of a wagon or carriage: for when the silly Bee laboureth to be discharged of his cruell Sytter: the Hornet when he hath sucked out all his iuyce, and cleane bereft him of all his moylture, vigour, and strength, like an vnthankfull Guest, and the most ingratfull of all winged creatures, he spareth not to kill, and to eate vp his fosterer and chiefe maintainer.

They feede also vpon all sweete, delicious, and pleasant thinges, and such as are not vnsmooth and bitter, and the Indian Hornets are so rauenous, and of such an insatiate gluttony (as *Ouidius* reporteth) that they fly vpon Oyle, Butter, greasie Cookes, all sorts of sharpe lawce vsed with meates, and all moylt and liquid thinges, not sparing the very Napkins and Table clothes, and other linnen that is any way soyled, which they do filthily contaminate with the excrements of their belly, & with their Viscous laying of their egges.

But as they get their liuing by robbery, and putloining of that which others by the sweat of their browes, by their owne proper wits and inuention, and without the ayde & helpe of any do take great paines for: so againe they want not a reuenge to punish, & a prouolt 30 Marshall to execute them for their wrongfull dealings: teamed of some a Gray, Broch, or Badger, who in the full of the Moone maketh forcible entrance into their holes or lurking places, destroying and turning topsie-turvy in a trice their whole stocke, familie, and lineage, with all their household stuffe and possessions.

Neither do they onely minister foode to this passing, profitable, and fat beast, but they serue in stead of good Almanackes to country people, to foretell tempests and change of weather, as Hayle, Raine, and Snow: for if they flye about in greater numbers, and bee oftner seene about any place, then usually they are wont, it is a signe of heate and fayre weather the next day. But if about twilight they are obserued to enter often their nestes, as though they would hide themselves, you must the next day expect raine, wind, or some stormy, troublefome or boysterous season: whereupon *Auennius* hath these verses,

*Sic & crabronum rauca agmina si volitare,
Fine sub Autumni conspexeris asperè longo,
Iam vespertinus primos cum commouet ortus,
Virgilius, pelago dices insulare procellam.*

In English thus,

*So if the buzzing troups of Hornets hoarse to flye,
In spations ayre bout Autumnes end you see,
When Virgil flares the eueninges lampe of spie,
Then from the Sea some stormy tempest sure shall be.*

Furthermore, since it is most certaine that those remedies which do heale the stings of Wasps, do also helpe those wounds and griefes which hornets by their cruell stinging cause, yet notwithstanding as *Aggregator* hath pronounced, the *Zabor* is the *Bezoar*, or proper antidote of his owne hurt, if he be oftentimes applied with Vineger and W ater, oyle

Remedies against their stings.

Oyle and Cow-dung tempered together. In like sort all manner of soiles and earths that are myry and muddy, are much commended in this case, such as *Bacchus* applyed to bald *Selenus*, who was wounded with Hornets, when longing for a little Hony, he iogged & shaked their nests, thinking he had lighted vpon some Bees Hony, which *Ouid* most elegantly 3. *Fasitocum* hath described in these verses;

*Milia crabronum coeunt, & vertice nudo
Spicula desigunt, or aq. prima notant.
Ille cadit preceps, & calce feritur a fellis:
Inclamatque socios, auxiliumq. vocat.
Concurrunt Satyri, iurgentiq. ora parentis
Rident, percusso claudicas ille genu.
Ridet & ipse Deum, limumque inducere monstras:
Hic parat monitis, & linis or a luto.*

In English thus;

*Of Hornets thousands on his head full bare,
And on his face their paysond speares sticke fast,
Then headlong downe he fell, and Asles fast him smote,
Whiles he for help his voyce to fellowes cast,
The Satyres flocke came runne apace, and did deride
Their fireswellen mouth, whiles Asle had made him lame,
The God himselfe did laugh, yet shewed an earth to hide
The wound which he receiued, and so did heale the same.*

If any one be desirous of moe medicines against the perillous and transpircing stinging of these horne-mad Hornets, he shall finde store of them digested together in the History of Wasps: for their remedies are common, belonging as well to the one as to the other, there being no other difference but this, that here they must be giuen in a greater measure or quantity, and their vse ought longer to be continued. And let this suffice to haue spoken thus much of such insectes or Cut-waisted vermine as are winged, and liue in companies and routes together. Now will I make choyce to describe such as are winged and liue solitarily, least I should seem to lose my selfe in this troublesome and vast Ocean of Physicall contemplation.

OF CANTHARIDES or Spanish Flyes.



His kinde of Cut-waist is called of the Græcians *Cantharis*, and among the Latines it changeth not his name. Of the Frenchmen *Cantaride*. Of the Italians *Cantarella*. Of the Spaniards *Cubello*. Of the Germans *Grüne Kefer*, *Goldkæfer*. Amongst the Belgies or Netherlanders, it is termed *Spanische Vlieghe*, and of vs English-men *Cantharides*, and *Spanish Flyes*. I haue seene two sorts of *Cantharides*, the one great, and the other small. Of the greater sort some are thicke, and long bodied, which are found among wheat, and these are thicke, grosse, and vnwieldy like vnto Beedes, they are also of sundry colours, and changeable hew, with

Golden streakes or lines crossing their wings, and these are best to bee vsed in Physicke. They of the other lesser kind, are leane and thinne scragges and statuelings, broad, hairy, heavy, and sluggish, and for physick vses little worth.

The greater sort also are not alwaies of a glistering green colour, but otherwhiles you shall haue them somewhat reddish or murrey coloured, but yet all of them of a glittering bright-

brightnesse, and maruellous shining glosse, piercing the eyes with singular delight. The lesser sort are not so common as the greater, somewhat differing from them in shape and proportion of body, but in vertue, quality, and manner of breeding: there is no disagreement at all to be found.

Those of the lesser sort haue their bodies and heades somewhat long & hooked, they eyes very blacke, and hanging out, their wings growing out from the middelt of their Loynes, beeing marked with two Syluer speckes or prickes, and some fewe vvhite spots.

They are commonly found in the Summer season, in the Hearbe that is called *Cicuta*, or wilde Hemlocke. Their feete and Legges are very small and long, finely decked and garnished, as it were with a Vermillion red, or beautifull purple. There is also another sort of these answerable to the former, in colour of their bodies in euery respect, sauing that their eyes are greene: their head very little; and the hinder part of their shoulders round and crooked.

The third sort haue theyr Head and Shoulders all one, being so closely and confusedly ioyned together, as if they were but one thing, and could not by any means bee separated, vnlesse in imagination, and these are of a rusty colour, and their small pinkes eyes as blacke as Iente, their wings as well as their heades are nothing differing in colour, sauing that their wings doe glitter with some strakes of the colour of Golde, their feete also are short, and as blacke as Pitch.

The fourth is very like to the third sort, but it is rather of a greenish, then of a rusty Iron colour, but in all other respects there is no difference: to bee seene, sauing in their magnitude, for this last described is the least of them all. Burth to indices of *Cantharides* as well the greater as the lesser, doe first proceede not from any beastes, as some haue thought, but they rather take their Original from some to ren, stinking, and corrupt moysture and siccity, *Ticket a gar en tous toon puraoon leais kai sus ageitais, kai sus Spkai prafesi toon Kantharidoon phulon*, the meaning whereof is, that the whole stocke and kindred of *Cantharides* doe bring forth or lay their young in the vile, bale, and imperfect force of heate or warmth: and further in moyst Figges, as *Aelianus* in his ninth Booke and thirty nine Chapter, vvorde for worde hath excribed out of *Aristotle*.

They doe also breede from a certaine little Worme which is found in the sponge of the Dogge bryer (called of the Physitions *Bedeguar*) and Irona Caterpillers of the Figge-tree, Poplar, Pearre-tree, Althe, Olive-trees and Roses: for in all these there bee found certaine Wormes, the very Founders and Parentes of *Cantharides*, but yet in the white Rose these Wormes are of much lesser force, power, and sufficiency, then in the former.

Cantharides doe couple together and generate, but yet not any lining creature of their owne kind, but onely a little small Worme. They feede vppon all manner of pulse and Come, but especially Wheat, and then they are best for medicinall Vses. They smell like vnto Tarre, and in their tast they much resemble the Cedar-tree, as *Nicander* reporteth. Their vertue and quality is to burne the body, to parch and to bring a hard scale or crustine vpon any part they shall be applyed to, or as *Di scorides* sayth, to gnaw or eat into, to raise blisters, exulcerate and rayle an inflammation, for which respect, they mixe them with such medicaments as are appointed to heale Leprosies, any dangerous Tetteres and Ring-wormes, or those that be cancerous.

They are applyed to hard, & curvy, or Mangy Nayles, beeing first tempered with some fit playsters or Cerastes tending to the same purpose, taking them so cleane away, that they fall off by the rootes. Some vse also to temper them with such conuenient medicines as are warranted to take away Vvartes, Cornes, or any hard knobbes or peeces of flesh growing in the hands or feet. Some againe vse to puluerise *Cantharides*, and then mixing them with Tarre, do make an Vnguent to cure the falling away of the hayre, or the shedding of it, eyther in the head or beard, but hereina there must bee good aduise

required, least at any time by their causticke faculty they exulcerate too deepe into the flesh.

Cantharides mingled with Lime, serue in stead of a Pen-knife to eradicate and take away those little hard and red swellings rising chiefly in the Crowne of the head, annepittes, or pruny partes, called of some Physicians *Pani*: and some there bee againe that will aduenture a little of the in powder, to giue with such Medicines whose proprietie is to prouoke Vrine: But yet there is hard hold and tough reasoning on both sides, whether they ought to be giuen inwardly with *Dieretikes* or no, considering that being so drunk, they are accounted amongst strong poysons, tormenting the Bladder without any easing: other some againe hold the contrary, assuring vs vpon their owne experience, that not exceeding their due quantity, they may be taken with other Correctories, to serue as a Reticle to trasport them to the place affected, so that you see either side hath his strength and reasons.

*Intra pari premitur veluticum pondere libra.
Prona nec hac plus parte sedet nec surgit ab illa.*

That is to say;

*As when an even scale with equall weights is peiz'd,
Nor falls it downe this way, or is it that way rayl'd.*

But beeing mingled and wrought vpp with the iuyce of *Vna Taminea*, (which is a kinde of Berry, growing on the Heab called *Ampelos angria*, a kind of Bryonic) sheeps or Goates sewer, there is no doubt but that they doe great good. Some of my maysters (saith *Galen*, the prince of all Physitians next to *Hippocrates*) did vse to put *Cantharides* amongst such medicines as they prepared to moue vrine, taking onely their wings with the seete, but I (sayth hee) am wont to take *Cantharides* wholly, as well as some partes of them, and so I iudge them the more safe to bee vsed and prepared this way, especially I misse not to make choyce of such as are found among Corne, and harte as it were a yellow circle or encloure crossing ouerthwart their wings, lib. 3. & lib. 21. de Sim. 36

Beeing applyed rightly, they doe also prouoke the monthly reatures, and that very effectually, and put into Antidotes, they are thought of many to helpe Hydroticall persons, as not onely *Hippocrates* and *Dioscorides*, but also *Galen*, *Auicenna*, *Rhazes*, *Pliny*, and other Physitians of best note and worth haue witnessed: I cannot heere sufficiently enough commend they assured, tryed, and approoued vse, being commixed with Leauen, Salt, and Gumme *Ammoniacum*, for the diuersions of Rheumes or Cataracts, the taking away of all goutish paines, out of the hanch or hippe (called the *Sciatica* of the Populer sort) whilst they draw forth and consume from the center of the Body, (beeing there thoroughly and deeply impacted) to the surface the matter or offending humours causing these griefes about said.

They are also good against the venome of a *Salumandra*, as *Pliny* in his 29. Booke and 24. Chapter assured vs: They are also highly esteemed of some, beeing duly prepared and orderly mixed with certaine other medicines; to take away and correct the remisse negligence, falling-slaucerie, and headlesse casting downe of the Vrine partye they dyd (as they say) very much prouoke too venetous intemperate.

But heere I would counsell each one not to bee to knocke hardy bold, in meddling with them, for these or the like intentions; for as they bring both health and helpe: Being duly commixed, and orderly tempered; not exceeding their dose and first quantity; so to gaine, if you faile in these due and skillfull application or proportion, they induce and vrine men into most intolerable greivous symptoms and accidents, and other whyet to death it selfe. *John Langius* telleth downe a true and very pleasant story, which in this place, because it maketh greatly for our matter in hand, I will not refuse briefly to describe it.

There was (saith he) at *Bononic* in Italy, a certaine rich and noble young man of *France* which

(which *Gallus*, to vse his owne wordes, was *Gallo quouis gallinaceo salacior*) who falling extremely in loue with a certaine Maide in the same City, pretayled so farr at length through his earnest importunities and incessant sollicitations, that at length they appointed and agreed vpon the time and place of their meeting, to keepe they Reuelles for one night. So this lusty Gallant beeing thus inflamed in the inextinguishable laborinth of her beauteous Physnomy, fearing deadly, least his heart should turne into Luer, or that hee might faint and loose his courage before hee should attaine to his iournies end; in this his doubtfull cooping, and dangerous skirmishing-conflict, like a Wife-man fearing the worst, casting all dangers aforehand what might ensue, would needs know of a fellow 10 Souldier, and Country-man of his, who hadde as one may guesse borne a standard in the Campe of *Venus*, what were best to bee doone, to moue him to a more vygorous courage, and to keepe his credit for that time, least either he should turne Crauen like an ouertyred Iade, or elle bee vterly non-suited which was worst of all: who presently wished him to take some *Cantharides* in his Broath, which the other at all aduocates forthwith did.

But it was not long before this iolly Yonker felt an itching about his lower parts, then being frolike about measure, supposed it to bee the operation of his medicine that caused this Colt-cuill, he without any more ado hyed him to his Loue, minding there indeed to draw the matter to a set battell, and to end all controuerfies by dynt of sword.

Tunc animis opus, Aenea tunc pectore firmo.
In English thus;
*Of courage then indeed,
Then of stout breast is neede.*

But yet for all this, in the still of the night, when euery one besides were at rest, my restlesse *Franke* felt his whole body to bee pockly torne, and miserably rent with sundry cruel prickings and stingings, feeling moreouer a strange tast in his mouth, like the iuyce or liquor that yssueth from the Cedar-tree, stamping and staring, raging and faring like a furious, madde, franticke Bedlam, being all-most besides himselfe thorough the extremity of his payne, vertiginy, and giddifinne of his braine, with inclination to fainting or swoounding: so beeing troubled, tost, and perplexed, all sad, melancholike and male-content, destitute of counsell and comfort, like a silly Miser, and an impotent Suiter, and not like a couragious hot-spurre, hee let his action fall, turning his backe like a Nouyce and fresh-water Souldier, full sore against his will you may bee sure, but there was no remedy, and so with as much speede as hee could, bidding his Loue adew, hee trudged home to his owne lodging; whether beeing come; and finding no reliefe, but rather an encrease of his tormentes, with a continual burning of his Vrine and strangury, hee lamentably besought, and with weeping and teares most humbly craved and cryed out for helpe, requesting the fauour and furtherance, both of my selfe and of another Physitian for the cure: so I beeing admitted to visit this poore patient, I first gaue him some Oyle to drinke, thereby to prouoke vomiting: then was there prepared a Glyster, made of the Hearbes *Mercurialis*, Mallowes, and the rootes of *Althea* decocted, wherein was dissolved *Cassia*, with Oyle of Violets and Lillies. After the administering of this, I commanded him to take a good draught of Cowes or Goates milke once in euery houres space, and if Milke could not be hadde, then I willed him to take an Almond, Milke made: *Exnucleis pinea*, seedes of Mellons, Gourdes, and Poppy bruised with the distilled VVater of Mallowes, and *Alkekengi*, and this would I haue giuen to him in good quantity in stead of the Milke if it were wanting.

But after that my fiery Frenchman hadde recovered his former health with these and the like remedies, and that the vnadvised Authour of this rash counsell had very humbly intreated pardon at our handes for this his great fault, he protested solemnly with a great oath, that hee would neuer hereafter prescribe any Physicke to any manly-ving.

Thus farre *Johannes Langius* in his first Booke *Epistola Medichinalis* forty eighth.
K 2.
There

There is also very profitable vſe to be made of *Cantharides*, for if you beate them to powder, and conuay a little of it into Apples, Pearses, Plummies, Figges, Peaches, or Quinces: eſpecially thoſe that bee fayreſt and ripeſt, and thoſe that hang the loweſt, finely cloſing it vp againe with the pill, which if any Theeues or Robbers of Orchards ſhall taſt of, they fall within a while after into an intolerable burning in their Vrine and ſtrangury, making it onely in dropping-wiſe, whereby theyr theft is ſoone found out, and they well rewarded with ſowre Sawce for theyr ſweete meate: And this is an excellent night-ſpell, &c therefore I was loth to pretermitt it, but to make you acquainted withall.

There is alſo another excellent medicinall vſe of *Cantharides*, if they be duely, and according to true art adminiſtred, and with great warineſſe for that paſſionate grieuance, which at this time though ſome fooliſh Phyſicians neuer heard tell of any ſuch, I will call *Peſſuli infirmitas*, yet I may not ſet it downe in Engliſh, becauſe I would haue but a few acquainted with ſecrets. *Habeo enim ege ſingulari quoddam contra, penis Vanguorem remedium, quo cum promiſcui vterer, vtrunque multis nobilibus (qui veneris vulgo ſtudioſiores videntur) animos & vires adauxit abſque noxa. Vni tamen inter ceteroſque obſiuit, ut à venere (cui nimium lit erat) ſanguinem continuo mingeret, & lipothymia frequenter labores. Sanè niſi laetis copias in procinctu fuiſſet, omnino interſiſſet veneris pullus, & miris à ſalacitatibus cupidiniſſe penas luſſet.*

And let this ſuffice to haue ſpoken of their medicinall vertues and qualities: Now will I proceede to tell you of their ill name, naughty, venomous, and pernitiuous properties. They are reckoned and ſcored vpp in the number of moſt deadly and hurtfull poiſons, not onely becauſe they cauſe eroſion and inflammation, but more in regard of their putriſcaciue quality and making rotten, wherein they exceeſſe. Their iuyce beeing taken into the ſtomacke, and ſo piercing into the veines, or layd vppon the ſkinne outwardly ſo long till it hath entered the veines, is a moſt ſtrong poiſon, whereupon *Quid* when he wiſhed ill vnto, or curſed his enemy writ this: *Cantharidum ſuccos dante parente bibas, lib. Triſt. Cicero ad Patrum*, in the ninth Booke of his familiar Epistles, hath theſe wordes, *Causa accuſante L. Craſſo, Cantharides ſumpſiſſe dicitur*, as if he purpoſed by that way to make an end of himſelfe by death. *Galen* in his third booke *De Simplic. medicam. ſeculi.*

If they bee taken inwardly into the body, though but in ſmall quantity, and mixed with other conuenient correſtories, they doe mightily prouoke vrine, and ſometimes corrode and ſet the bladder, ſo that it is as cleare as the noone-day, that what things ſoever do ouerthrow nature, by reaſon of their extreme frigiditie, if they be taken but in a very ſmall quantity, yet will nourish the body: ſo on the other ſide, whatſoever is contrary, repugneth or goeth againſt humane Nature, by meanes of corrupting or any putriſcaciue quality like vnto *Cantharides*, can neuer do ſo. *Bartholomeus Montegnana* a learned Phyſician, aſſureth vs, that he once knewe one *Franciſc Bracca* a Citizen of Paduay in Italy, who hauing but outwardly applied *Cantharides* to hiſknee, yet their poiſon ſpreading to other inward parts, he voyded ſixe pintes of bloud by way of vrine: and this may any man ſee, if he will take the paines to read ouer *Montegnana Conſil. 182. Cap. 10.*

The ſame accident hath alſo befallen them, who to be remedied of rough hard, mangy, or leproſe like nailes, haue aduentured to apply them to their great toe. ſo that *Cantharides* muſt not raſhly be applied and vſed, as common deceiuers, blind-empiricks, and couſening Land-lopers would make plaine country people beleue. *Pliny* relateth a ſtory of one *Coſimus* a Romaine Knight, who was deereſt beloued of *Vero* the Emperour, who hauing a very dangerous Tetar (a diſeaſe intimes paſt was peculiar to the people of Egypt) a Phyſician of that country in ſtead of curing, did kill him by giuing him *Cantharides* to drinke.

But I ſhould rather thinke that *Coſimus* dyed by the outward application of *Cantharides*, becauſe by their burning and cauſtick quality, they cleane eate and conſume away ſilthy Tettors or Ringwormes, Mangineſſe, ſcaruineſſe, Lepries, and all hard Callous warts, Cornes, or peeces of fleſh that grow in the handes or feete: ſo I can ſee no reaſon why

why any would bee ſo wilfully blinde, as to giue them inwardly for the curation of any Tettors or ſuch like griefes: or at leaſt wiſe I muſt thinke that the right vſe of *Cantharides* was vnknowne to the ancient Phyſitions of the old world, as by *Galen* it may appeare in his eleuenth booke *de Simplic. Med. ſac.* and in his fourth booke *de viſita Acut.*

The ſame *Pliny* (in his twenty nine booke and fourth Chapter) witneſſeth, that *Cantharides* were reprochfully layd to *Cato* viciouſly charge, and that hee was ſorely blamed for offering to make apriſe of poiſons, and to ſell them openly, as in port-laine to any that would giue moſt, ſo that their price roſe to threeſcore ſelleries. Being drunke in too large a quantity, or elſe apply outwardly to any part, eyther too long or too deepe, they produce theſe or the like ſymptomes, accidents, and effects.

The party to whom they are any way giuen, ſeeth a prickling, paine and torment in his bowelles and inward partes, extending from the mouth downe to the lower partes about the Bladder, Raines, and the places about the VV aſt and ſhort ribbes: they doe alſo vicerate the bladder very dangerously, inflaming the yard, and all other partes neere the ſame with a vehement apoſtimation: after this, they piſſe bloud, and little peeces of fleſh.

Otherwhiles there will follow a great laſke and a bloody-flyxe, fainting and ſwounding, a numbeſſe or dullneſſe of moouing or feeling, debilitation, our feebleneſſe of the mind, with alienation of the wit, as though they were beſtraught, our feebleneſſe of the horning of meate with a diſpoſition to vomiting, and often an ordinary deſire to make water, and to exonerate nature, but all in vaine. He that taketh them findeth in his mouth the taſt or tallage of pitch: and all theſe ſymptomes, paſſions, or effects, that they work, haue I with much labour faithfully collected out of the ſixth booke of *Dioſcorides*, & the firſt Chapter. And out of *Galen Lib. de Theriaca ad Piſonem Cap. 4.* and *lib. 3. de Temperam. cap. 3.* And out of ancient *Rhazes* (who praſticed Phyſicke one hundred yeares, if truth be truly related) *Tit. 8. Chap. 17.* If any one be either affected or interced with any accidents, by meanes of *Cantharides*, *Dioſcorides* doth thus cure them, as you may readily find in the booke and chapter before cited.

Firſt of all hee cauſeth them to vomit often and much: and after that hee preſcribeth Glyſters to bee made for the ſcouring of the belly with Niter, and to preſcribe the bladder inwardly, to take Milke and *ſſillum*: and then hee would haue the matter of Glyſters to be ſomewhat different from thoſe which were taken in the beginning: as namely to bee made of Barley Water, Marſh-Mallows, the white of an Egge, the Muſciling of Line-ſeedes, Water of Rye, the decoction of Fennigreeke, Hydromell, ſatte Broathes, Oyle of Almonds, the fat of a Goole, and the yelkes of Egges. And inwardly to take at the mouth, hee biddeth them to vſe Cowes Milke, Hydromell, the Graines or fruites of the Pitch-tree, both the greater and the leſſer ſort, Wine ſodde to the halfe, Duckes ſatte, a decoction with ſome diureticall ſeedes (namely with the four greater cold ſeedes, which are Cucumbers, Guords, Citrills, and Melons) and likewise ſome decoction made of Figges, with ſirup of Violets. Oyle of Quinces is hyely commended of ſome as a proper and ſpeciall Antidote in this caſe, and ſo is Oyle of Lillies, and *Terra ſamia*.

Rhazes counſell is, after the taking of ſome Glyſters made of any fat broathes, to make an injection into the yarde with Oyle of Roſes, and the ſicke perſon to ſit in a warme Bath. *Tit. 8. Chapter 17.* The Writers and Authours of Phyſicke and Phyloſophy cannot agree, in what part of the *Cantharides* theyr poiſon chiefly lieth: for ſome will haue it to bee principally in the head and ſeete, and others againe will none of that: And yet they all agree vppon this poynt, that in what part of the body ſoever their poiſon is ſeated, that their winges are a ſoueraigne remedy and preſeruatue, and if they bee wanting, that their poiſon is deadly: ſo that although they be neuer ſo poiſonous, yet haue they their owne remedy which in themſelues they containe and carry about: Thus ſaith *Pliny* in his eleuenth booke and 35 chapter.

The error of
some medi-
cine-givers.

And peradventure for the same cause, *Galen* in his eleventh Booke which hee entituled *De Simplic. Medicament. facultatibus*, aduiseeth vs expressely and learnedly, that *Cantharides* should be taken whole as they are, and so to be vsed either for inward or outward vses. For why it is far better, euen in the outward application of them, that they should more gently and slowly corrode, gnaw, or fret a sinder, and that their burning vertue and quality should be a little corrected and weakened, then to performe their full effect to the great danger of the patient, and many times to his vtter vndoing and destruction. Therefore they are cleane out of the way, who when they wold vse them for any inward cause, doe cast away their wings and feete, whereas indeede they ought to take all of them, not reiecting any one part of them. For being giuen whole, they neede not so much any corrections to bridle and lessen their powerfull operation, in regard of their wings and feete, the proper resistors and expellers of their owne or other poyson.

The safest course is to vse all, and euery part of them without exception, vnlesse you would haue them to corrode, fret, inflame, or burne any part. *Lycus Neapolitanus* is of opinion, that Purcelane is their proper counter-poyson, which vertue *Pliny* in his twentieth Booke, Chapter 13. ascribeth to the Herbe called wilde Bassil: who also many waies commendeth *Acetum Sylliticum*, *Oleum Oenanthium*, Cowes milke and brothes made of Goates flesh for these intentions, in his 23. Booke, Chapter the second and fourth, and likewise in his 28. Booke and tenth Chapter. And for our History of *Cantharides*, let this for this time suffice, which that the famous learned *Gesner* hath in such deepe silence passed ouer, neuer so much as mentioning them: whereof notwithstanding so many Authours, both of the Auncientes and Neoterickes doe so much ring.

Many moe authorities could I haue alleged concerning this my discourse of *Cantharides*, but that I supposed it a labour as endlesse in toyle, as needlesse in vse; the one fauouring of too much curiosity, the other of a frivolous affectation: so that I hope euen amongst the whole Colledge of Physicians, where soeuer in England (if their cares be not to dainty) to find some few graynes of their good wordes, and such curious construction, as that I may neither bee charged with partiality of concealing (where it is meete I should be mute) nor be suspected of vnfitness, for not pursuing where I can finde no good footing.

OF CATERPILLERS, OR PALMER Wormes, called of some Cankers.

Their name.



NOW I am come to speake of Caterpillers, sometimes the destroyers and wasters of Egypt: as well in regard of the great difference that is found in their severall sorts, as for their great dignity and vse, wherein some of them are most notable and excellent. Some thinke that *Eruea*, which is Englished a Caterpillar, hath his designation *Ab erodendo*, which is not altogether improbable: For they gnaw of and consume by eating, both leaues, boughes, and flowers: yea, and some fruits also, as I haue often seene in peaches.

Ovidium the famous Poet, stylen them by the name of *Tinea agrestes*:

*Quaque solent canis frondes intexere filis,
Agrestes Tinea, res observata colonis,
Feracis mutant cum passione figuram.*

In English thus:

And those wilde mothes by husbandmen observed,
Which fold themselves in hoary springing leaues,
Gainst force of famine, and storme to be preferred,
A shape from fruitfull Butterflies receive.

The

The Græcians call a Caterpillar *Kampe*, by reason of his crooked, winding or bending pace in wauing fort, whereby in creeping they bow, wry, and lift vp themselves. Of the Hebrewes it is termed *Ghazain*, because it is leathery, piloth, & deuoureth the fruites of the earth, as *Kimbi* vpon the first of *Ierlm* writeth. The Italians call it *Ruguerme*, and *Bruchio*, for so *Marcellus Virgilius* vpon *Dioscorides* saith expressely, that in his time all the people of Italy, named it *Eruea*, *Bruchi*. The Spanyards terme it *Oruga*. The French-men, *Chenille*, and *Chattaples*. Of the English they are commonly called Caterpillers, of what kind soeuer they be of. But the English-Northern-men, call the hairie Caterpillers, *Ow-buts*, and the Southern-men usually terme them *Palmer-wormes*. Of the Polonians it is called by the name of *Ruphanjenka*. In the Germaine tongue *Ein Raup*, in the Belgian, *Ruip*. Of the Illyrians *Gastenea*. And *Siluiticus* will haue it called *Certrus*, & *Cedebra*.

If I should goe about to describe and set downe all the differences and varieties of Caterpillers, I might perhaps vndertake an endlesse and tedious labour. I thinke it therefore fittest to bend my slender skill, and to imploy my best forces, in speaking of such as are more notable and common with vs in this Country: For some of them in touching are rough, hard, and stiffe; and other-some againe, are soft, smooth, and very tender. Some are horned, either in the head or in the tayle; and againe, others haue no hornes at all. Some haue many feete, and some fewer, and none at all haue aboute fixeene feete. Most of them haue a bending swift pace, and like vnto waues, and others againe keepe on their way very plainly, softly, by little and little, & without any great hast. Some change their skinnes yearly, others againe there be that neither change nor cast their old dry skinnes, but keepe them still. Some of them ceasing altogether from any motion, and giuing ouer to eate any thing at all, are transformed very strangely into a kind of vermin or wormes, who being couered with a hard crust or shell, lye as it were dead all the winter; & from these come in the beginning of hot weather, our vsuall Butter-flies.

Many of these Caterpillers are bred of the egges of Butter-flies: and some againe do breede in the leaues of trees, of their owne proper feede, being left there in the time of Autumne, included in a certaine webbe, or els by means of the dew or ayre, therein shut and purtified, as commonly the little hairie Cankers or Caterpillers which are so full of feete, doe breede. Besides, some of them doe feede on leaues, some on flowers, & there are some which deuoure fruites.

All smooth Caterpillers which are not hairie, are of a yellow or Greene colour: some againe are found of a reddish colour, or brownish, or else they be of sundry heues. But of all others, the most excellent is the Greene coloured Caterpillar, which is found vpon that great bushy plant, usually termed Prunier, or Primprint, which hath a circle enclosing round both his eyes and all his feete, hauing also a crooked horne in his tayle: these Caterpillers are blackish-redde, with spots or streakes going ouerthwart their sides, being halfe white and halfe purplish, the little prickles in these spots are inclining to redde: The rest of theyr body is altogether Greene.

There is another Caterpillar feeding altogether vpon Elder-trees, not much differing from the former, sauing that this is altogether of a Greene colour, & wanting those ouerthwarting crosse white markes or spots, and the other small white prickles which we described in the former.

There is also a third sort of Greene Caterpillers, which when Autumne or the fall of leafe draweth on, are turned into a certaine sheath or case, being of a very hard and hornie substance, of colour very browne, and this feedeth altogether vpon pot-herbes, especially those that be soft, as Lettuce: wherevpon it may not vnjustly be termed; *Eruea Lacuaria*.

Lastly, there is to be seene another sort, of a Greene colour, which is the least of them all, and this kind liueth and feedeth vpon trees, (especially in the Oke) there drawing out theyr webbe, by means of which being styred and shaken, they easily fall downe vpon the heads of trauaylers and passengers by the way side, cleaving to their haire & garments. And this kind of Caterpillar is too well knowne and found in the Sommer-time, and when cold weather approacheth, they fold themselves into a rude, plaine, & nothing curious web. And thus being included in a greenish scabbard or case tending to redde, they

K 4

all

all die in Winter, and all these haue tenne feete, as all they haue that goe bending themselves vpwards. But to leaue the Greene, and come to them that are yellow, there is to be found a certaine Caterpillar called *Vimla*, being as the word soundeth, a very elegant & fine insect to looke vpon, and passing beautifull: & this kind haue I often found amongst Willowes, full fauorily feeding vpon their leaues. His lyps and mouth are some-what yellow, his eyes blacke as a coe, his fore-head purple coloured, the feete and hinder part of the body, of a Greene grassie hue, his tayle two-forked, and some-what blacke. The whole body is as it were stained and dyed with thicke Red-wine, which runneth alongst the necke and shoulders blades, as it were in forme of a Burgonian croffe, or of the Letter X made crosse-wife downe vnto the tayle with a white line, addeth no small grace to the other parts.

There is yet another Caterpillar of yellow-blackish colour, called *Porcellus*, we may in English call it Pigges-snout, in respect of the fashion of the head, especially the greater sort of these, for the lesser haue round white specks vpon their sides, and these liue and are altogether to be found amongst the leaues of the Marsh Trifolie, which they consume & deuoure with an incredible celeritie. In the wilde Night-shade, (which the Italians call *Pelladonia*) there is found a smooth Caterpillar, of a yellow-greenish colour, hauing a horne in his fore-head the length of a finger, which *Hierom Cardan* the learned Physitian, reporteth that he had often seene.

The hayrie Caterpillars are most mischieuous and dangerous amongst them all, and these are cyther thicke or thinne hayred, and the most venomous is that which is called *Pityocampe*, whose byring is poyson: and this is euer found in the Pine-apple-tree, being as thicke as three little fingers, and three fingers long being layd a-crosse. They consist of eleuen flyts or cuts betwixt the head and the tayle, and they haue sixteene feete, according as all other hayrie Palmer-wormes haue. That is to say, neere the head on both sides, three, in the middle of their body on both sides, foure, and at the end of the tayle on both sides, one. Their former feete are crooked and small, with which they feelee, try and assay the way whether it be passable or no, their other feete are broader, with many jagges and notches like a sawe, to take the faster hold, and stay with surer footing vpon smooth and slippery leaues. Their head is much like a Pistimite, and the rest of their bodies like other common Caterpillars. They are rough, & full of bristly standing vp hayres on all sides, and those in their sides are white, but those on their backs doe shine, being very bright and glistering, the midst whereof is garnished with many spots, as though it were full of eyes.

Their skinned is blacke, which is soone seene, their hayres being cut or taken cleane away. All their hayres are but small, and yet they sting more vehemently then any nettle, whereby is caused intolerable paine, burning, itching, a seauer, and much disquietnesse: when as their poyson is suddenly in a moment, sent and conueighed without any manifest apparance, or fence of any wound to be iudged by the eye, vnto those parts that are next to the entrails, as the hart, liuer, and the rest. They weaue their webs after a fine and exquisite manner, as Spiders do, drawing out in length, framing and trimming in good order, their hayrie small threads. And vnder these when night draweth on, they lye, as in their own proper tent and paullion, as well to auoyde cold, as the discomforties of furious blasts & stormes: for the matter & substance of this their tent is so handomely wrought, so firme, stiffe, clammy & sure, that they neither care for furious winds, nor yet any raie or storme will euer foke thorow. Besides, the largenes of this house is such, and of so great receit, as it will easily receiue and lodge many thousands of Caterpillars. They make their nests or buildings in the highest branches of the Pitch and Pine-trees, where they liue not solitarily (as other Palmer-wormes do) but in flocks or companies together. Which way soeuer they take their iourney, they are still spinning & drawing out their threads for their web, and early in the morning (if it be likely to proue faire) the younger sort by heapes attend the elder, & hauing first bared & robbed the trees of all their boughes & leaues, (for they make cleane riddance of all where soeuer they come) they afterwards dexterously bend the cludes to their weauing craft. They are the only plague & destruction of pitch & Pine-trees, for vnto any other roziy or gummy trees they neuer doe harme.

They

There is great plentie of them to be found in the Mountaine of *Athos*, situate betwixt *Macedonia* and *Thrace*, in the woods of *Trident*, and in diuers valleyes beyond the Alpes, in which places there is store of these fore-named Trees, (as *Matthiolus* saith.) They are doublelesse most poysonous and venomous vermine, whether they be crushed outwardly with the hands, or taken inwardly into the body: yea they are so knowne, manifest, and so neuer fayling a poyson, & so esteemed of in times past, as that *Vipian* the famous Lawyer, interpreting the Law *Cornelia De Sicarijs*, or priuie murderers, that he in that place, calleth and esteemeth the giuer of any Pityocampe in drinke or otherwise to any one, to be doomed a murthrer, and their punishment to be equalized. Sect. *Alim. ff. ad Leg.*

10 *Corn. de sic.*

As soone as this kind of Caterpillar is receiued into the body, there followeth immediately a great paine, extremely tormenting the mouth and palate: the tongue, belly, and stomacke are grievously inflamed by their corrodng, and gnawing poysonous qualitie, besides the intolerable payne the receiuer feeleth, although at first the partie seemeth to feelee a certaine pleasant itching, but it is not long before hee perceiueeth a great burning within, loathing and detesting of meate, and a continuall desire to vomit and goe to the stooles, which neuertheless hee cannot doe. At length, vnlesse speedy succour be giuen, they so miserably burne and parch the body, that they bring a hard crustines, skuffe or scald vpon the stomacke, as though the sides thereof had bene plaistered with some hard sharded, or other like things, after the manner of Arsenicke, as *Dioscorides*, *Actius*, *Pliny* and *Celsus* doe assure vs. In like manner *Galen* in his eleuenth booke *Simp. cap. 50.* And *Auicenn* 505. cap. 25. haue testified the same.

And for this cause *Actius* and *Aeginetia* doe say, that it is nothing wholesome for any to sit downe to meate, to spread the Table, or make any long tariance vnder any Pine tree, least peraduenture through the saour or smell of the meates, the reeke or vapour of their broathes, or noyse of men, the Pityocampies being disturbed from their homes and vsual resting places, might fall downe either into their meates beneath, or at least-vise cast downe, or let fall any of their feede, as poysonous as themselves. They that receiue hurt by them, must haue recourse to those preseruatues and medicines, as were prescribed to those that were poysoned by Cantharides, for by them they are to be cured, and by no other means. Yet for all that, oyle of Quinces is properly commended to vomit withall in this case, which must be taken twise or thrise, euen by the prescrip. of *Dioscorides* and *Actius*. They are generated, or to speake more aply, they are regenerated (after the manner of Vine-creepers, which are a kind of Caterpillars, or little hayrie wormes with many feete, that eate Vines when they begin to shoote) of that Autumnall feede of theirs, left & reserved in certaine small bagges or bladders within their webbes.

There is another sort of these Caterpillars, who haue no certaine place of abode, nor yet cannot tell where to find their food, but like vnto superstitious Pilgrims, doe wander and stray hither and thither, (and like Mice) consume and eate vp that which is none of their owne: and these haue purchased a very apt name amongst vs Englishmen, to be called Palmer-wormes, by reason of their wandering and rogisht life, (for they neuer stay in one place, but are euer wandering) although by reason of their roughnes and ruggednes, some call them Beare-wormes. They can by no means endure to be dycted, and to feede vpon some certaine herbes and flowers, but boldly and disorderly creepe ouer all, and tast of all plants and trees indifferently, and liue as they list.

There are sundry other sorts of these Cankers or Caterpillars to be found, in the herbes called Crane-bill, Ragwort, Petie-Mullen, Hoppes, Coleworts, Haffels, Marigolds, Fennell, Lycorice, Basil, Alder, Nightshade, Water-Betony, Garden-purge, & other sorts of that herbe, in Elme-trees, Pearre-trees, Nettles, and Gilliflowers. Yea there is not any plant to be found, which hath not his proper and peculiar enemy and destroyer: all which because they are so commonly knowne of all, though perhaps not of all observed: I will (least it should seeme to be infinite,) passe ouer with silence. But yet I will adde a word or two of a strange and stinking Caterpillar, which it was neuer my hap as yet to see: described by *Alexandris Gesnerij* in these wordes following. This stinking Caterpillar (saith he) is very like to those that haue horned, but yet it wanteth hornes, differing fro them all in colour.

The description of Pityocampes.

colour. I first espied it creeping vpon a wall toward the end of August. Anno. 1550. there cometh from it a lothsome and an abominable fauour & smell, so that you would verily beleue it to be very venomous. It went forwards very frowningly, & with a quick, angry, and despitefull countenance, as it were in bending wile, the head alwaies stretched vp aloft with the former two feet: I Iudge her to be blind. She was the length and breadth of a mans finger, with a few scattered and rugged hayres, somewhat bristly & hard both on her backe and sides, the backe was very blacke. The colour of her belly and sides was some-what redde, enclining to yellow, and the whole body was distinguished, deuided, and easily discerned with foureteen ioynts or knoss, and every ioynt had a certaine furtow like a kind of wrinkle running all along the back. Her head was blacke and some-what hard: her mouth crookedly bending like hookes, hauing teeth notched like a saw, and with these teeth as with pinners or nyppers, whatsoeuer she layd hold on, she (as famished) did bite. She went on sixteen feet, as for the most part all the sorts of Palmer-wormes doe. Without doubt, she must be concluded to be exceeding venomous.

The learned man *Fergerus*, tooke it to be a *Pityocampe*, and others thought it a *Scolopendra*: but that could not be, by reason of the number of her feete. I could hardly with much adoe endure her vyle smell, till I had drawne out her description. Shee so infected two hot-houses with her abominable fauour and stinke, that my selfe and they that were with me, could not endure in the place. Thus farre *Gesner*, as I haue to shew out of certaine scrooles of paper of his, neuer as yet imprinted.

Now will I proceede to discourse of the originall, generation, aliment, and metamorphosis of Caterpillers.

*Chare liber nostrum testis est benefide laborum,
Ne tua purpureo suffuderis ora rubore
Agrestes abaci vineas si expressero nassis,
Vermiculof, lesem qui in thecam veller amant.
Hi siquidem artificis prudentis pollice Dij
Finguntur, tenui qui non tenuatur opella
Et qui vermiculis, dextra miranda potentis
Signa sua prae, potius quam corpore vasis
Miserio Barnhi, tumido vel robore Ceti
Squamantif, alijs, qui lata per aquora sentant
Fulmineas sine mente minas: et nostra profundo
Linthea quae mergant, largo mare gutture rucant.*

Which may be englished thus;

*Deere Booke, a witness of my labour true,
Be not ashamed to write of little wormes,
Nor Caterpillers, which from base things ensue,
And into eagle cases againe returnes:
For these are fram'd by hand of GOD most wise,
Newer abused in any worke so small:
For out of Wormes his wonders doe arise,
As well as from great beasts so tall.
Tower-bearing Elephants, huge Whales,
And other monsters swimming in the Seas;
Tresfull beasts, in hills and deepest dale,
Death threatening to all this seeme displeas.*

For so I thinke it best to beginne with the verses of a good Poet, who indeede did see and admire the inscrutable wisdom and diuine providence of the Almighty, in the generation and breeding of Caterpillers. Which whilst diuers Authours laboured to expresse and set downe diuersly, I knowe not what cloudes of errors they haue thrust in to; for (warning themselves besides the way, although they pretend a matchlesse understanding in these mysteries of Phylology, they haue caused others to tread awry as much

as themselves, and to be blinded with the mascarados of absurdities. And first, if we will beginne to rise in the monument of former times, I will heere produce *Aristotles* opinion in his fifth booke; *Histor. cap. 19.* who there expressly saith, that they take their beginning from the greene leaues of herbes, & namely of Radish and Coleworts, by means of their small feede of generation, being like vnto Millit-feede, which is there left about the end of Autumne, from which, small wormes proceede: and of these little wormes in the space of three dayes a Caterpillar is formed, about the Spring time, or toward the latter end thereof, which growing to their due quantitie, and well fedde withall, they cease at length from any further motion, & when Autumne beginneth, they change both forme and life.

Pliny is of this mind, that Caterpillers fetch all their pedigree, race, parentage & birth, from a dew thickened and incrassated by the heate of the Sunne, and so still left behind in leaues: and *Arnoldus de Villa noua* is of the same iudgement. Other some deriue them wholly from Butter-flies, and will haue them to proceede of no other beginning, which as soone as they are crept out of their hard shells or scabbards, wherein they had lien as it were dead all the Winter, as soone as Summer & warme weather draweth on, they cast certaine egges cyther vnder or about the leaues of certaine herbes, which egges according to the quantitie of their bodies, are either greater or lesser, and some of these shelles wherein they are included, are of a skye colour: others yellow, white, blacke, greene, or redde: and so being at length about foureteen dayes quickned and nourished with the lively and kindly heate of the Sunne, their shell-house being broken, first cometh forth small Caterpillers, like vnto little wormes, (saying that they are diuersly coloured, who at their first appearance, being as it should seeme very hungry, doe altogether bend themselves to deuour and eate vp both leaues and flowers, especially of those trees and plants, wherein they were whilst they were in egges.

But I am of opinion; that not only this, but by diuers other wayes and meanes they may proceede and increase, for although the doctrine of *Aristotle* in this poynt seemeth to be vnsatisfactory, and nothing relishing diuers tastes; because hee affirmeth that that little worme which is found vpon Coleworts, doth turne into a Caterpillar: yet for all that, it is not so much without smack of fable, or so abhorrent to reason as they would make it some beleue. For Nature, as shee is able, and doth produce and bring forth a liuing creature from an egge, so like will from a worme shee breedeth a more perfect liuing creature, by many degrees; and that not by way of corruption, but by way and meanes of her excellent perfection. For although a worme afterwards be not that thing which before it was, (so farre as is apparent to outward sense) yet for any thing we can gather or perceiue, it is that whilst it was, and this *That*, is more by a great deale now, then before it was. For a worme dyeth not, that a Caterpillar may thereby spring, but to the old body, Nature addeth a greater magnitude: as for example, feete, colours, wings: so that whilst life remaineth, it acquirith other parts, and other offices.

This be some also that deride the opinion of *Pliny*, because hee contendeth that Caterpillers haue their beginning and production from dew. But it may not be denied in my conceits, that some imperfect small creatures, are bred and take life from dew; and not without great reason. For the Sunne by his kindly heate and warming quality, worketh and quicketh, being as it were the forme, and the moisture of humours is *plasma*, as the matter or substance for the heate of the sunne is different from that of the life: for it eyther quickeneth and inspirith with life, or at least, will conferreth and maintaineth our life, by means of likeness, proportion, or symmetry, wherein our liues and spirits respect each other. Besides, there is nothing more nourishing then Dew, for with it only some certaine small creatures are fedde, and doe thereby liue: which thing the diuine Poet verie well obserued, when he uttered these wordes;

Quidvis huiusmodi reponit.

So that in respect that it is humour, it is matter, in respect it is thin, it pierceeth, and easily suffereth to be cut, and in respect it is attracted and thoroughly concocted by the Sunne, it is the apter made to generation. For the preparation of the forme, carrieth with it the matter of stuffe, as his mate & companion: So these two meeting together, there consequently followeth

followeth the quickning or taking life of some one creature. And not onely are some Caterpillers the of-spring and breed of dew, as common experience can witness, but euen the greatest part of Caterpillers do fetch their stocke and pedigree from Butter-flies, vnlesse it be those that liue vpon Coleworts and Cabbages, and those that are called Vine-fretters, with some few other. For those that liue and breede in Vines, (called of the Gracians *pes*), doe proceede from dew, or some dewie and moist humour, which is included in their webbes, and there growne to putrefaction. For then doe they swarme so exceedingly in some countries, as I dare neither affirme, nor otherwise imagine, but that they must needs haue such a mighty increase from putrefaction. And this for the most part happeneth when the Easterne wind bloweth, and that the warmth of the ayre furthereth and hasteneth forwards any corruption.

All the whole packe of them are great destroyers and deuourers of herbes and Trees: where-vpon *Philippus* the Parastie, as *Athenaeus* sayth in *Pythagorists*, braggeth of himselfe in this wise, *Apollonias homon lachanonte kampe. Vescens thymo eleregi, erua sum.* I am (saith he) a Caterpillar that eateth both Tymbe & pot-herbs. And to this sence speaketh *Martiall*, *Erucam male pascit hortum vnam.* A Garden hardly and slenderly can suffice to feede one Caterpillar. I thinke he meaneth, when the time of their wasting and deuouring is gone and past, for they commonly leaue but little behind. For that being past, they goe wandering hither and thither, vp and downe vncertainly, wasted and hunger-starued, and so at length pyning away by little and little through famine, some seeke them fit places within, other some about the earth, where they transforme themselves, eyther into a bare and empty bagge or case, or hanging by a thred into an *Aurelia* covered with a membrane.

If this happen in the midst of Sommer, the hard kind or shell where in they are enclosed being broken, about the time of 24. dayes, there flyeth out a Butterflye: but if it come to passe in the midst, or toward the end of Autumne, the *Aurelia* consumeth a whole winter, neither is there any exclusion before the vernal heat. And yet notwithstanding, all Caterpillers are not conuerted into *Aureliaes*, but some of the being gathered & drawne together on a heape (as the Vine-fretters) do growe at length to putrefaction, from which sometimes there falleth as it were three blackish egges, the true and proper mothers and breeders of Flies and Cantharides. When the Butterflies doe ioyne together very late, or after the time it ought to be, they doe lay or cast their egges which will continue vitall, and that may liue till the next Spring, (if a diligent care be had of them) as well as is often sene in Silke-wormes, whose egges the Spanyards sell, and that very vsually by vvhole ounces and pounds. I haue now according to my cunning, discouered of the transmutations and variable changes of Caterpillers, it followeth next that I write of the qualities and vse of Caterpillers, together with those preseruatiues which experienced Physicians haue warranted for true and infallible.

All Caterpillers haue a burning quality, and such as will readily fetch of the skinn, and flea it quickly, and rayse blisters. If any one drinke the Caterpillar that liueth in the Prych-trees, there will forth-with follow a great paine about his mouth and iawes, vehement inflammation of the tongue, strong griping and wringing of the stomacke, belly and intestines, with a sensible itching about the inward parts, the whole body is as it were burned and scalded with heat & hot vapours, & the stomacke abhorreth all meate: all which are to be remedied with the same meanes as those that haue taken Cantharides. Yet properly (as here-to-fore I haue touched) ioyle of Quinces giuen to cause vomiting, is the best and safest. And if we may credit *Pliny*, new Wine boyled to the third part, and Cowes milke being drunke, are very effectuall. There is not any one sort of Caterpillers, but they are maligne, naught, and venomous, but yet they are least hurtfull who are smooth and without hayres; and the most dangerous of all the rest, is that which heere-to-fore I termed a *Pityocampe*, whose poyson for the most part is deadly.

The daughter of *Celins Secundus* liuing at *Basill* in Germany. (as *Gesner* saith) when shee had vnwarly and greedily eaten some Colewort-leaues, or Cabbage in a Garden, and with them some Caterpillers, after a strong vomit that was giuen, her belly beganne to swell, which swelling, hauing continued therein many yeeres, could neuer as yet receive any

Their quality.

Of the Caterpillar.

any cure. If you will haue your Gardens and Trees vntouched and preferred from their mischievous qualitie, you must first take cleane away in the winter-time their webbes, or any part thereof (though neuer so little) that you can find cleauing to the bare boughes: for if you let them alone till the Spring, you shall sooner see them, then find them remoued, for in a short space of time, they deuoure vp all that is Greene both leaues & flowers. Some vse to annoynt their Trees with the gall of a Greene Lizard, and some with a Bulls gall, which as some constantly report, they can by no means away withall.

The Country-people choke them with the vapour of a little Brimstone, with straw being fixed vnder the Tree, and so to smother them. Some there be, that make a fumigation on with *Galbanum*, Harts-horne, the shavings of Ivory, and Goates-hoofes, and Oxendung. *Didymus* in *Georgicis* saith, that if you bare the rootes of your trees, and be-smeare or soyle them with *Doues-dung*, they shall neuer be hurt by any wormes.

I should willingly haue omitted, and not renewed with any fresh disconuity *Columellae* remedy against Caterpillers, (or rather the immodest deceit, and deluding trickes of *Democritus*.) vnlesse experience, which is, *Iterata eiusdem ventus observatio*, a repeated obseruation of the same event, had approoued the verity thereof, especially in the Country of *Stiria*. And *Palladius* in his first booke, chap. 35. and *Constantinus* neere the end of his xj. and xij. Bookes, whose wordes be these.

*At si nulla valet medicina repellere pestem,
Dardania veniunt artes, nudata que plantas.
Femina, que iustis tum demum operata iuuentu
Legibus, obscuro manat pudibunda crimine,
Sed resoluta sinus, resoluta mata capillo
Ter circum arcibus, et sepe ductur horti:
Que tam lustravit gradens (mirabile visus)
Non aliter decussa pluit quam ex arbor nimbus,
Vel Teretis mali, vel recte cortice glandis,
Vultuiter ad terram distorta corpore campe.*

Which may be englished thus;

*But when no medicine can that plague expell
Then vse they Arts, which once the Trojans found
A woman which had virgin-lawes obserued well,
Her, bare and naked bring they to the ground,
Flowing with Natures shamefull filthy blood:
Her bosome open, and her haire vntrimmed falling
Like one ore prest with griefe, for getting good,
Three times about the plots and hedges walking.
Which done, a wonder tis for to be told,
As rayne drops from the trees, type apples fall,
Walnuts out of huskes: so cast you may behold
These wormes from trees, all torne, and cannot crall.*

Theophrastus saith, that Caterpillers will touch no plants which are moistened or besprinkled with Wine. They will die if they take the fume, or be any way smoaked with the herbe *Pfora Aetius*. Whereby it is apparant (saith *Silvius*) that the herb commonly termed Scabiose, is not the true *Pfora*. Caterpillers that liue and feede on Coleworts, if they be but touched with that kind of worrne which is found in the Fullers Teasel, they die. *Pliny*. All to besprinkle a Colewort whilst it hath but onely three leaues, with Niter, or with salteish and brinish earth, and by meanes of the saltnesse, the Caterpillers vwill be quite driuen away. *Geopon*. *Palladius* in this case preferreth the ashes of Figge-leaues. The Sea-onion called *Squilla*, beinge sowne or hanged vp in Gardens, hindereth the breeding of Caterpillers. Other some in the most places of their Gardens, and round about them, sow and set Mints, the pulse called *Orobos*, which is somewhat like Vetches; and some worrne-wood, or at least-wise hang them in bunches in diuers places of the same, to expell this kind of noysome creature.

Some very aduicfully take dry leaues & stalks of Garlick, & with the same doe smoke and perfume their whole Garden, so that by this way the smoke being conuayed into all places thereof, the Caterpillers will fall downe dead, as *Palladius* hath written, in whose writings, any man may read of plenty of such anydors and alexipharmicall medicines, as may serue to destroy Caterpillers.

Theyr vie in
Phuicks.

Now will I speake of their vie in Phisicke, and in the Common-wealth. The webbe of Caterpillers beeing taken inwardly, stayeth womens fluxes, as *Matthiolus* saith. Beeing likewise burnt and put into the nostrils, it stancheth bleeding at the nose. The Caterpillers that are found amongst the herbes called Spurges of all sorts, (by the iudgement of *Hippocrates*) are notable for purulent and matrie wombes, especially if they be first dried in the Sunne, with a double quantity of earth-wormes, and a little Anny-seed finely powdered, and so all of them to be relented, and taken in some excellent White-wine. But in case they feele any heauines or aking in the belly after the taking of this Medicine, then it were good to drinke a little Muske therevpon. This sayth *Hippocrates* in his booke *De superfecta*.

Dioscorides in his first booke and 90. chapter, giueth in drinke those common Caterpillers that liue in companies together, against the disease called the Squinzie. But vnlesse by some hidde and secret property, they doe good in this grieve beeing receiued inwardly, it were needfull (in regard of their manifest venomous nature) that they were vterly reiected & contemned. *Nicander* vlieth them to prouoke sleepe, for thus he writeth,

Ei de sigetrispas oligo en bammati kampen
Kepeien drosoestlan epi chloreida nota. &c.

Which *Hieremias Martius* hath thus translated.

Quod si rodentes olus et freudentia vermes
(*Lucra quibus virides depingunt terga colores*)
In medio sacra de Palladii arbore succo
Trivertis, hincq; trum colleveris undiq; corpus,
Tuta dabis dulci securus membra quieti.

Which may be englished thus;

With herbe-eating, or greene-leaf-grawing wormes,
Whose backs imprinted are with colours lively Greene,
All bruised, mixed with iuyce from Pallas tree that vmes,
Annoynted body brought to sound sleepe is often scene.

There are to be seene in diuers thornie, pricklie, sharpe and rough herbes, (as for example in Nettle) sundry hairie or languinous Caterpillers, which beeing tyed or hanged about some part of the body, do by and by (as the report goeth) heale those infants which haue any stopping of the meates passage when they cannot swallow.

A Caterpillar breeding in pot-herbes, beeing first bruised and then annoynted vpon any venomous bytings of Serpents, is of great efficacy: and if you rubbe a naughtie or a rotten tooth with the Colewort-caterpillers, and that often, within a few dayes following, the tooth will fall out of his owne accord. *Auscenna*. Caterpillers mixt with oyle, doe drive away Serpents. *Dioscorides*. If a man annoynt his hands, or any other part with oyle, it will cause that hee shall receive no hurt by the stinging of Bees, VVasps, or Hornets, as *Actius* sayth. *Pliny* cyeth many fond and superstitious fained matters, and lying tales, deuised by those who in his time were called *Magi*, Soothsayers or Diuiners, concerning the admirable vertues of Caterpillers. All which, because I see them hidde out of the Schoole of Diuinitie, and that in hart secretly I haue condemned them, I will at this time let them passe without any further mention.

They are also a very good meate to diuers byrdes and fowles, which are so needfull for the vie, benefit, and foode of man-kinde, as to Starlings, Peacocks, Hennes, Thrushes, Dawes or Choughes: and to sundry fishes likewise, as to the Tench, Pike or Pikerell, & to a certaine Sea-fish called a Scorpion: also to the Troute, and some others, who are easily

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silly deceived with a Catterpillar hooke. VVhich kind of fishing fraude, if you would better be instructed in, I must referre you to *Tarentinus* in his *Geoponicks*, and to a little booke dedicated to *Robert Dudley*, late Earle of Leicester, written by Ma: *Samuell Vear*, of *Godmanchester* in *Huntingtonshire*.

It is not to be passed ouer in silence, how that not many yeres since, there came infinite swarmes of Caterpillers out of *Thracia* into *Polonia*, *Hungaria*, and beyond the lymies of *Germany*, which did not onely deuoure the fruites of trees, but whatsoever was Greene either in the meadowes & tilled fields, besides the Vines: which was taken for an euident prognosticke and signe (as many diuined) of some great Turkish Armie to come swarming into those parts: neither herein did this their gelsing and mistrust deceive them, for the next yeere following was the siege of *Vienna* in *Austria*, the wasting, spoyleing, and ouer-running of *Hungaria*, and the deadly English-Sweating could not containe it selfe in an Island, but must spread it selfe among them of the Continent, wherevpon ensued the destruction of many thousands of people, before any remedy could be found out. In the yeere of grace 1573. there rushed infinite swarmes of Caterpillers into *Italy*, where they spoyleed and made hanock of all greene buds & grasse growing vpon the face of the earth, so that with their vnquenchable and insatiate voracity, they left nothing but the bare rootes of trees and plants: and this hapned chiefly about *Mantua* and *Brixia*. And vpon the riecke of this, followed a terrible & fearefull pestilence, of which there dyed about 50. thousand persons.

Also in the yeere of our Lord GOD 1570. there were two great and suddaine swarmes of Caterpillers that came rushing into *Italy* in the space of one Sommer, which put the Romans into an exceeding great feare, for there was nothing left greene in all their fields that could be preserved from their rauine, and from their gluttonous and pillaging maw. And although the fertillitie of the yeere immediately following, did almost blot and race out the memory of this their heauy punishment, & that many seemed as it were to repent them of theyr repentance, yet are we not to doubt, but that many were truly penitent, and seriously were drawne to amendement of life by a due consideration hereof. God grant that we may be warned by other mens punishments, least that poore creature, which we imagin to be the silliest & least able to do vs harme, we find the most heauie.

OF THE BOAS.

It was well knowne among all the Romans, that when *Regulus* was Governor or Generall in the *Pusick* warres, there was a Serpent (neere the Riuer *Bagrade*) killed with slings & stones, euen as a Towne or little Citie is ouercome, which Serpent was an hundred and twenty foote in length: whose skinnie and cheeke bones, were reserved in a Temple at *Rome*, vntill the *Xumantine* warre.

And this History is more easie to be beleued, because of the Boas Serpent bred in *Italy* at this day: for we read in *Solinus*, that when *Claudius* was Emperour, there was one of them slain in the *Vatican* at *Rome*, in whose belly was found an Infant swallowed whole, and not a bone thereof broken. The *Germanes* call this Serpent *Vucke*, and besides this I doe not reade of any other Name. Some haue ignorantly confounded it with *Chersydrus*, an Adder of the earth, but vpon what reason I doe not know, onely *Solinus* discounting of *Calabria*, might giue some colour to this opinion, when he saith, *Calabria Chersydris est frequentissima, & boam gignit quem Auguem ad immensum molem ferunt esse* (scere: that is to say, *Calabria* is full of Earth-Adders, and it breedeth the Boas, vvich Snake some affirme will grow into a monstrous stature. Out of which words, there is no wise man can collect that the Boas and the Adder of the earth are all one thing.

The Latines call it *Boa* and *Bona* of *Bes*, because by sucking Cowes milke it so encreaseth, that in the end it destroyeth all manner of hedres, Cattell and Regions. And our domesticall Snakes and Adders, will also sucke milke from Kine, as in all the Nations of the world is most manifest to them that will obserue the same.

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The

The Italians doe vſually call them, *Serpeda de Aqua*, a Serpent of the water, and therefore all the Learned expound the Greeke word *Hydra* for a Boas. *Cardan* ſaith, that there are of this kind in the kingdom of *Senega*, both without feet & wings, but moſt properly they are now found in Italy, according to theſe verſes.

*Boa quidem ſerpens quem telus Italia nutrit
Hunc bubulum plures lac enutrire docent.*

Which may be engliſhed thus;

*The Boas Serpent which Italy doth breed,
Men ſay, vpon the milke of Cowes doth feede.*

Their faſhion is in ſeeking for their prey among the heardes, to deſtroy nothing that giueth ſuck ſo long as it will liue, but they reſerue it aliue vntill the milke be dryed vp, then afterward they kill & eate it, and ſo they deale with whole flockes & heardes. The poiſon of it, ſaith *Festus*, maketh tumour & ſwellling in the body, wherevnto all others agree, except *Albertus*, who in this poynt agrees not with himſelfe, for in one place hee ſaith that they are venomous, & their teeth alſo like other Dragons, in another place he ſaith, their poiſon is very weake, and not to be regarded, becauſe they be Dragons of the third order or deuſion, They goe all vpon their belly, and ſo I will conclude their ſtory with *Mantuan*.

*Turpi Boas flexilis aluo. that is to ſay,
The filthy Boas on his belly mooues.*

OF THE CHAMÆLEON.



It is very doubtfull whether a Chamæleon were euer knowne to the ancient Hebrewes, becauſe there is no certaintie among the for the appellation thereof, ſome affirming one thing, and ſome another. We read *Leuit. 11.* among other beaſts there forbidden to be eaten of, *Koah*, or *Koach*, which *Rabbi Kimhi* interpreteth a kind of Crocodile (*Hazab*,) *Rabbi Iona* in the Arabian, *Hardun*, and ſo alſo doth *Auicenn*. The Chalde *Koaba*, the Perſians *Anſanga*, the *Septuagints* and *S. Ierom*, a Chamæleon. The ſelfe ſame

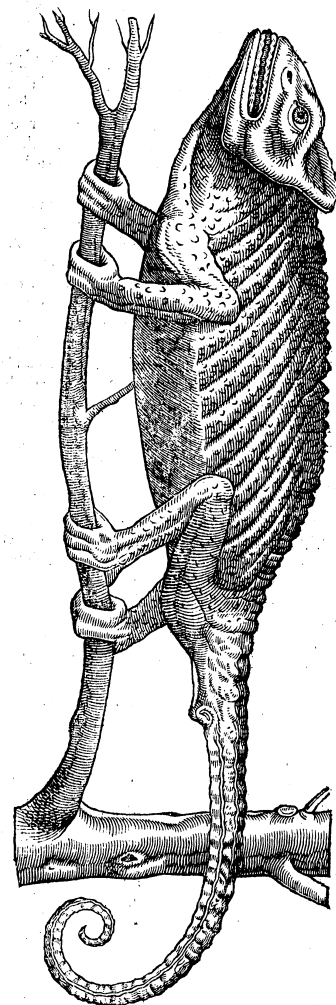
word is found *Leuit. 14.* which the Iewes do vulgarly at this day take for *Senicus*, a Crocodile of the earth. The word *Oah* or *Oach*, ſeemeth to come neere to this, which is ſometimes interpreted a Tortoyſe, a Dragon, or a Monkey. And *Oas* by *Syluaticus*, is tranſlated a Salamander. *Kaath* by the Iewes is tranſlated a Cuckoe, a Jay, a Pellican, & an *O-mocratus*: and in the ſecond of *Sophoni* for a Chamæleon. Some haue framed an Hebrew word *Gamelion*, which is abſurd, for *Gamelion*, *Zamelon*, *Aamelon*, *Hamaleon*, & *Melcon*, are but corrupted termes of Chamæleon, as *Iſidorus* well obſerueſh, or els ſignifieth ſome of the kinds of Lyzards or Stellions, as is manifeſt in *Albertus*, and other learned Writers. Therefore I will not blot more paper about the Arabian beaſtes *Harbe* and *Alharbe*, *Alarbian* or *Hardun*, *Hardun* or *Alharba*, but leaue them to the iudgement of thoſe, vvho delight in the inueſtigation of ſuch ſecrets.

Chamæleon is a Greeke word, from whence the Latines, and almoſt all Nations haue borrowed the name of this ſerpentine or creeping beaſt, except the Germanes, and they onely haue ſained names, as *Lindturm* in *Albertus*, that is, a Worme of the wood, and *Rattader* by *Gefner*, that is a Ratmouſe, becauſe in quantitie & compoſition, it reſembleth both thoſe creatures. Some Latines, by reaſon of the ſimilitude it holdeth with a Lizard, call it *Muri Lacertus*, a Mouſe-Lyzard. The Greeke word *Chamæleon*, ſignifieth a low & humble Lyon, becauſe in ſome parts and members, he reſembleth that lofty & courageous beaſt. So do they deriue the names of certaine low & ſhort herbs, from great & tall trees, as *Chamaecraſus*, *Chamaecipariſſus*, *Chamadris*, and *Chamaepitit*, ſhrubs of plumtree, heath, Cipres, Germander, & ground Iuy, from the Cherry, the Cypres, the Cedar, & the Pine tree. And thus much for the name of the *Chamæleon*.

The

Of the Chamæleon.

The countries breeding Chamæleons, are Africa, Aſia, and India, & for the quantity thereof I do find diuers deſcriptions, ſome particuler, as in *Belonius* and *Sealiger*, and ſome generall in other Writers, all which I purpoſe briefly & ſuccceſſiueſly to expreſſe in this place. It is ſaide (ſaith *Belonius*,) that the Frogge & the Chamæleon are like one to the other, becauſe they vſe the ſame Art and induſtry in taking their meate: and to the intent that this thing may more evidently appeare, both by the deſcription and the picture, I haue thought good to entreate of the Chamæleon, amongſt the Water-beaſts, becauſe it liueth for the moſt part, in moyſt, marſhy, and Fennie places. I haue ſeene of the two kinds, one, a leſſer kind in Arabia, being of a whitith colour, all ſette ouer with yellowiſh or reddiſh ſpots, and in quantitie not exceeding the Greene Lyzard. The other, in the hot places of Egypt, being twice as big in quantitie as the Arabian, and of a changeable colour, betwixt white, Greene, browne & yellow, for which occaſion ſome haue called it *verſi-color Chamæleon*, that is, a Turne-coate-coloured Chamæleon. But both theſe kindes of Chamæleons, haue a copped head, like to a Camell, and two bones at the toppe of theyr browes ſtanding vp on either ſide, and hanging out: their eyes are moſt cleere and bright, about the bignes of a peaſe, onely couered vvith a ſkinne, ſo that their appearance outward, exceedeth not the quantitie of a Miller-ſeede. They are very flexible, turning vpwards and downward, & are able at one time to looke two ſeueral wayes, diſtinctly vpon two ſeueral obiects, vvherein they exceede all other beaſts. It is a heauie and dull beaſt, like the Salamander, neither can it runne, but like a Lizard, vvherefore it is not afraid of the ſight of men, neither doth it



runne from their presence, neither is it easily prouoked to harme or bite a man; it climbeth little trees for feare of Vipers and horned Serpents.

Some haue thought that it neuer eateth meat, but is nourished with the wind, because it draweth in very eagerly many times the wind into the belly, whereby it swelleth; for it hath great lights stretched all along the sides of the belly: but this opinion is false, as shall be shewed hereafter, although it cannot be denied that it is *Oviparum patrentissimum famis*: that is, The most induring famine among all other Egge-breeding-beastes, for it fasteth many times eyght monethes: yea, a whole yeare together. In stead of Nostrils and eares it hath certaine passages in those places, whereby it smelleth and heareth.

The opening of the mouth is very large, and it hath teeth on the neather, and vpper chap like Sawes, such as are in a Slo-worme, the tooing very smooth, halfe a hand breadth long, where withall it licketh in those insectes Flies, Horle-flies, Locustes, and Emities, whereupon it feedeth: For it keepeth at the mouth a certaine some of moisture, and also vpon the rayle and backer partes, wherewithall those Flies and other Creatures are so much delighted, that they follow the Chamælion, and as it were bewitched with the desire thereof, they fall vpon the moisture to their owne perdition; and this is to be noted, that this moisture or some in the backer partes of the body is like a Spunge. It hath a line or strake vnder the belly, indented as it were with scales, white in colour, and stretched out to the tayle, but the ferefeeme to bee of an artificial worke of Nature, wherein is a curious difference betwixt the former and the hinder; for the forefeete haue three fingers or claws within, and two without: the hinder feete on the contrary, haue two without and three within. It layeth twelue long Egges, such as Lizards do, the hart is not much greater then the heart of a Domestick Moule or Rat: it hath two lappes of a Liuer, whereof the left is the greater, vnto which cleaueth the skinn of the Gall, the which skin exceedeth not in quantity a Barly-corne. And thus farre the description by *Bellonius*.

In the next place for the better manifestation of the nature of this beast, I will also add the description that *Scaliger* maketh thereof. For he saith, when *Iohannes Lapidus* was in the farthest parts of *Syria*, he sawe fise Chamælians, whereof he bought one, which with his tongue did very suddenly take off a Fly from his breast: VV herefore in the dissection of the said Chamælion, he found that the tongue thereof was as long as a hand breadth, hollow and empty, in the toppes whereof there was a little hole with filthy matter therein, wherewithall heooke his prey: which thing seemed new and strange vnto the which heretofore thought that a Chamælion liued only by the ayre. His backe was somewhat crooked, rising with spotted bunches like a Sawe, like the Turbut-fish, his belly closed with short ribbes, his eyes most beautiful, which he turneth euery way without bending his necke: his colour white, greene, and dusky: naturally greene, somewhat pale on the backe, but paler and nearer to white on the belly, yet was it befer all ouer with red, blew, and white spots.

It is not true that the Chamælion chaungeth her selfe into all colours, vpon greene groweth greennesse, vpon the dusky is tempered a dusky colour; but vpon blew, red, or white the native greennes is not blemished or obscured, but the blew, white, and red spots yeald a more liuely and pleasant aspect: vpon black standeth browne, yet so, as the green hew seemeth to be confounded with blacke, and it doth not change his owne colour into a supposed colour, but when it is oppressed with feare or grife. That it liueth sometime of the Ayre, a whole yeare or more, doeth appeare, because it eateth no meate during that time, but gaping with a wide mouth draweth in the ayre, & then shutting his chaps againe his belly swelleth. Yea, I found one that constantly affirmed, that they turne themselves to the beames of the Sunne, and gaping wide after them, follow them hard as it were to draw them in. They haue fise distinct claws vpon euery foote, with two of which they clasp the round boughes or twiggies of trees, as Parrats doe when they fit vpon their perches, and these claws stand not as other Birdes doe, three together and one by it selfe, but in imparity or dissimilitude, three on the one side, and two on the other, and so are parted with an inuicse order, for the hinder and former are contrary one to the other, so as if there bee three claws on the inside, and two on the outside of the leg

Leg before, then are there three on the outside behind, and two on the inside: And thus much I receiued from *Langius*. So farre *Scaliger*.

Now we will proceede to the peticular description of their parts, as we find them recorded in other Writers, leauing those breefe and pregnat Narrations of *Bellonius* & *Scaliger*. And first of all for the figure and outward shape of their bodies, then for their colour, and the reasons of their mutability and variation of colour. For the figure and shape of their bodies, *Pliny* is of opinion, that a Chamælion is like to a Crocodile of the Earth, except in the sharpe bending of the backe-bone, or the length or greatnesse of the tayle. Some say that the whole parts of the body doth represent a *Lizard*, excepting that the sides are ioyned to the belly, and the backe-bone standeth vp as in Fishes. *Arnoldus* saith it resembleth a *Stellion* if the Legs were not straighter and higher: but the truth is, it is a Four-footed-beast, much like to a *Lizard*, yet it goeth higher from the Earth, and alwayes gapeth, hauing a rough skinn all ouer the body like a Crocodile, and is also full of scabs.

The length of it from the tip of the Nose to the rumpe of the tayle, is 7. or 8. fingers, the height of them fise fingers, and the Legs lone, three fingers and a halfe. The length of the tayle eyght or nine fingers, the backe-bone eminent & standing vp, crested or indented all throughout to the tip of the tayle, but neare the rumpe, the crestes are more low and lesse visible. On eyther side at the roote of the ribbes stand bony eminent bunches, from which descendeth a line, and is extended throughout the length of the tailon both sides; and if it were not for these bunches the turnings about, and the other three in the lower part, it would be so exasperated or extenuated toward the end like to the tayle of a Rat or great Moule. The middle place betwixt the bottome of the belly and the top of the backe, containeth an Angle or flexure of sixtene ribbes, after the fashion or proportion of a Greeke *Lambda*, except that the angle thereof be more wide & potent, which looketh backward toward the tayle, and within these ribbes is the whole haunch of the body and belly, contained in a round compasse on either side. Being blacke, it is not vnlike the Crocodile, and being pale, it is like to the *Lizard*, set ouer with blacke spots like a Leopard. It chaungeth colour both in the eyes, tayle, and whole body, alwayes into the colour of that which is next it, except red and white, which colours it cannot easily vndertake, so that it deceiueth the eyes of the beholders, turning blacke into greene, and greene into blew, like a Player, which putteth of one person, to put on another: according to these verses of *Ouid*;

*Id quoque quod ventis animal nutritur et aura,
Protinus assimilat, tetigit quocumq; colores.*

In English thus;

*The beast that liueth by wind and weather,
Of each thing touched taketh colour.*

The reasons of this change of colour are the same which are giuen of the Buffe and *Tolypus* Fish; namely, extremitie of feare, the thinnesse, smoothnesse, and baldnesse of the skinn. VV hereupon *Terentianus* writeth thus: *Hoc soli Chamæliensis datum quod vulgo dictum est de suo corio ludere*: That is to say, This is the onely gift of nature to a Chamælion, that according to the common Prouerbe it deceiueth with his skin: meaning that a chamælion at his owne pleasure can change the colour of his skinn. VV hereupon *Erasmus* applyeth the prouerb, *de alieno corio ludere*, to such as secure themselves with other mens perill. From hence also commeth another prouerbe, *Chamælicontes sunt adolones*, more mutable then a Chamælion, for a crafty, cunning, inconstant fellow, changing himselfe into euery mans disposition; such a one was *Alciades*, who was said to be in *Athenes*; and of such a man resembling this beast, did *Alciades* make this emblema against flat-terers:

*Semper hiat, semper tenuem qua vespitur auram,
Reciprocatur Chamælion,
Et mutat faciem, varios sumitque colores,
L. A.*

*Præter rubrum vel candidum.
Sic & adulator populari vesitur antra,
Hincque cuncta denorat.
Et solum mores imitatur principis atros.
Albi & pudici nescius.*

That is to say;

*It alway gapes, turning in and out his breath
Whereon it feedes: and often changeth hew:
Now blacke and Greene, and pale, and other colours hath,
But red and white Chamelions do eschew:
So Clawbackes feede on vulgar breath as bread,
With open mouth denouncing fame and right,
Princes, blacke-voices praise, but vertues dread,
Designed in nature by colours red and white.*

A Chamelion of all Egge-breeding-beastes is the thinnest, because it lacketh blood, and the reason hereof is by *Aristotle* referred to the disposition of the soule: For he saith, through ouer much feare, it taketh vpon it many colours, and feare through the want of blood and heate, is a refrigeration of this beaft.

Plutarke also calleth this beaft a meticulous and fearefull beaft, and in this cause concludeth the change of his colour, not as some say, to auoyde and deceiue the beholders and to worke out his owne happinesse, but for meere dread and terrour. *Iohannes Vrsinus* assigneth the cause of the change of Chamelions colour, not to feare, but to the meate & to the ayre, as appeareth by these verses;

*Nem timor, imò cibus, nimirum limpidus aer,
Ambo simul vario membra colore nuant.*

Which may be thus englisht;

*Not feare, but meate which is the ayre thinnest,
New colours on his body doth begin.*

But I for my part doe assigne the true cause to bee in the thinnesse of their skinn, and therefore may easily take impression of any colour, like to a thin flake of a home, which beeing layde ouer blacke, seemeth blacke, and so ouer other colours: and besides, there being no hinderance of blood in this beaft, nor Intrals, except the Lights, the other humours may haue the more predominant mutation; and so I will conclude the discourse of the partes and colour of a Chamelion, with the opinion of *Kiraniides*, not that I approoue it, but to let the Reader know all that is written of this Subiect, his wordes are these: *Chamelion singulis horis diu mutat colorem: A Chamelion* changeth his colour euery houre of a day.

This beaft hath the face like a Lyon, the feet and tayle of a Crocodile, hauing a variable colour, as you haue heard, and one strange continued Nerue from the head to the tayle, beeing altogether without flesh, except in the head, cheekes, and vppermost part of the tayle, which is ioyned to the body; neither hath it any blood but in the hart, eyes, and in a place about the hart, and in certaine vaynes deriued from that place, and in them also but a very little blood.

There be many membranes all ouer theyr bodies, and those stronger then in any other Beastes. From the middle of the head backward, there ariseth a three square bone, and the fore part is hollow and round like a Pipe, certaine bony brimmes, sharpe and indented, standing vpon either side. Their braine is so little about their eyes, that it almost toucheth them; and the vpper skinn beeing pulled off from their eyes, there appeareth a certaine round thing like a bright ring of Brass, which *Xiphias* calleth *Palla*, which signifieth that part of a Ring, wherein is set a precious stone.

The eyes in the hollow within, are very great, and much greater then the proportion of

of the body, round, and couered ouer with such a skinn as the whole body is, except the apple, which is bare; and that part is neuer couered. This apple stands immouable, not turned, but when the whole eye is turned at the pleasure of the beaft. The snout is like to the snout of a Hog-sape, alwayes gaping, and neuer shutting his mouth, and fering him for no other vse but to beate his tongue and his teeth: his gumbes are adorned with teeth as we haue said before, the vpper lippe beeing shorter and more turned in then the other. Their throat and arterie are placed as in a Lizard: their Lights are exceeding great, and they haue nothing els within their body. Wherevpon *Theophrastus* as *Plutarke* witnesseth, conceiveth, that they fill the whole body within, & for this cause it is more apt to liue on the ayre, and also to change the colour.

It hath no Spleene or Melt, the tayle is very long, at the end and turning vp like a Vipers tayle, winded together in many circles. The fete are double clouen, & for proportion resemble the thumbe and hand of a man, yet so, as if one of the fingers were set neere the side of the thumbe, hauing three without and two within behind, and three vwithin, and two without before; the palme betwixt the fingers is somewhat great: from within the hinder legges, there seeme to growe certaine spurres. Their legges are straight, and longer then a Lizards, yet is theyr bending alike, and theyr nayles are crooked and very shapen. One of these beeing disiect and cut asunder, yet breatheth a long time after, they goe into the caues and holes of the earth like Lizards, wherein they lie all the winter time, and come forth againe in the Spring, theyr pace is very slow, and themselves very gentle, neuer exasperated but when they are about wild-figge-trees.

They haue for theyr enemies the Serpent, the Crow and the Hawke. When the hungry Serpent doth assault them, they defend themselves in this manner, as *Alexander Minidius* writeth; they take in their mouthes a broad & strong stalk, vnder protection whereof as vnder a buckler, they defend themselves against theyr enemy the Serpent, by reason that the stalk is broader then the Serpent can gripe in his mouth, and the other parts of the Chamelion so firme and hard, as the Serpent cannot hurt them: he laboureth but in vaine to get a prey, so long as the stalk is in the Chamelions mouth. But if the Chamelion at any time see a Serpent taking the ayre, and sunning himselfe vnder some greene tree, he climbeth vp into that tree, and seeth himselfe directly ouer the Serpent, then out of his mouth he casteth a thred like a Spyder, at the end whereof hangeth a drop of poyson, as bright as any pearle, by this string he letteth downe the poyson vpon the Serpent, which lighting vpon it, killeth it immediately. And *Scaliger* reporteth a greater wonder then this in the description of the Chamelion, for he sayth, if the boughes of the Tree so grow as the perpendicular line cannot fall directlie vpon the Serpent, then hee so correcteth and guideth it with his fore-feete, that it falleth vpon the Serpent within the mark of a hayres breadth.

The Rauen and the Crow are also at variance with the Chamelion, & so great is the aduersite nature betwixt these twaine, that if the crow eate of the chamelion beeing illaine by him, he dyeth for it, except he recouer his life by a Bay-leave, euen as the Elephant after he hath deuoured a chamelion, liueth his life by eating of the Wile-olue-tree. But the greatest wonder of all is, the hostility which *Pliny* reporteth to be betwixt the Chamelion and the Hawke. For he writeth, that when a Hawke flyeth ouer a Chamelion, she hath no power to resist the Chamelion, but falleth downe before it, yielding both her life and limbes to be deuoured by it; and thus that deuourer that liueth vpon the prey & blood of others, hath no power to saue her owne life from this little beaft.

A Chamelion is a fraudulent, rauening and gluttonous beaft, impure, and vncleane by the law of GOD, and forbidden to be eaten: in his owne nature wilde, yet counterfetting meekenes, when he is in the custodie of man. And this shall suffice to haue spoken for the description of this beaft, a word or two of the Medicines arising out of it, and so a conclusion.

I find that the Ancients haue obserued two kinds of Medicines in this beaft, one magicall, and the other naturall, and for my owne part, although not able to iudge of either, yet I haue thought good to anex a relation of both to this History. And first of the naturall medicines, *Democritus* is of opinion that they deferue a peculiar Volume; and yet he himselfe

Macellus.

Rheas.

Rivades.

Trallianus.

himselfe telleth nothing of the worthy of one page, except the lying vanities of the Gentiles, & superstitions of the Gracians. With the gall, if the suffusions and Leprous parts of the body be annointed three dayes together, and the whitenesse of the eyes, it is beleued to giue a present remedy: and *Archigenes* prescribeth the same for a medicine for the taking away of the vnprofitable and prickling hayres of the eye-browes. It is thought if it be mixed with some sweet composition, that it hath power to cure a quotidian Ague. If the tooing of Chamalion be hung ouer an obliuious and forgetfull perion, it is thought to haue power to restore his memory.

The Chamalion from the head to the tayle, hath but one Nerue, which being taken out and hung about the necke of him that holdeth his head awry or backward, it cureth him. The other parts haue the same operation as the parts of the Hyena & the Sea-calf. If a Chamalion be sod in an earthen pot, and consumed till the water be as thicke as oile; then after such feedings, take the bones out, and put them in a place where the Sunne neuer commeth, then if you see a man in the fit of the falling sicknesse, mine him vpon his belly, and annoynt his backe from the *Os sacrum* to the ridge bone, and it will presently deliuer him from the fit: but after seuen times vsing, it will perfectly cure him. The Oyle thus made must be kept in a Boxe. This medicine following is a present remedy agaynst the gout. Take the head and feet of a Chamaleon, cut off also the outward partes of the knees and feete, and then keepe by themselves those parts: that is to say, the partes of the right legge by themselves, and the partes of the left Legge by themselves, then touch the Naylor of the Chamaleon with your Thumbe and right finger of your hand, dipping the tips of your fingers of the right hand in the blood of the right foote of the beast: and so likewise the fingers of the left hand in the blood of the left foote, then include those parts in two little Pipes, and so let the sicke person carry the right partes in the right hand, and the left parts in the left hand, vntill he be cured: and this must be remembered, that hee must touch euery morning about the Sun rising the said Chamaleon, yet liuing and lapped in a Linnen cloth, with those parts that are oppressed with the Gout.

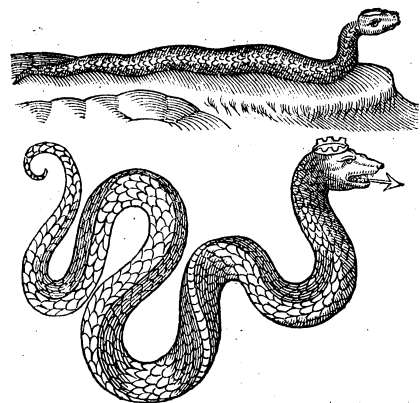
The like superstitious and magicall deuises are these that follow, as they are recorded by *Pliny* and *Demacrisus*. The head and throat being set on fire with wood of Oake, they beleue to be good against Thunder and raine, and so also the Liuer burned on a Tyle. If the right eye be taken out of it aliue, and applied to the whitenesse of the eyes in Goats Milke, it is thought to cure the same. The tongue bound to a woman with child, preferueth her from danger in child-byrth, if the same tongue be taken from the beast aliue, it is thought it fortheweth the euent of iudgement. The heart wrapped in blacke Wooll of the first shearing, by wearing it, cureth a quartane Ague, the right claw of the forefeet bound to the left arme with the skinn of his cheekes, is good against robberies and terrours of the night, and the right pap against all feares. If the left foote be scorched in a furnace with the Herb Chamaleon, and afterward putting a little ointment to it, & made into little Pasties, so being carryed about in a wooden boxe, it maketh the party to go invisible. The right shoulder maketh a man to preuaile against his aduenaries, if they doe but tread vpon the Nerves cast down vpon the earth. But the left shoulder they consecrate the same to monstrous dreames, as if that thereby a man might dreame what hee would in his owne person and effect, the like in others.

With the right foote are all paulises resoluend, and with the left foote all Lethargies: the Wine wherein one side of a Chamaleon hath bene steeped, sprinkled vpon the head, cureth the ach thereof. If Swines Greafe be mingled with the powder of the left foote or Thigh, and a mans foote be annoynted therewith, it bringeth the gout, by putting the Gall into fire, they driue away Serpentes: and into Water, they draw together Wascels, it pulleth off hayre from the body, so also doth the Liuer, with the Lightes of a Toade; likewise the Liuer dissolueth amorous inchaunments, Melancholy men are cured by drinking the iuyce of a Chamaleon out of a Chamaleons skin. They also say, that the Intrals and dung of this beast washed in the vrine of an Ape, and hung vp at our enemies gates, causeth reconciliation.

With the tayle they bring Serpentes asleepe, and stay the flowing of the floods and Waters: the same mingled with Cedar and Myrrhe, bound to two rods of Palme, and struck

struck vpon water, causeth all things that are contained in the same water to appeare; but I would to GOD that such Magicians were well beaten with Roddes of stronger wood, vntill they forsooke these magicall fooleries: And thus much for the story of the Chamaleon.

OF THE COCKATRICE.



This Beast is called by the Grecians *Basiliscos*, and by the Latine *Regulus*, because he seemeth to be the King of Serpents, not for his magnitude or greatnesse. For there are many Serpents bigger then he, as there be many Four-footed-beastes bigger then the Lyon, but because of his stately pace, and magnanimous mind: for hee creepeth not on the earth like other Serpents, but goeth halfe vp-right, for which occasion all other Serpentes auoyde his sight. And it seemeth nature hath ordained him for that purpose: for beside the strength of his poyson which is vncurable, he hath a certaine combe or Coronet vpon

his head, as shall be shewed in due place: It is also cald *Sibilus*, as we read in *Isidorus*, *Sibilus enim occidit antequam mordeat vel exurat*: The Cockatrice killeth before it burneth. The Hebrewes call it *Pethen*, and *Curman*, also *Zaphna*, and *Zaphnaini*. The Chalde *Armene*, *Harmene*, and also *Carmene*: The Egyptians *Vreus*, the Germans *Ein Ertz Schlegle*, the French *Vn Basilic*: The Spaniards and Italians *Basilisco*.

There is some question amongst Writers, about the generation of this Serpent: for some, (and those very many and learned) affirme, him to be brought forth of a Cockes egge. For they say that when a Cock groweth old, he layeth a certaine egge without any shell, in stead whereof it is couered with a very thicke skinn, which is able to withstand the greatest force of an easie blow or fall. They say moreover, that this Egge is layd onely in the Summer-time, about the beginning of Dogge-dayes, being not long as a Hens Egge, but round and orbiculer: Sometimes of a dusky, sometimes of a Boxie, sometimes of a yellowish muddy colour, which Egge is generated of the putrified seed of the Cocke,

*Pliny.
Solinus,*

and afterward set vpon by a Snake or a Toad, bringeth forth the Cockatrice, being halfe a foot in length, the hinder part like a Snake, the former part like a Cocke, because of a treble combe on his forehead.

But the vulgar opinion of Europe is, that the Egge is nourished by a Toad, and not by a Snake; howbeit in better experience it is found that the Cocke doth sit on that egge himselfe: whereof *Leninus Lempius* in his twelfth booke of the hidden miracles of nature hath this discourse, in the fourth chapter thereof. There happened (saith he) within our memory in the City *Pirixas*, that there were two old Cockes which had layd Egges, & the common people (because of opinion that those Egges would engender Cockatrices) laboured by all means possible to keepe the said cockes from sitting on those egges, but they could not with clubs and staves driue them from the Egges, vntill they were forced to breake the egges in sunder, and strangle the cockes. But this point is worth inquiry, whether a cocke can conceiue an Egge, and after a certaine time lay the same without a shell. I for my part am perswaded, that when a cocke groweth old, and ceaseth to tread his female in the ordinary course of nature, which is in the seventh or ninth year of his age, or at the most in the fourteenth, there is a certaine concretion bred within him by the purified heat of his body, through the staying of his seede generatiue, which hardeneth vnto an egge, & is couered with such a shell, as is said already: the which egge being nourished by the cocke or some other beast, bringeth forth a venomous worme, such as are bred in the bodies of men, or as *W apes*, *Horse-flies*, and caterpillers engendered of Horse-dung, or other purtyfied humours of the earth: and so out of this Egge may such a venomous Worme proceede, as in proportion of body, and pestiferous breath, may resemble the *African cockatrice* or *Basiliske*, and yet it is not the same whereof wee purpose here to intreat, but will acknowledge that to be one kind of cockatrice, but this kind is generated like other Serpents of the earth, for as the auncient *Hermes* writeth, it is both false and impossible, that a cockatrice should be hatched of a cockes Egge. The same writer maketh mention of a *Bazelsike* ingendered in dung, whereby hee meaneth the *Elizir* of life, wherewithall the *Alchymistes* conuert metalls.

The *Egyptians* hold opinion, that these cockatrices are engendered of the Egges of the Bird called *Ibis*, and therefore they breake those Egges wherefoeuer they finde them: and for this cause in theyr Hieroglyphicks, when they will signifie a lawfull execution after an vpright iudgment, & found institution of their forefathers, they are wont to make an *Ibis*, and a cockatrice.

The countries breeding or bringing forth these cockatrices, are sayd to be these: First *Africke*, and therein the Ancient sea or land of the *Turkes*, *Nubia*, and all the wildernesses of *Africa*, & the countries *Cyrenes*, *Gallen* among the *Phylitions* only, doubteth whether there be a cockatrice or no, whose authority in this case must not be followed, seeing it was neuer giuen to mortal man to see & know euery thing, for besides the holy scriptures vnauoidable authority, which both in the prophesie of *Esaie* and *Jeremy*, maketh mention of the cockatrice and her Egges: there be many graue humane *W riters*, whose authority is irrefragable, affirming not onely that there be cockatrices, but also that they infect the ayre, and kill with their sight. And *Mercurialis* affirmeth, that when he was with *Maximilian* the Emperour, hee saw the carcase of a cockatrice, referred in his treasury among his vndoubted monuments. Of this Serpent the Poet *Georgius Pictorius* writeth on this manner;

*Rex est serpentum basiliscus, quem modo vincunt
Adusela insultus, senaque bella fera.
Lernaum vermem basiliscum feda Circe
Proditur cunctis maxime perniciosum.
Es natus ex ovo galli, si crederesus est,
Decrepiti, in fumo, sole nitente, docent.
Sed quoniam olfactu laedit, visuque ferarum
Omne genus credat, nulla tenere bona.*

That

That is to say;

*The Bazelsike the Serpents King I find,
Yet Wasels him do ouercome in warre,
The Cyren land him breeds of Lernaes kind,
They to all other a destruction are:
And if we may beleene, that through the heat of Sunne,
In old Cockes Egges this beast is raised first,
Or beastes by sight or smell thereof are all vndone,
Then tis not good, but of his kind the worst.*

Wee doe read that in *Rome*, in the dayes of Pope *Leo* the fourth; there was a Cockatrice found in a Vault of a Church or Chappell, dedicated to *Saint Lucce*, whose pestiferous breath hadde infected the Ayre round about, whereby great mortality followed in *Rome*: but how the said Cockatrice came thither it was neuer knowne. It is most probable that it was created and sent of *G O D* for the punishment of the City, which I do the more easily beleene, because *Severinus* & *Julius Scaliger* do affirme, that the sayd pestiferous beast was killed by the prayers of the said *Leo* the fourth.

I thinke they meane that by the authoritie of the sayde *Bishop*, all the people were moued to generall fasting and prayer, and so Almighty *G O D* who was moued for theyr finnes, to send such a plague amongst them, was likewise intreated by their prayers and futes, not onely to reuerle the plague, but with the same hand to kill the beast, wherewithall it was created: euen as once in *Egypt* by the hand of *Moses*, hee brought *Grasse-hoppers* and *Lice*, so by the same hand hee droue them away againe.

There is some small difference amongst the *W riters*, about the quantity and partes of this Serpent: which I will briefly reconcile. First *Aelianus* saith, that a Cockatrice is not past a spanne in compasse, that is as much as a man can gripe in his hand. *Pliny* saith, that it is as bigge as twelue fingers. *Solinus* and *Isidorus* affirme, that it is but halfe a foot long.

Auicenn saith, that the Arabian *Harmena*, that is, the Cockatrice, is two cubits and a halfe long. *Alexander* saith, *Et tribus extenso porrectus corpore palmis*, that is, it is in length but three palmes. *Actius* saith, that it is as bigge as three handfulls: Now for the reconciliation of all these. It is to bee vnderstood, that *Pliny* and *Aelianus* speake of the Worme that cometh out of the Cockes Egges, in regard of the length, but not of the quantity, and so confound together that Worme and the Cockatrice. For it is very reasonable, that seeing the magnitude and greatnesse of the Serpent is concluded to bee at the least a span in compasse, that therefore the length of it must needs bee three or foure foote at the shortest; else how could it bee such a terror to other Serpents, or how could the fore part of it arile so eminently about the earth, if the head were not lifted at the least a foote from the ground. So then we will take it for granted, that this Serpent is as big as a mans wrist, and the length of it answerable to that proportion.

It is likewise questionable whether the Cockatrice haue *W inges* or no: for by reason of his conceiued generation from a Cocke, many haue described him in the fore part to haue *W inges*, and in the hinder part to haue a tayle like a Serpent: And the conceit of *winges* seemeth to bee deriued from Holy Scripture, because it is written *Esaie* 14: verse twenty nine, *De radice cubiti egredietur regulus & semen eius absorbens volucrum*: That is to say; Out of the Serpents rootes shall come a Cockatrice, and the fruite thereof shall bee a fiery flying Serpent, as wee translate it in English: but *Tremellius* the best Interpreter, doth render the Hebrew in this manner: *De radice Serpentis prebit hamorrhis & fructus eius prester volans*: That is to say, *W Vord* for word, Out of the roote of the Serpent shall come the *Hamorrhie*, and the fruite thereof a flying *Prester*. Now we know, that the *Hamorrhie* and the *Prester* are two other different kindes of Serpents from the Cockatrice, and therefore these Interpreters being the more faithfull and learned, wee will rather followe the Holy Scripture in theyr translation; then the vulgar

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Latine, which is corrupted in very many places, as it is also Elay. the 30. verse fixe. For *Præter*, there is againe in the vulgar translation the Cockatrice: and for this cause yvee haue not described the Cockatrice vvith winges, as not finding sufficient authority to warrant the same.

The eyes of the Cockatrice are redde, or somewhat inclining to blackenesse, the skinne and carcase of this beast haue bene accounted precious, for wee doe read that the *Pergameni* did buy but certaine pecces of a Cockatrice, and gaue for it two pound and a halfe of Syluer: and because there is an opinion that no Byrd, Spyder, or venomous Beast, will indure the sight of this Serpent, they did hang vpp the skinne thereof stuffed, in the Temples of *Apollo* and *Diana*, in a certaine thinne Net made of Gold: and therefore it is layde, that neuer any Swallow, Spider, or other Serpent durst come within those Temples: And not onely the skinne or the sight of the Cockatrice worketh this effect, but also the flesh thereof, being tubbed vpon the pavement postes or. Wallles of any Houfe. And moreover, if Syluer bee rubbed ouer with the powder of the Cockatrices flesh, it is likewise sayde, that it giueth it a tincture like vnto Golde: and besides those qualities, I remember not any other in the flesh or skinne of this serpent.

The hissing of the Cockatrice which is his naturall voyce, is terrible to other serpents, and therefore as soone as they heare the same, they prepare themselves to fly away, according to these verses of *Nicander*;

*Illius auditus expectant nulla susurros,
Quantumvis magnas sinuent animalia spiras
Quando vel in pastum, vel opaca densa silua,
Irriguo fœcos, media sub luce diei
Excandescens succensa furor feruntur,
Sed turpi cœuersa fugam dant verga retrorsum.*

Which may be englished thus;

*When as the greatest winding Serpents heare,
(Feeding in woods or pasture all abroad,
Although inclos'd in many spiers, yet feare:
Or in mid-day the shaddowes neare brookes road,)
The fearefull hissing of this angry beast,
They runne away: as fast as feete can lead them,
Flying his rage vnto some other rest,
Turning their backs whereby they do escape him.*

We read also that many times in *Africa*, the Mules fall downe dead for thirst, or elsely dead on the ground for some other causes, vnto whole Carkase innumerable troupes of Serpentes gather themselves to feede thereupon: but when the Bazeliske windeth the sayd dead body, he giueth forth his voyce: at the first hearing whereof, all the Serpents hide themselves in the neare adioyning sandes, or elsely runne into theyr holes, not daring to come forth againe, vntill the Cockatrice haue well dynd and satisfied himselfe. At which time he giueth another signall by his voyce of his departure: the come they forth, but neuer dare meddle with the remnants of the dead beast, but go away to seek some other prey. And if it happen that any other pestiferous beast come vnto the waters to drink neare the place wherein the Cockatrice is lodged, so soone as it perceiueth the presence thereof, although it be not heard nor seene, yet it deaparteth back againe, without drinking, neglecting his owne nutriment, to saue it selfe from further danger: wherupon *Lutetius* saith;

*Latet sibi submouet omnia
Vulcus, & in vacua regnat Basiliscus arena.*

Which may be thus englished;

*He makes the vulgar farre from him to stand,
While Cockatrice alone aignes on the sand.*

So then it beeing euident that the hissing of a Cockatrice is terrible to all Serpentes, and his breath and poyson mortall to all manner of Beastes: yet hath GOD in nature not left this vilde Serpent without an enemy; for the *Wæscell* and the *Cocke* are his triumphant Victors; and therefore *Pliny* sayth well: *Huius tali monstra quod sepe enectum concupiscere reges videre, multarum virum exitio est, adeo natura nihil placuit esse sine pari*: That is to say, This monster which euen Kinges haue desired to see when it was dead, yet is destroyed by the poyson of *Wæscells*, for so it hath pleased nature that no beast should be without his match.

The people therefore when they take *Wæscells*, after they haue found the *Caues* and lodging places of the *Cockatrices*, which are easily discerned by the vpper face of the earth, which is burned with theyr hotte poyson, they put the *Wæscell* in vnto her: at the sight whereof the *Cockatrice* flyeth like a weakeeling ouermatched with too strong an aduersary, but the *Wæscell* followeth after and killeth her. Yet this is to be noted, that the *Wæscell* both before the fight and after the slaughter, armeth her selfe by eating of *Rue*, or elsely would bee poysoned with the contagious ayre about the *Cockatrice*: and besides this *Wæscell*, there is no other beast in the *World*, which is able to stand in contention against the *Cockatrice*, saith *Lemnius*.

Again, euen as a *Lyon* is afraid of a *cock*, so is the *Bazeliske*, for he is not onely afriayd at his sight, but almost dead when hee heareth him crow, which thing is notoriously knowne throughout all *Africa*. And therefore all Trauellers which goe through the Desertes, take with them a *Cocke* for theyr safe conduct against the poyson of the *Bazeliske*: and thus the crowing of the *Cocke* is a terror to *Lyons*, & a death to *Cockatrices*, yett himselfe is afraid of a *Kite*.

There are certaine learned *Writers* in *Saxony*, which affirm, that there are many kinds of Serpentes in theyr *Woods*; whereof one is not vnlike to a *Cockatrice*: for they say it hath a very sharpe head, a yellow colour, in length not exceeding three *Palmes*, of a great thicknesse, his belly spotted and adorned with many white prickles: the backe blyde, and the tayle crooked and turned vpp, but the opening of his mouth is farre wider then the proportion of his body may seeme to beare. These *Serpentes* may well bee referred to *Cockatrices*: for howsoeuer theyr poyson is not so great as the *Bazeliskes* of *Africa*, (euen as all other Serpentes of the hotte Countreys, are farre more pestiferous then those which are bred in the cold Countreys:) the very same reason perswadeth mee, that there is a difference among the *Cockatrices*, and that those of *Saxony* may differ in poyson from those in *Africa*, and yett bee true *Cockatrices*: Besides this, there is another reason in *Lemnius*, which perswadeth the. Reaseth they are no *Cockatrices*: because when the Country-men set vpon them to kill them, with Clubs, Billes, or Forkes, they receiue no hurt at all by them, neither is there any apparant contagion of the Ayre: but this is answered already, that the Poyson in the colde Countrey is nothing to great as in the hot, and therefore in *Saxony* they neede feare the byting, and not the ayres infection.

Cardon relateth another story of a certaine Serpent, which was found in the wallles of an orde decayed House in *Millan*, the head of it (sayth he) was as bigge as an *Egge*, too bigge for the body, which in quantity and shape resembled a *Stellion*. There were teeth on eyther chappe, such as are in *Vipers*. It hadde two *Legges*, and those very short, but great, and their feete had clawes like a *Cats*: so that when it flood, it vvas like a *Cocke*, for it hadde a bunch on the toppe of the head, and yett it vvented both *Fethers* and *Wing*es: The tayle was as long as the body, in the top whereof there was a round bunch as big as the head of an *Italian* *Stellion*. It is very likely that this beast is of the kind of *Cockatrices*.

Now we are to intreate of the poyson of this serpent, for it is a hot and venomous poyson, infecting the Ayre round about, so as no other Creature can liue neare him, for it killeth, not onely by his hissing and by his fight, (as is sayd of the *Gorgons*), but also by his touching, both immediately and mediately, that is to say; not onely vvhen

a man toucheth the body it selfe, but also by touching a Weapon wherewith the body was slayne, or any other dead beast slaine by it, and there is a common fable, that a Horse-man taking a Speare in his hand, which had bene thrust through a Cockatrice, did not onely draw the poyson of it into his owne body and so dyed, but also killed his Horse thereby. *Lucan* writeth;

*Quid prodest miseri Basiliscus cuspidē Mauri
Transactus? velox currit per tela venenum,
Innadat manumque equumque.*

In English thus;

*What had the Moore to kill
The Cockatrice with speare,
Sith the swift poyson him did spill,
And horse that did him beare.*

The question is in what part of this Serpent the poyson doth lye; Some say in the head alone, and that therefore the Bazelske is deafe, by cause the Ayre which serueth the Organe of hearing, is resolued by the intensue calidity: but this seemeth not to be true, that the poyson shoulde bee in the head onely, because it killeth by the fume of the whole body, and besides when it is dead it killeth by onely touching it, and the Man or Beast so slayne, doth also by touching kill another: Some agayne say, that the poyson is in the breast, and that therefore it breatheth at the sides, and at many other places of the body, through and betwixt the scales; which is also true, that it doth so breathe: for otherwise the burning fume that proceedeth from this poysonfull beast, would burne vpp the Intrals thereof, if it came out of the ordinary place; and therefore Almighty GOD hath so ordained, that it should haue spiraments and breathing places in euery part of the body, to vent away the heate, least that in very short time, by the inclusion thereof, the whole compage and iuncture of the body should be vterly dissolued, and separated one part from another.

But to omit inquiry in what part of his body the poyson lyeth, seeing it is most manifest that it is vniuersall, we will leaue the seate thereof, and dispute of the instruments and effects.

First of all therefore it killeth his owne kinde, by sight, hearing, and touching. By his owne kinde, I meane other Serpentes, and not other Cockatrices, for they can liue one beside another, for if it were true (which I doe not beleue) that the Arabian *Harmene* were any other Serpent then a Cockatrice, the very same reason that *Ardoynus* giueth of the fellowship of these two Serpents together, (because of the similitudes of their natures) may very vwell prouue that no diuers kindes can liue so well together, in safety without harming one or other, as doe one and the same kind together. And therefore there is more agreement in nature betwixt a Cockatrice and a Cockatrice, then a Cockatrice and *Harmene*, and it is more likely that a Cockatrice dooth not kill a Cockatrice, then that a Cockatrice doth not kill an *Harmene*: And againe, Cockatrices are ingendered by Egges, according to the Holy Scripture; and therefore one of them killeth not another by touching, hissing, or seeing, because one of them hatcheth another. But it is a question whether the Cockatrice dye by the sight of himselfe: some haue affirmed so much, but I dare not subscribe thereunto, because in reason it is vnpossible, that any thing should hurt it selfe, that hurteth not another of his owne kinde, yet if in the secret of nature GOD haue ordaind such a thing, I will not strue against them that can shew it.

And therefore I cannot without laughing remember the olde Wiues tales of the Vulgar Cockatrices that haue bin in England; for I haue oftentimes heard it related confidently, that once our Nation was full of Cockatrices, and that a certaine man did destroy them by going vpp and downe in Glasse, whereby their owne shapes were re-

acted

flected vpon their owne faces, and so they dyed. But this fable is not worth refuting, for it is more likely that the man should first haue dyed by the corruption of the ayre from the Cockatrice, then the Cockatrice to die by the reflection of his owne similitude from the glasse, except it can be shewed that the poysoned ayre could not enter into the glasse wherein the man did breathe.

Among all liuing creatures, there is none that perissheth sooner then dooth a man by the poyson of a Cockatrice, for with his sight he killeth him, because the beames of the Cockatrices eyes, doe corrupt the visible spirit of a man, which visible spirit corrupted, all the other spirits coming from the braine and life of the hart, are thereby corrupted, so so the man dyeth: euen as women in their monthly courses doe viciat their looking-glasse, or as a Wolfe suddainly meeting a man, taketh from him his voyce, or at the least, wife maketh him hoarse.

To conclude, this poyson infecteth the ayre, and the ayre so infected killeth all liuing things, and likewise all greene things, fruites, and plants of the earth: it burneth vp the grasse where-vppon it goeth or creepeth, & the fowles of the ayre fall downe dead when they come neere his denne or lodging. Some-times hee byteth a man or a beast, and by that wound the blood turneth into chollier, and so the whole body becommeth yellow as gold, presently killing all that touch it, or come neere it. The symptomes are thus described by *Alexander*, with whose words I will conclude this Historie of the Cockatrice, writing as followeth:

*Quod ferit hic, multo corpus succenditur igne,
A membris resoluta suis caro desinit, & fit
Lurida & obscuro nigrescit opaca colore.
Nulla etiam volucres quae feda cadavera pascunt,
Sic occisum hominem tangunt, ut vultur, & omnes;
Huic similes alia, pluuia quoque nuncius aura
Coruus, nec quae cumq; fera per deuia laestra
Degunt: & tali capiunt sibi tabula carne.
Tum rater vacuas odor hinc exhalat in auras,
Atque propinquantes penetrant non segnit artus;
Sin cogente fame veniens approximet ales
Tristitia saresert, certamq; ex aere mortem,*

Which may be englished thus;

*When he doth strike, the body hurt is set on fire,
And from the members fullest off the flesh, withall,
It rotten is, and in the colour blacke as any myre.
Refus'd of carrion-feeding-birds both great and small
Are all men so destroyed. No Vulture or Bitter fierce,
Or weather-telling-Crow, or deserts wildest beast,
Which liue in dennes sustaining great self famines force,
But as their tables doe this flesh desell.
Then is the ayre repleate with some lothsome smell,
Piercing vntill parts of them approaching neere;
And if a bird it tast to fill his hunger full,
Is dyed assured death, none needs is feare,*

OF THE CORDYLL.



Although I finde some difference about the nature of this lying creature, and namely whether it bee a Serpent or a Fifth, yet because the greater and better part make it a Serpent, I will also bring it in his due order in this place for a venomous beast. *Gesner* is of opinion, that it is no other but a Lizard of the Water, but this cannot agree with the description of *Aristotle* & *Belonius*, who affirme the Cordill to haue Gilles like a Fifth, and these are not found in any Lizard. The Græcians call this Serpent *Kordale*, and *Kordalos*, whereof the Latines deriue or rather borrow their *Cordalus*, and *Cordyla*. *Numenius* maketh this a kind of Salamander which the Apothecaries do in many Countreys falsely sell for the *Scincus* or Crocodile of the Earth, and yet it exceedeth the quantity of a Salamander, being much lesse then the crocodile of the earth, hauing gills, and wanting fins on the sides, also a long taile, and according to the proportion of the body, like a Squirrels, although nothing so big, without scabs: the back being bald and somewhat black, & horrible rough, thorow some bunches growing thereupon, which being pressed do yeald a certain humor like milk, which being layd to the Nostrils doth smell like poyson, euen as it is in a Salamander. The beake or snout is very blunt or dull, yet armed with very sharp teeth. The claws of his forelegges are diuided into foure, and on his hinderlegges into fure: there is also a certaine fleshy fin growing all along from the crowne of his head, vnto his tayle vpon the backe, which when he swimmeth kee erecteth, & by it his body sustained in the water from sinking, for his body is moued with crooked winding, euen as an Eele or a *Lamprey*.

The inward parts of this Serpent are also thus described. The tongue is soft and spungy, like as is the tongue of a Water-Frogge, wherewith as it were with Glue, he draweth to his mouth, both Leches and Wormes of the earth, whereupon it feedeth. At the roote of his tongue there is a certaine bunch of flesh, which as I thinke supplieth the place of the lightes, for when it breatheth, that part is especially moued, and it panteth too & fro, so that thereby I gather, either it hath the Lights in that place, or else in some other place neere the iawes. It wanteth ribs as doth the Salamander, and it hath certain bones in the backe, but not like the ordinary back-bone of other such Serpents. The heart is also all spungy, & cleaueth to the right side, not to the left: the left eare whereof supplieth the place of the *Pericardium*.

The liver is very blacke, and somewhat clouen at the bending or slope side: the melt somewhat red, cleauing to the very bottom of the ventricle. The reynes are also very spungy, ioyned almost to the Legges, in which parts it is most fleshy, but in other places especially in the belly and breast, it is all skinn and bone. It also beareth Egges in her place of conception, which is forked or double, which are there disposed in order, as in other liuing grilly creatures: Those Egges are nourished with a kinde of red fatte, out of which in due time come the young ones aliue, in as great plenty and number as the Salamanders. And these thinges are reported by *Belonius*, besides whom I finde nothing more said, that is worthy to be related of this Serpent, and therefore I will here conclude the History thereof.

OF THE CROCODILE.



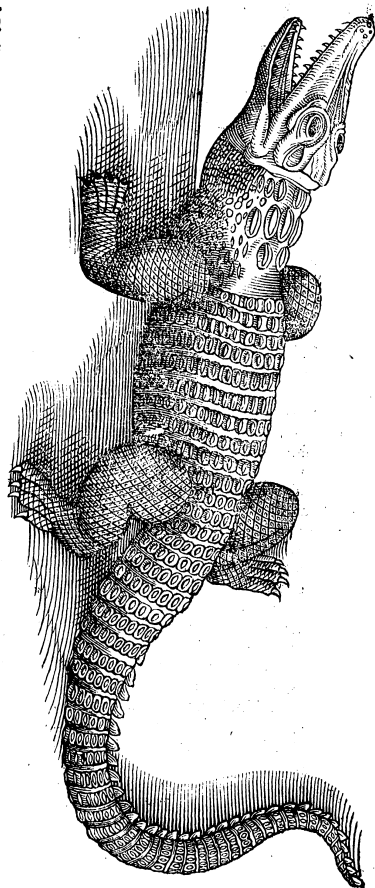
Because there be many kinds of Crocodiles, it is no maruaille although some haue taken the word *Crocodilus* for the *Genus*, and the severall species, they distinguish into the Crocodile of the Earth and the water. Of the earth are sub-diuided into the Crocodiles of *Brescia*, and the *Scincus*: the Crocodiles of the water into this here described, which is the vulgar one, and that of *Nilus*, of all which we shall entreat in order, one successiue following another. But I will not contend about the *Genus* or Species of

of this word, for my purpose is to open their severall natures, so far as I haue learned, where, in the works of almighty God may be knowne, and will leaue the strife of wordes to them that spend their wittes about tearmes & fillables only. Thus much I find, that the auncients

had three generall tearmes for all Egge-breeding Serpentes. Namely, *Rana*, *Tesudo*, *Lacerta*: And therefore I may forbear to inreat of *Crocodilus* as a *Genus* & handle it as a species, or particular kinde. The Hebrews haue many words which they vſe for a Crocodile. *Koab* *Leuit. 11.* which the Arabians render *Hardun*, and the Persians *Sanga*, which word cometh neere the Latine worde *Scincus* for a Crocodile of the earth, and yet that word *Koab* by Saint *Ierom* and the *Septuagints* is translated a Chameleon.

In the same place of *Leuiticus* the word *Zab* is interpreted a kinde of Crocodile: wherewithall *David Kimhi* confoundeth *Gereſchint*, and *Rabbi Salomon*, *Fager*. The Chaldæes translate it *Zaba*. The Persians *An Rafu*. The *Septuagints* a Crocodile of the earth, but it is better to follow Saint *Ierom* in the same, because the Text addeth according to his kinde, wherefore it is superfluous to adde the distinction of the crocodile of the Earth, except it were lawfull to cate the Crocodiles of the water.

In *Exod. 8.* there is a Fifth called *Zephardea*, which cometh out of the waters and cateth men, this cannot agree to any Fifth in *Nilus*, saue onely the Crocodile; and therefore this word is by the Arabians rendered *Al Timach*. Some do hereby vnderstand *paguera*, *Grenelera*, & *Batrachoi*, that is great frogs: *Aluka* by most of the Iewes vnderstand a Horſeſhach, *Pro. 30.* but *David Kimhi* taketh and vſeth it for a Crocodile. For he sayth, it is a great Worme, abiding neere the Rivers sides, and vpon a sudden setteth vpon men or cattell as they passe besides him. *Tifma* and *Alinfa* are by *Auicen* expounded for a crocodile: and *Teneha* for that Crocodile that neuer moueth his neather or vnder chap.



shipped by the inhabitants, and kept tame by the Priests in a certaine Lake, this sacred Crocodile is called *Suchus*, and this word commeth neere to *Scimus*, which as wee haue said, signifieth any Crocodile of the earth, from which the Arabian *Tinsaf* seemeth also to be deriued, as the Egyptian *Thampisai* doth come neere to the Arabian *Trenisai*. *Herodotus* calleth them *Champsai*, and this was the old *Ionian* word for a Vulgar Crocodile in hedges. Vpon occasion whereof *Scaliger* saith, hee asked a Turke by what name they call a Crocodile at this day in Turkey, and he answered *Kimpisai*, which is most evidently corrupted from *Champsai*.

The Egyptians vulgarly call the Crocodile of *Nilus*, *Cocatrix*, the Græcians *Neilekrokaeiros*, generally *Krocodelos*, and sometimes *Dendrites*. The Latines *Crocodylus*, and *Albervus*, *Crocodylus*, and the same word is retained in all languages of Europe. About the Etymologie of this word, I find two opinions not vnprofitable to be rehearsed: the first, that *Crocodylus* commeth of *Crocus*, Saffron, because this beast, especially the Crocodile of the earth, is afraid of Saffron, and therefore the country people, to defend theyr Hives of Bees and hony from them, strow vpon the places Saffron: But this is too farre fetched, to name a beast from that which it feareth, and being a secreto in nature, it is not likelie that it was discovered at the first, and therefore the name must haue some other inuestigation.

Isidorus saith, that the name *Crocodylus* commeth of *Croceus color*, the colour of Saffron, because such is the colour of the Crocodile: and this seemeth to be more reasonable. For I haue scene a Crocodile in England brought out of Egypt dead, and killed with a Musket, the colour whereof was like to Saffron growing vpon the stalkes in fields. Yet it is more likly, that the deriuation of *Varinus* and *Eutathius* was the originall, for they say that the shores of lands on the Riuer, were called *Croca* and *Crocula*: and because the Crocodiles haunt & liue in those shores, it might giue the name to the beasts, because the water Crocodiles liue and delight in those fandes, but the Land or earth Crocodiles abhorre and feare them.

It is reported that the famous Grammarian *Artemidorus* seeing a Crocodile lying vpon the sands, he was so much touched and moued there-with, that he fell into an opinion on that his left legge and hand were eaten off by that Serpent; and that thereby he lost the remembrance of all his great learning and knowledge of Artes. And thus much for the name of this Serpent.

In the next place we are to consider the Countries wherein Crocodiles are bred, and keepe theyr habitation, and those are especially Egypt, for that onely hath Crocodiles of both kinds, that is, of the water and of the Land, for the Crocodiles of *Nilus* are *Amphibij*, & liue in both elements: they are not only in the riuer *Nilus*, but also in all the pooles neere adioyning. The Riuer *Bambotus* neere to *Atlas* in Africa, doth also bring forth Crocodiles: and *Pliny* saith, that in *Darus* a Riuer of *Mauritania*, there are Crocodiles ingendered. Likewise *Apollonius* reporteth, that when he passed by the Riuer *Indus*, he met with many Sea-horses and Crocodiles, such as are found in the Riuer *Nilus*, and besides these countryes I doe not remember any other, wherein are ingendered crocodiles of the water, which are the greatest and most famous Crocodiles of all other.

The Crocodiles of the earth, which are of lesser note and quantitie, are more plentiful, for they are found in *Libia*, & in *Bithinia*, where they are called *Azaritia*, & in the Mountaine *Syagrus* in Arabia, and in the vwoods of *India*, as is well obserued by *Arianus*, *Dioscorides*, and *Hermelaus*, and therefore I will not prosecute this matter any further.

The kinds being already declared, it followeth that we should proceed to their quantitie and feuerall parts. And it appeareth that the water Crocodile is much greater, and more noble, then the Crocodiles of the earth, for they are not about two cubits long, or some-times eyght at the most, but the other are fixeene, and sometimes more. And besides, these crocodiles, if they lay their egges in the water (saith *Bellennus*) the their young ones are much greater, but if on the Land, then are they lesser, and like the Crocodiles of the earth. In the Riuer *Ganges* there are two kinds of Crocodiles, one of them is harmelesse, & doth no hurt to any creature, but the other is a deuoting vnfaulable beast, killing all

snout there groweth a bunch like a horne.

Now a Crocodile is like a Lizard in all poynts (excepting the tayle, and the quantity of a Lizard,) yet it layeth an egge no greater then a Gooles egge, and from so small a beginning ariseth this monstrous Serpent, growing all his life long, vnto the length of fiftene or twenty cubits. And as *Phalareus* witnesseth, in the dayes of *Psammetichus* King of Egypt, there was one found of fixe and twenty cubits long: and before that, in the dayes of *Amasis*, one that was about fixe and twenty cubits long, the reason whereof was theyr long life, and continual growth.

Wee haue shewed already, that the colour of a Crocodile is like to Saffron, that is, betwixt yellow and redde, more inclining to yellow then redde, not vnlike to the blacker kind of Chameleon: but *Peter Martyr* saith, that their belly is somewhat whiter then the other parts. Their body is rough all ouer, being couered with a certaine barke or rinde, so thicke, firme and strong, as it will not yeelde (and especially about the backe) vnto a cart-wheele when the cart is loaded, and in all the vpper parts, and the tayle, it is impenetrable with any dart or speare, yea scarcely to a pistoll or small gunne, but the belly is softer, whereon he receiue wounds with more facility: for as wee shall shew afterwarde, there is a kind of Dolphine which commeth into *Nilus*, and fighteth with them, wounding them on the belly parts.

The couering of their backe is distinguished into diuers deuided shells, standing vpper farre above the flesh, and towards the sides they are lesse emynent, but on the belly they are more smooth, white, and very penetrable. The eyes of a Crocodile of the water, are reported to be like vnto a Swines, and therefore in the water they see very dimlie, but out of the water they are sharpe and quicke sighted, like to all other four-footed Serpents that lay egges. They haue but one eye-lidde, & that growth from the nether part of the cheek, which by reason of their eyes neuer twinkleth. And the Egyptians say, that onely the Crocodile among all the liuing creatures in the water, draweth a certaine thin bright skinne from his fore-head ouer his eyes, where-withall hee couereth his sight: and this I take to be the onely cause of his dimme sight in the waters.

The head of this beast is very broad, and his snout like a Swynes. When hee cateth or byteth, he neuer moueth his neather or vnder chappe. Wherof *Aristotle* giueth this reason, that seeing Nature hath giuen him so short feete, as that they are not able to hold or to take the prey, therefore the mouth is framed in stead of feete, so as it may more vehemently strike and wound, and also more speedily moue and turne after the prey, and this is better done by the vpper the nether chap. But it is likly that hee was not deceived, although he speaketh of *Crocodylus Marinus*, a crocodile of the sea: vyueras there is no Crocodile of the Sea, but rather some other monster like a Crocodile in the sea, and such peraduenture *Albertus* saw, and there-vpon inconsiderately affirmed, that all Crocodiles moue theyr vnder-chappes, except the *Teneche*. But the learned *Vesalius* prouoeth it to be otherwise, because that the nether chappe is so conioyned and fastned to the bones of the temples, that it is not possible for to be moued. And therefore the Crocodile onely among all other liuing creatures, moueth the vpper-chap, and holdeth the vnder-chap vnmouable.

The second wonder vnto this, is that the Crocodile hath no tongue, nor so much as any appearance of a tongue. But then the question is, how it commeth to distinguish the sapours and tast of his meate. Where-vnto *Aristotle* answereth, that this Crocodile is such a raucning beast, that his meate tartieth nor in his mouth, but is carryed into his stomacke, like as other water-beasts, and therefore they discern the sapours, and relish theyr meate more speedily the other; for the water or humour falleth so fast into theyr mouthes, that they cannot stand long vpon the tast or distaste of their meate. But yet some make question of this, and they answer that most men are deceiued heerein, for whiles they looke for his tongue vpon his nether-chap, as it is in all other beasts, and find none, they conclude him to want that part: but they should consider, that the tongue cleaueth to the moueable part, and as in other beasts the nether-chap is the feate of the tongue, because of the motion, so in this the tongue cleaueth to the vpper-chappe, because that it is moueable,

Aurichanus

Aristotle
Mela.
Diod. Sicul.

Marcellinus
Herodotus.
Isidore.

Celsus Rhon

Herodotus
Pliny.
Solinus.
Marcellinus.

Albertus.
Herodotus.

able, and yet not visible as in other, and therefore is very hardly discerned. For all this, I rather conclude with the former Authours, that seeing it lieth both in the waters and on the land, and therefore it resembleth a fish and a beast, as it resembleth a beast, *locum obtinet lingua*, it hath a place for a tongue, but as it resembleth a fish, *elinguis est*, it is without a tongue. It hath great teeth standing out, all of them stand out before visibly when the mouth is shut, and fewer behind. And whereas *Aristotle* writeth, that there is no living creature which hath both *dentes prominentes & serratos*, that is, standing out, and devided like a saw, yet the Crocodile hath both. These teeth are white, long, sharpe, & a little crooked and hollow, their quantity well resembling the residue of the proportion of the body: and some say, that a crocodile hath three rows of teeth, like the Lion of *Chius*, & like the *W*hale, but this is not an approoued opinion, because they haue no more than 60. teeth. They haue also 60. ioynts or bones in the back, which are also tied together with so many nerues. The opening of his mouth reacheth to the place of his eares, and there be some Crocodiles in *Ganges* which haue a kind of little horne vpon their noses or snout. The melt is very small, & this some say is onely in them that bring forth egges, their stones are inward & cleaue to their loynes. The taile of the same length that the whole body hath, and the same is also rough & armed with hard skin vpon the vpper part & the sides, but beneath it is smooth & tender. It hath finnes vpon the taile, by the benefit whereof it swimmeth, as also by the help of the feete. The feet are like a Beares, except that they are couered with scales in stead of haire; their nailes are very sharp & strong, for it it had a thumbe as well as it hath feet, the strength thereof would ouerturne a ship. It is doubtful whether it hath any place of excrement except the mouth: And thus much for the feuerall parts of the Crocodile.

The knowledge also of the naturall actions & inclinations of Crocodiles is requisite to be handled in the next place, because that actions follow the members as founds do instruments. First therefore, although *Aristotle* for the most part speaking of a Crocodile, calleth it *agutalis & flumitilis*, yet it is not to confine it to the waters & riuers, as though it neuer came out of the like fishes, but onely to note that particular kind which differeth from them of the earth, for it is certaine that it lieth in both elements, namely earth & water: & for the time that it abideth in the water, it also taketh ayre, & not the humour or moistnes of the water, yet can they not want either humor of the water or respiration of the ayre: and for the day time it abideth on the land, & in the night in the water, because in the day, the earth is hotter then the water, & in the night, the water warmer then the earth: & while it lieth on the land, it is so delighted with the sun-shine, & lieth therein so immouable, that a man would take it to be stark dead. The eyes of a Crocodile (as we haue said) are dull & blind in the water, yet they appeare bright to others, for this cause, whē the Egyptians wil signifie the sun-rising, they picture a Crocodile in the water looking vward to the earth, & when they will signifie the west, they picture a Crocodile diuing into the water, and so for the most part the crocodile lieth vpon the banks, that he may either diue into the water with speed, or ascend to the earth to take his prey.

By reason of the shortnes of his feet, his pace is very slow, & therefore it is not onely easie to escape from him by flight, but also if a man do but turne aside & wind out of the direct way, his body is so vnable to bend it selfe, that hee can neither wind nor turne after it. Whē they go vnder the earth into their caues, like to all other foure-footed & egge-breed- ing serpents, as namely Lizards, Strellions, & Tortoises, they haue all their legs ioyned to their sides, which are so retorted as they may bend to either side, for the necessity of couering their egges, but when they are abroad, and goe beaung vp all their bodies, then they bend onely outward, making their thighs more visible. It is somewhat questionable, whether they lye hid within their caues 4. months or 60. daies, for some Authours affirme one thing, & some another, but the reason of the difference is taken from the condition of the cold weather, for which cause they lye hid in the winter-time. Now forasmuch as the winter in Egypt is not vially about foure months, therefore it is taken that they lye but foure months, but if it be by accident of cold wether prolonged longer, then for the same cause the crocodile is the longer time in the earth. During the time they lye hid, they care nothing, but sleepe (as it is thought) immouably, & when they come out againe, they do not cast their skinned as other Serpents doe.

The

The taile of a Crocodile is his strongest part, and they neuer kill any beast or man, but first of all they strike him downe and alsonish him with their tailes, and for this cause, the Egyptians by a Crocodiles taile doe signifie death & darknes. They deuoure both men and beasts if they find them in their way, or neere the banks of *Nilus*, wherein they abide, taking sometimes a calfe from the cow his damme, and carrying it whole into the waters. And it appeareth by the portraiture of *Neglees*, that a Crocodile drew in an Asse into *Nilus* as he was drinking, and therefore the dogges of Egypt by a kind of naturall instinct, do not drinke but as they runne, for feare of the Crocodiles: wherevpon came the prouerbe, *Ps canis & Nilo bibit & fugit*, as a dogge at one time drinketh and runneth by *Nilus*.

Vhen they desire fishes, they put their heads out of the water as it were to sleepe, and then suddenly when they espy a boory, they leape into the waters vpon them and take them. After that they haue eaten and are satisfied, then they turne to the land againe; and as they lye gaping vpon the earth, the little bird *Trochilus* maketh cleane their teeth, and is satisfied by the remainders of the flesh sticking vpon them. It is also affirmed by *Arnoldus*, that it is fedde with mud, but the holy Crocodile in the Prouince of *Arisme*, is fedde with bread, flesh, wine, sweet and hard, sodde flesh and cakes, and such like things as the poore people bring vnto it when they come to see it. Vhen the Egyptians will write a man eating or at dinner, they paynt a Crocodile gaping.

They are exceeding fruitfull and prolificall, and therefore also in Hieroglyphicks they are made to signifie fruitfulness. They bring forth euery yeere, and lay their egges in the earth or dry land. For during the space of three-score dayes they lay euery day an egge, & within the like space they are hatched into young ones, by sitting or lying vpon them by course, the male one while, & the female another. The time of their hatching is in a moderate and temperate time, otherwise they perish and come to nothing, for extremity of heate spoyleth the egge, as the buds of some trees are burned and scorched off by the like occasion. The egge is not much greater then the egge of a Goose, and the young one out of the shell is of the same proportion. And so from such a small beginning doth this huge and monstrous Serpent grow to his great stature, the reason whereof (*said Aristotle*) is because it groweth all his life long, euen to the length of ten or more cubits. When it hath layd the egges, it carryeth them to the place where they shall be hatched, for by a naturall providence and fore-sight, it auoydeth the waters of *Nilus*, and therefore euer layeth her egges beyond the compasse of her floods: by obseruation whereof, the people of Egypt know euery yeere the inundation of *Nilus* before it happen. And in the measure of this place it is apparent, that this beast is not indued onely with a spirit of reason, but also with a fatidicall or propheticall geographically delineation, for so shee placeth her egges in the brimme or banke of the flood (before the flood commeth) that the water may couer the nest, but not herselfe that lieth vpon the egges. And the like to this is the building of the Beauer, as we haue shewed in due place before in the History of Foure-footed beasts.

So soone as the young ones are hatched, they instantly fall into the depth of the water, but if they meete with frogge, snayle, or any other such thing fit for their meate, they doe presently teare it in peeces, the damme byeth it with her mouth, as it were punishing the pusillanimity thereof, but if it hunt greater things, and be greedy, rauening, industrious and bloody, that she maketh much of, and killing the other, nourisheth and tendereth this about measure: after the example of the wisest men, who loue their childre in iudgement, fore-seeing their industrious inclination, and not in affection, without regard of worth, vertue, or merit. It is said by *Philes*, that after the egge is layd by the Crocodile, many times there is a cruell stinging Scorpion which commeth out thereof, and woundeth the Crocodile that layde it. To conclude, they neuer prosper but neere the waters, and they lye threecore yeeres, or the age of a mans life.

The nature of this beast is to be fearefull, rauening, malicious, and trecherous in getting of his prey, the subtiltie of whose spirit, is by some attributed to the thinnesse of his blood, and by other to the hardnes of his skin and hide. How it dealeth with her young ones, we haue shewed already, as it were trying their nature whether they will degenerate or no, and the like things are reported of the Apes, Cancers, & Tortoyses of Egypt.

From

From hence came the conceit of *Pietas Crocodili*, the pietie of the Crocodile. But as we haue said, it is a fearefull Serpent, abhorring all manner of noyle, especially from the strained voyce of a man, and where hee findeth himselfe valiantly assaulted, there also hee is discouraged, and therefore *Marcellinus* saith of him, *Audax monstrum fugatibus, at ubi audacem senferit timidissimum*: An audacious Monster to them that runne away, but most fearefull where he findeth resistance.

Pet. Mar.

Some haue written, that the Crocodile runneth away from a man if he winke with his left eye, and looke stedfastly vpon him with his right eye; but if this bee true; it is not to be attributed to the vertue of the right eye, but onely to the rarenesse of sight, which is conspicuous to the Serpent from one eye. The greatest terrour vnto Crocodiles, as both *Seneca* and *Pliny* asseme, are the inhabitants of the Ile *Tentyrus* within *Nylus*, for those people make them runne away with their voyces, and many times pursue and take them in snares. Of these people speaketh *Solinus* in this manner. There is a generation of men in the Ile *Tentyrus* within the waters of *Nylus*, which are of a most aduerser nature to the Crocodile, dwelling also in the same place. And although their persons or presence be of small stature, yet herein is their courage admired, because at the suddaine sight of a Crocodile they are no whit daunted: for one of these dare meete and prouoke him to runne away. They will also leape into the Riuer and swimme after the Crocodile, and meeting with it, without feare cast themselves vpon the Beasts backe, ryding on him as vpon a horse. And if the Beast lift vpe his head to byte him, when hee gapeth they put into his mouth a wedge, holding it hard at both ends with both their hands, & so as it were with a bridle, leade, or rather driue them captiues to the Land, vwhere with their noyle they so terrifie them, that they make them cast vpe the bodies which they had swallowed into their bellies: & because of this antypathy in nature, the Crocodiles dare not come neere to this Iland.

The like thing wee haue before in our generall discourse of Serpents, shewed to be in the *Indian Nylis* against the greatest Serpents. And *Strabo* also hath recorded, that at what time crocodiles were brought to Rome, these *Tentyrites* folowed & driue the. For whom there was a certaine great poole or fish-pond assigned and walled about; except one passage for the Beast to come out of the water into the sun-thine: and when the people came to see them, these *Tentyrites* with nettes would draw them to the Land, & put them backe againe into the water at their owne pleasure. For they so hooke them by their eyes, and bottome of their bellies, which are their tenderest partes, that like as horses broken by their Riders, they yeelde vnto them, and forget their strength in the presence of these their Conquerours.

Peter Martyr in his third booke of his *Babylonian Legation*, saith, that from the Cittie *Cair* to the Sea, the Crocodiles are not so hurtfull and violent as they are vpon the Riuer *Nylus* into the Land, and against the streame. For as you goe further vpon the Riuer, neere the mountainie and hilly places, so shall you find them more fierce, bloody, and vnresistable, whereof the inhabitants gaue him many reasons. First, because that part of the Riuer which is betwixt the City *Cair* and the Sea, is very full of all sorts of fishes, whereby the beasts are so filled with deuouring of them, that they list not come out of the water on the Land to hunt after men or cattell, and therefore they are the lesse hurtfull, for euen the Lyon and VV olfe doe cease to kill & deuoure when their bellies are full. But sometimes the Crocodiles beneath the Riuer, follow the gales or troupes of fish vpon the Riuer, like so many Fisher-men, and then the Country Fisher-men inclose them in Nettes, and so destroy them. For there is a very great reward propoised by the Law of the Countrey, to him that killeth a Crocodile of any great quantitie; and therefore they grow not great, and by reason of their smalnes are lesse aduenturous. For so soone as a great Crocodile is discovered, there is such watch and care taken to interrupt and kill him for hope of the reward, so that he cannot long escape alive.

Thirdly, the Crocodiles vpon the Riuer, towards the Mountaines, are more hurtfull, because they are pressed with more hunger and famine, and more sildome come within the terrour of men, wherefore they forsake the waters, and run vpon and downe to seeke preyes to satisfie their hunger, which when they meet withall, they deuoure with an vnresistable desire,

desire, forced and pressed forward by hunger, which breaketh stone walls. But most commonly when the Riuer *Nylus* is lowest, and sunck downe into the channell, then the Crocodiles in the waters doe growe most hungry, because the fish are gone away with the floods; and then the subtil beast will heale and couer himselfe ouer with sand or mudde, and so lye in the banke of the Riuer, where hee knoweth the women come to fetch water, or the cattell to drinke, and when he espieth his aduantage, he suddainely taketh the woman by the hand that she taketh vpon water withall, and draweth her into the Riuer, where he teareth her in peeces and eateth her. In like sort dealeth he with Oxen, Cowes, Asse, and other cattell. If hunger force him to the Land, and he meete with a Cammell, horse, Asse, or such like beast, then with the force and blowes of his tayle he breaketh his legges, and so laying him flat on the earth, killeth and eateth him: for so great is the strenght of a Crocodiles tayle, that it hath bene seene that one stroke thereof hath broken all the four legges of a beast at one blow.

There is also another perill by Crocodiles, for it is saide that when *Nylus* falleth, and the water waxeth low, the Barkes thorough want of wind, are saine by the Mariners to be tugged vpon the streame with long lynes and cordes: the subtil Crocodile seeing the same, doth suddainely with his tayle finite the same line with such force, that eyther hee breaketh it, or by his forcible violence tumbeth the Mariner downe into the vvater, whom he is ready to receiue with open mouth before he can recover. Yea many times by means thereof the Barke it selfe so tottereth and reeleth, that the violent beast taketh a man out of it, or else cleane ouerturneth it, to the destruction of all that are in it.

Aelianus saith, that among the *Ombita* which are in *Arifnoe*, the Crocodiles are harmless, and haue severall names when they are called, doe put their heads out of the vvater and take meate gently, which meate is the head and garbage of such sacrifices as are brought thither. But in another place hee writeth, that among the *Ombita* or *Copita*, it is not safe for a man to fetch water from the Riuer, or to wash their feete, or walke on the Riuer side, but with great caution and warines. For euen those beastes which are most kindly vsed by men, doe rage against their Benefactors, as namely the Crocodile, the *Iehneumon*, the Wild-cats, and such like. And yet *Plutarch* in his booke *Vvra animalium*, saith, that the Priestes, by the custome of meate-giuing, haue made some of them so tame, that they will suffer their mouthes and teeth to be clenched by men. And it is further said, that during the leauen Ceremoniall dayes of the nativity of *Apis*, there is none of the that sheweth any wilde trick or cruell part, but as it were by compact betwixt them and the Priestes, they lay aside all cruelty and rage during that time.

And therefore *Cicero* writeth most excellently, saying; *Egyptiorum morem quis ignorat? quorum imbuta mentes prauitatum erroribus, quamvis carissimam potius subierint, quam ibim, aut aspidem, aut crocodilum violent.* That is to say, Who is ignorant of the custome of the Egyptians? whose mindes are so seasoned and infected with erroneous wickednesse, that they had rather vnder-goe any torment, then offer violence to an *Ibis*, an Aspe, or a holy Crocodile. For in diuers places, all these, and Cats also, were worshipped by the people, according to the saying of *Iuuenall*.

*Crocodilon adorant pars hec Egypti,
illa pauit sacram serpentinum ibim.*

Which may be englished thus;

*This part of Egypt Crocodiles adore,
That, the Ibis fed with Serpents flore.*

But the reasons of diuine worshipp or honour giuen to the Crocodiles are worth the noting, that the diligent Reader may the better haue some taste of that ancient blindness whereby our fore-fathers were misledded and seduced, to forsake the most glorious and euer-blessed principles of Diuinitie, for arguments of no weight.

First therefore the Idolatrous Priestes, thought there was some diuine power in the Crocodile, because it wanted a tongue, for the Deitie or Diuine speech, hath no neede of a voyce to expresse his meaning, according to the saying of the Græcians, *Kai di apophthoos bainom*

baanoon kelethoon kai dikes, sa thucra agrikata diken: For by a mute and silent way it ascendeth, and bringeth all things mortall to a vocall iustice, which speaketh in action though not in voyce, euen as all that is in the Crocodile, is action and not voyce.

Secondlie, by reason of a certaine thinne smooth skinne comming from the midst of his fore-head, where-withall it couereth his eyes, so that when it is thought to be blind, yet it seeth: euen so is it with the Diuine power, for euen then when it is not seene, yet doth it see perfectly all mortall things.

Againe, by theyr egges & nests they vsually fore-shew the ouer-flowing of *Nilus*, to the infinite benefit of their country wherein they liue, for thereby the husband-men know when to till their Land, and when not, when to sow and plant, and leade forth theyr flockes, and when not: vvhich benefite is also ascribed to Diuinitie, and therefore the Crocodile is honoured with diuine power.

Againe, it layeth threecore egges, & layeth threecore yeeres, which number of threecore, was in ancient time the first dimension of heauen and heauenly things.

Cicero also speaking against this Egyptian vanitie, faith, that they neuer consecrated a beast for a God, but for some apparant vilitie, as the *Ibis* for deuouring of Serpents, and the Crocodile for being a terror to theues: and therefore the Arabian and Lybian theues durst not come ouer the River *Nilus* to robbe the Egyptians for feare of the Crocodiles.

There is a tale in *Diodorus Siculus* of the originall of a Crocodiles diuine worshippe, which although it cannot be so fabulous, yet I haue thought good to insert it in this place, to shew the vanitie of superstition and Idolatry. There was a King of Egypt called *Menas*, or as *Herodotus* calleth him *Menes*, who following his houndes in hunting into a certaine marsh of *Maris*, fell in with his horse, and there stucke fast, none of his followvrs daring to come after him to release him, so that he had there perished, had not a crocodile come and taken him vp vpon his backe, and sette him safe vpon the dry Land. For which miracle, the said King there built a City, and caused a Crocodile to be vvorshipped, which was called *Synchos* by all the inhabitants of that City, and also gaue all the said Marsh of *Maris* for the sustenance of the same. It was nourished with bread, flesh, & wine, cakes, sodde flesh, and sweete new wine: so that when any man came to the Lake wherein it was kept, the Priests would presently call the Beast out of the water, and being come to the Land, one of them opened his mouth, and the other put in meate, delicacies, and VVine.

This Crocodile of *Maris*, is the same that is called *Arifnoe*, and like to that at *Thebes*, about which they did hang jewels of gold, silver, and iermes of earings, bracelets, and such other things of price. When it dyed, they did season the body thereof with salt, & buried it in the holy Tombes or burying Pots. The same also are called *Ombita*, I meane the people of that Egypt which dwell in *Arifnoe*, and for the loue of the Crocodiles, they abandon all manner of Hawkes their enemies, inasmuch that many times they take them and hang them vp in publike vpon gallows for that purpose erected. And further, they keepe certaine dayes of triumphes like the *Olympiades*, and games of honour: and so farre they were blinded with that superstition, that they thought themselves exceedingly blessed if they lost their children by them, and thought themselves much honoured, if they saw them with their eyes fetched out of the streets and playing places by Crocodiles.

Againe, all the Egyptians holde opinion, that the Crocodile is a Diuinitie, vvhich they prouoe by the testimonie of *Ptolomeus*, who calling one of these sacred Crocodiles, which was the oldest and best of all, he would not aunswere him, and afterward offering him meate, he also refused it, wherat many wondered: and some of the Priests sayde, it was some prognosticall signe either of the Kings death or his owne, & so it fell out shortly after, for the same Crocodile dyed. As though a Swine might not as well be accounted diuine, seeing it also refuseth all meate and prouocation, at the time of theyr sickness, and before death.

There is a city in Egypt called *Apollinopolis*, the city of *Apollo*, where the inhabitants abhor & condemne the worship of crocodiles, for when they take any of them they hang them vp and beate them to death, notwithstanding their teares & cryings, and afterward they cate

cate them: but the reason of their hatred is, because *Typhon* their auncient enemy, was clothed with a Crocodiles shape. Others also say, the reason of their hatred is, because a Crocodile tooke away and deuoured the daughter of *Psammis*, and therefore they enjoyed all their posteritie to hate Crocodiles.

To conclude this discourse of Crocodiles inclination; euen the Egyptians themselves account a Crocodile a savage, and cruell murdering beast, as may appeare by their Hieroglyphicks, for when they will decypher a mad man, they picture a crocodile, who being put from his desired prey by forcible resistance, hee presently rageth against himselfe. And they are often taught by lamentable experience, what fraude & malice to man-kind lieth in these beasts, for they couer themselves vnder willowes & greene hollow bankes, till some people come to the waters side to draw and fetch water, and then suddenly, or euen they be aware, they are taken and drawne into the water. And also for this purpose, because he knoweth that he is not able to ouer-take a man in his course or chase, he taketh a great deale of water in his mouth, & casteth it in the path-ways so that when they endeavour to run from the crocodile, they fall downe in the slippery path, and are ouer-taken & destroyed by him. The common proverbe also, *Crocodili lachryme*, the crocodiles teares, iustificth the treacherous nature of this beast, for there are not many brute beasts that can weepe, but such is the nature of the Crocodile, that to get a man within his danger, he will sob, sigh & weepe, as though he were in extremity, but suddenly he destroyeth him. Others say, that the crocodile weepeth after he hath deuoured a man. How-soeuer it be, it noeth the wretched nature of hypocritical hearts, which before-hand will with fayned teares endeavour to do mischief, or els after they haue done it outwardly forry, as *Judas* was for the betraying of *Christ*, before he went and hanged himselfe.

The males of this kind do loue their females about all measure, yea euen to ialousie, as may appeare by this one history of *P. Martyr*. About the time that hee was in those countries, there were certaine Mariners which saw two Crocodiles together in carnall copulation vpon the sands neere the River, from which the water was lately fallen into a certaine Island of *Nilus*, the greedy Mariners forsooke their ship, and betooke themselves to a long boate, and with great shouting, hollowing & crying, made towards them in verie courageous manner: the male at the first assault tell amazed, & greatly terrified ran away as fast as he could into the waters, leauing his female lying vpon her backe, (for whe they ingender, the male turneth her vpon her backe, for by reason of the shortnes of her legges she cannot doe it her selfe): so the Mariners finding her vpon her back & not able to turne her her selfe, they easily slew her, and tooke her away with them. Soone after, the male returned to the place to seeke his female, but not finding her, and perceiving blood vpon the sand, coniectured truly that she was slaine, wherefore hee presently cast himselfe into the River of *Nilus* againe, & in his rage swam stoutly against the streame vntill hee over-tooke the ship wherein his dead female was, which hee presently set vpon, lifting vp himselfe and catching hold on the sides, would certainly haue entered the same, had not the Mariners with all their force battered his head and hands with clubs and staves; vntill he was wearied and forced to giue ouer his enterprise, & so with great sighing and sobbing departed fro them. By which relation it is most cleere what naturall affection they beare one to another, and how they choose out theyr fellows, as it were fitte wiues and husbands for procreation.

And it is no wonder if they make much of one another, for besides themselves they haue few friends in the world, except the bird *Trochilus* and Swine, of whom I can say little, except this that followeth. As for the little bird *Trochilus*, it affecteth and followeth them for the benefit of his owne belly: for while the Crocodile greedilie eateth, there sticketh fast in his teeth some part of his prey, which troubleth him very much, & many times ingendereth wormes, then the beast to helpe himselfe taketh land, and lyeth gaping against the sunne-beames westward, the bird perceiving it, flyeth to the iawes of the beast, and there first with a kind of tickling-scratching, procureth (as it were) licence of the Crocodile to pull forth the wormes, and so eateth them all out, and cleneth the teeth thoroughly, for which cause the Beast is content to permit the Bird to goe into his mouth. But when all is clenched, the ingratefull Crocodile endeavoureth suddenly to shut his chappes together

Ariftole.
Macellinus.
Plinius.
Leo Africa:

vppon the Bird, and to deuoure his friend, like a cursed wretch which maketh no reckoning of friendship, but the turne serued, requiteth good with euill. But Nature hath armed this little bird with sharpe thornes vpon her head, so that while the Crocodile endeuoureth to shut his chaps and close his mouth vpon it, those sharpe thornes prick him into his palate, so that full fore against his vnkind nature, hee leeteth her flye safe away. But where as there be many kinds of *Trochili*, which are greedy of these wormes or clensings of the Crocodiles, some of them which haue not thornes on their heales pay for it, for there being no offence to let the closing of the Crocodiles mouth, they must needs be deuoured: and therefore this enforced amity betwixt him and the Crocodile, is onely to be vnderstoode of the *Gladiororynchus*, as it is called by *Hermolans*.

Plutarch.

There be some that affirme that he destroyeth all without exception that thus come into his mouth, and other some say he destroyeth none, but when he feeleth his mouth sufficiently clesed, he waggeth his vpper chappe, as it were to giue warning of auoydance, and in fauour of the good turne, to let the bird flie away at his owne pleasure. Howbeit, the other and former narration is more likely to be true, and more constantly affirmed by all good Authors except *Plutarch*. And *Leo Africa* saith, that it was the constant and confident report of all Africa, that the Crocodile deuoureth all for their loue and kinneship, except the *Gladiororynchi*, which they cannot, by reason of the thornes vpon their head.

Calcegninus.

That there is an amitie and naturall concord betwixt Swine and Crocodiles is also gathered, because they onely among all other liuing foure-footed beastes, doe without danger dwell, feede and inhabit vpon the banks of *Nilus*, euen in the midst of the Crocodiles; and therefore it is probable that they are friends in nature. But oh how small a sum of friends hath this beast, and how vnworthy of loue among all creatures, that neuer in nature hath but two, in heaven or earth, ayre or water, that will aduenture to come neere it, and one of these also, which is the best deseruing, it deuoureth and destroyeth, if it get it within his danger.

Diod. Sicul.

Strabo.

Seeing the friends of it are so few, the enemies of it must needs be many, and therefore require a more large catalogue or story. In the first ranke whereof cometh, (as wrote they the first place, the *Ichneumon*, or *Pharaohs-mouse*, who rageth against their egges and their persons, for it is certaine that it hunteth with all lagacity of sense to finde out their nests, and hauing found them, it spyleth, scattereth, breaketh & emptieth all their egges. They also watch the old ones asleepe, and finding their mouthes open against the beames of the Sunne, suddenly enter into them, and being small, creepe downe theyr vast & large throates before they be aware, and then putting the Crocodile to exquisite and intolerable torment, by eating their guttes afunder, and so their soft bellies, while the Crocodile tumbledh to and fro sighing and weeping, now in the depth of water, now on the Land, neuer resting till strength of nature fayleth. For the incessant gnawing of the *Ichneumon* so prouoketh her to seek her rest in the vnnest of euery part, herbe, element, throwes, throbs, rowlings, tolsings, mourninges, but all in vaine, for the enemy within her breatheth thorough her breath, and sporteth her selfe in the consumption of those vitall parts, vy which wast and weate away by yielding to her vnspeakable teeth, one after other, till shee that crept in by stealth at the mouth, like a puny theefe, come out at the belly like a Conquerour, thorough a passage opened by her owne labour & industry, as we haue also shewed at large in the story of *Ichneumon*. But whether it be true or no, that the *Trochilus* doth awake the sleeping Crocodile, when he seeth the *Ichneumon* lye in waite to enter into her, I leaue it to the credit of *Strabo* the reporter, and to the discretion of the indifferent Reader.

Monkeyes are also the haters of Crocodiles, as is shewed in their story, & lye in waite to discouer, and if it were in their power to destroy them. The Scorpion also & the crocodile are enemies one to the other, and therefore when the Egyptians will describe the combat of two notable enemies, they paint a crocodile and a Scorpion fighting together, for euer one of them killeth another: but if they will decypher a speedy ouerthrow to ones enemy, then they picture a Crocodile; if a slow and slacke victory, they picture a Scorpion. And as wee haue already shewed out of *Philes*, that out of the egges of crocodiles, many times come Scorpions, which deuoure and destroy them that lay them.

Fishes

Fishes also in their kinde are enemies to Crocodiles, the first place whereof belongeth to the most noble Dolphin. Of these Dolphins it is thought there be two kinds, one bred in *Nilus*, the other forraigne and coming out of the Sea, both of them professed enemies to the Crocodile: for the first, it hath vpon the backe of it sharp thorny prickles or finnes, as sharp as any speares poynt, which are well knowne to the fish that beareth them, as her armour and weapons against all aduersaries. In the trust and confidence of these prickles, the Dolphin will allure and draw out the Crocodile from his denne or lodging place, into the depth of the Riuer, and there fight with him hand to hand. For the Dolphin, as it knoweth his owne armour and defence, like other beasts and fishes, so doth it knowe the weakest parts of his aduersary, and where his aduantage of wounding lyeth. Now, as we haue said already, the belly of the Crocodile is weak, hauing but a thinn skin, and penetrable with small force, wherefore when the Dolphin hath the Crocodile in the midst of the deepe waters, like one afrayd of the sight, vnderneath him he goeth, & with his sharp finnes or prickles on his backe, giueth his weak and tender belly mortall wounds, whereby his vitall spirits, with his guts & entralls, are quickly euacuated. The other Dolphins of the Sea being greater, are likewise armed with these prickles, and of purpose come out of the Sea into *Nilus* to bid battell to the Crocodiles.

Strabo.
Solinus.

When *Bibillus* (a worthy Romane) was Gouvernour of Egypt, hee affirmed that on a season the Dolphins and the Crocodiles mette in the mouth of *Nilus*, and bade battell the one to the other, as it were for the souerainie of the waters, and after that sharp combat, it was seene how the Dolphins by diuing in the waters, did auoyd the byting of the Crocodiles, and the Crocodiles dyed by strokes receiued from the Dolphins vpon their bellies. And when many of them were by this means as it were cut asunder, the residue tooke themselves to flight, and ranne away, giuing way to the Dolphins. The Crocodiles doe also feare to meddle with the Sea-hogge, or Hog-fish, because of his bristles all about his head, which hurt him also when he cometh nigh him: or rather I suppose, as it is a friend to the Swine of the earth, and holdeth with them a sympathy in nature, so it is vnto the Swine of the water, and forbeareth one in the Sea, as it doth the other on the Land.

Strabo.

There is likewise a certaine Wild-oxe or Bugill among the *Parthians*, which is an enemy to the Crocodile, for as *Albertus* writeth, if he find or meete with a Crocodile out of the water, he is not onely not afrayd of him, but taketh harte and setteth vpon him, and with the waight and violent agitation of his body, trodeth him all to peeces: & no marvell in waite to destroy all them in the water. Hawkes are also enemies to Crocodiles, & especially the *Ibis-bird*, so that if but a feather of the *Ibis* come vpon the crocodile by chance, or by direction of a mans hand, it maketh it immouable and cannot stirre. For which cause, when the Egyptians will write or decypher a rauening, greedy, idle fellowe, they paynt a Crocodile, hauing an *Ibis* feather sticking in his head. And thus much for the enmities betwixt the Crocodiles and other liuing creatures.

Orui.
Aelianus.

It hath bene sildome seene that Crocodiles were taken, yet it is said that men hunt them in the waters, for *Pliny* saith, that there is an assured perswasion; that with the gall and fat of a Vvater-Adder, men are wonderfully holpen, & as it were armed against Crocodiles, and by it enabled to take and destroy them, especially when they carry also about them the herbe *Potamegeson*. There is also a kind of thorny Wilde-beane growing in Egypt, which hath many sharpe prickles vpon the stalkes, this is a great terrour to the Crocodile, for he is in great dread of his eyes, which are very tender & easie to be wounded. Therefore he auoydeth their sight, being more vawilling to aduenture vpon a man that beareth them, or one of them, then he is to aduenture vpon a man in complete Armour, and therefore all the people of that countrey, doe also beare them in their hands, when they traile, and use them in the hunting of Crocodiles.

Crescensius.

There be many who in the hunting and prosecuting of these Crocodiles, doe neither giue themselves to runne away from them, nor once to turne aside out of their common path or roade, but in a foolish hardnesse, giue themselves to combat with the beast, when they might very well auoyd the danger, but many times it hapneth that they pay deere

Diodorus.

Herodotus.

for their rashness, and repent too late the too much reputation of their owne man-hood; for whiles with their speares and sharpe weapons they thinke to pierce his sides, they are deceiued, for there is no part of him penetrable except his belly, and that he keepeth safe enough from his enemies, blunting vpon his scales (no lesse hard then plates of yron) all the violence of their blowes and sharpnesse of weapons, but clubbes, beetles, and such like weapons, are more irksome to him, when they be sette on with strength, battering the scales to his body, and giuing him such knocks as doth dismay and astonish him. Indeede there is no great vse of the taking of this Serpent, nor profit of merchandize cometh thereby, his skinn and flesh yeelding no great respect in the world.

In auncient time they tooke them with hookes bayted with flesh, or els inclosed them with nettes as they doe fishes, and now and then with a strong yron instrument cast out a boat downe into the water vpon the head of the Crocodile. And among all other there is this one worthy to be related. The Hunter would take off the skin from a Swines backe and there-withall couer his hooke, whereby hee allureth and inticed the Serpent into the midde of the Riuer, & there making it fast, hee went afterward to the next watering place, and there holding another Hogge, did beate and smyte him, till he cryed ardentely, vvhich voyce or cry, the Crocodile beeing moued, goeth presently to the bayte & swalloweth it vppe, and maketh after the noyle: at last, comming to the Land, the Hunter with valiant courage and diligence, casteth mudd and durt into his eyes, and so blindeth him that he may oppresse and kill him with ease.

Leo Afric: relateth also this meane or way to take Crocodiles: There be many Trees planted vpon the bankes of Nilus, vnto one of these there is a long and strong rope tyed, and at the end of the same there is fastened a hooke of a cubite long, and a finger in quantitie: vnto this hooke for a bayte, is tyed a Ramme or a Goate, which beeing sette close to the Riuer, and tormented with the hooke vpon which it is fastened, cryeth out amaine, by hearing of whose voyce, the hunger-greedy Crocodile is rayled out of his denne, and inuited as he thinketh to a rich prey, so hee cometh (although it selfe of a trecherous nature, yet suspecteth not any other) and swalloweth the bayte, in which he findeth a hooke not to be digested. Then away he striueth to goe, but the strength of the rope stayeth his journey, for as fast as the bayte was to the rope and hooke, so fast is he also enlashed and tyed vnto it, which while hee waueth and strayneth to vnloose and breake, hee wearieth himselfe in vaine. And to the intent that all his strength may be spent against the tree and the rope, the Hunters are at one end thereof, and cause it to be cast to and fro, pulling it in, and now letting it goe againe, now terrifying the beast with one noyse and feare, and anone with another, so long as they perceiue in him any pitie of mouing or resistance: so beeing quieted, to him they come, and with clubbes, speares, beetles, staues, and such manner of instruments, pierce thorough the most tenderest partes of his body and so destroy him.

Peter Martyr hath also other meanes of taking Crocodiles. Their nature is, that when they goe to the Land to forrage and seeke after a prey, they cannot returne backe againe but by the same footsteps of their owne which they left imprinted in the sand: wherupon, when the country people perceiue these footsteppes, instantly with all the hast they can make, they come with Spades and Mattocks and make a great ditch, and with boughes couer the same, so as the Serpent may not espy it, and vpon the boughes they also againe lay sand to auoyde all occasion of deceit, or suspicion of fraude at his returne: then when all things are thus prepared, they hunt the Crocodile by the foote vntill they finde him, then with noyses of bells, pannes, Kettles, and such like thinges, they terrifie and make him returne as fast as feare can make him runne towardes the waters againe, and they follow him as neere as they can, vntill hee falleth into the ditch, where they come all about him, and kill him with such instruments or weapons as they haue prepared for him: and so beeing slayne, they carry him to the great Citie Caïre, where for they reward they recite ten peeces of gold, which amounteth to the value of ten nobles of our English coine.

There haue beene some brought into this Citie alius, as Peter Martyr affirmeth, wherof one was as much as two Oxen & two Cammels could beare and draw; and at the same time there was one taken by this deuisie before expressed, which had entered into a village

lage in Saetum neere Nilus, and swallowed vp alius three young Infantes sleeping in one cradle, the said Infantes scarcely dead were taken againe out of his belly, and soone after when no more tokens of life appeared, they were all three buried in a better & more proper graue of the earth. Then also there was another slaine, and out of his belly was taken a whole Ramme not digested, nor any part of him consumed, and the hand of a woman which was bitten or torne off from her body about the wrist, for there was vpon the same a Bracelet of Brasse.

Vv e doe read that Crocodiles haue beene taken and brought alius to Rome. The first that euer brought them thither, was Marcus Scaurus, who in the games of his ability, brought five forth and shewed the to the people in a great pond of water, (which he had provided only for that time) & afterward to Helioabalus and Antoninus Pius. The Indians haue a kinde of Crocodile in Ganges, which hath a horne growing out of his nose like a Rhinocerot: vnto this beast they cast condemned men to be deuoured, for in all their executions, they want not the helpe of men, seeing they are provided of beastes to doe the office of Hang-men.

Aurelius Iespinus writeth, that Firmus a Tyrant of Egypt beeing condemned to Nilus to be deuoured by Crocodiles, before hand bought a great quantity of the fat of Crocodiles, and so stripping himselfe stark naked, layde the same all ouer his body, so hee went among the Crocodiles and escaped death: for this sauage beast beeing deceiued with the fauour of it owne nature, spared the man that had but so cunningly carryed it. And this is a wonderfull worke of almighty GOD, that so ordered his actions in the nature of this beast, that he beguileth the cruell nature of the liuing, by the tast and fauour of the dead: howbeit some thinke that the Water-Crocodile is daunted with the fauour of the fat from the Land Crocodile, and the Land-Crocodile by the water againe.

And some againe say, that all venomous beastes runne away from the fauour of the fat hereof, and therefore no manuaile if it also be afraide, being venomous, as well as any other. Vv herefore the saying of Firmus was not to bee attributed to any indulgence of the Crocodile toward their owne kinde, but rather to a deadly antipathy reflecting themselves vpon themselves, though not in shape and figure as the Cockatrice, yet in

sence, fauour, and ranknesse of their pestiferous humour. The vie of crocodiles taken, is for their skinn, flesh, caule, and medicine arising out of it. Their skinn as it is exceeding hard vpon their backes while they are alius, so is it also when they are dead, for with that the common people make them better armour then coats of Mayle, against Darts, Speare, or Shielde, as is well knowne in all Egypt at this day. For the flesh of crocodiles, it is also eaten among those people that do not worship it: as namely, the people about Elephantina Apollinopolis. Notwithstanding by the Law of God Levit. 11. it is accounted an vncleane beast, yet the tast thereof being found pleasant, and the relish good, without respect of GOD or health, the common people make vse thereof.

The medicines arising out of it are also many. The first place belongeth to the caule, which hath moe benefites or vertues in it, then can be expressed. The bloud of a crocodile is held profitable for many thinges, and among other it is thought to cure the bitings of any Serpent. Also by annoyning the eyes, it cureth both the dregs or spots of bloud in them, and also restoreth soundnesse and clearenesse to the sight, taking away all dullnesse or deadnesse from the eyes. And it is said, that if a man take the liquor which cometh from a peece of a crocodile fried, and annoynte therewithall his wound or hurt med part, that then he shall bee presently rid of all paine and torment. The skinn both of the Land & water crocodile dried into powder, and the same powder with Vineger, or Oyle, layd vpon a part or member of the body, to be seared, cut off, or lanced, taketh away all sincke and swelling of paine from the instrument in the action.

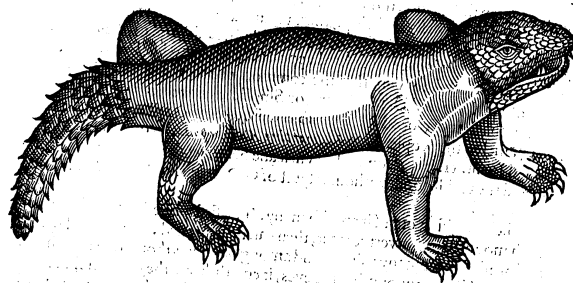
All the Egyptians doe with the fat or leuise of a crocodile annoynt all them that be sick of Feaures, for it hath the same operation which the fat of a Sea-dogge or Dog-fish hath, and if those parts of men and beastes which are hurt or wounded with crocodiles teeth, be annoynted with this fat, it also cureth them. Being concocted with water and Vineger, and so rowled vppe and downe in the mouth, it cureth the tooth-ach: and also it is outwardly

vwardly applyed agaynst the byring of Flyes, Spydres, Wormes, and such like, for this cause, as also because it is thought to cure Wennes, bunches in the flesh, and olde wounds. It is folde deare, and held pretious in *Alcair*. *Scaliger* writeth, that it cureth the *Gangren*. The canyne teeth which are hollow, filled with Frankincense, and tyed to a man or woman which hath the tooth-ach, cureth them, if the party know not of the curing them about: And so they write, that if the little stones which are in their belly be taken forth and so vsed, they work the same effect agaynst Feauers. The dung is profitable agaynst the falling off of the hayre, and many such other things.

The biting of a Crocodile is very sharp, deepe, and deadly, so that wherefoeuer he layeth his teeth, seldome or neuer followeth any cure. But yet the counsell of Physitions is, that so soone as the patient is wounded, he must be brought into a close Chamber where are no windowes, and there bee kept without change of ayre, or admission of light, for the poison of the Crocodile worketh by cold Ayre and light; and therefore by the want of both is to be cured. But for remedy (if any bee) they prescribe the same which is giuen for the cure of the biting of a mad Dog, or (as *Auicenn*) the byting of a Dogge not made: But most proper is the dung of a man, the Fish *Garnum* and *Mys* pounded together, and so applyed, or else the broth of salt-fod-flesh, & such other things as are vulgarly knowne to euery Physition: and therefore seeing we liue in a country far from the annoyance of this Serpent, I shall not neede to blot any Paper to expresse the cure of this poison.

The Crocodile of *Nilus* onely liueth on Land and water, all other are contented with one element: the picture of the Crocodile was wont to be stamped vpon coyne, and the skinn hangd vp in many famous Cities of the world, for the admiration of the people, and there is one at this day at *Paris* in France.

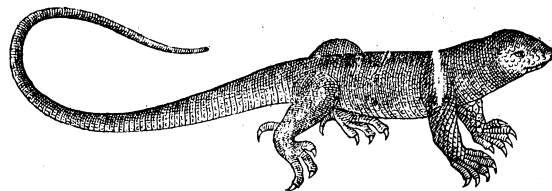
OF THE ARABIAN OR ÆGYPTIAN Land-Crocodile.



He figure of this Crocodile sheweth evidently the difference betwixt him and the other of *Nilus*; and beside it is neither so tall or long as is the other, the which proportioned beast is onely particular to *Egypt* and *Arabia*, and some because of his scaly head, legges, aricles, and clawes, haue obserued another difference in it from the former: yet so in his nature, manner of liuing, & preying vpon other cattell, it differeth not from that of the *Water*. The tayle of this Crocodile is very sharpe, and broadish vpon the edges of wedges in bunches about the ground, wherewithall when he hath mounted himselfe vpon the backe of a beast, he beareth

beateth and striketh the beast most cruely, to make him go with his Rider to the place of his most fit execution, free from all rescue of his Heard-man or Pastor, or annoyance of Passengers, where in most cruell and sauage manner he teareth the Limbes and parts one from another till he be deuoured. The Apothecaries of Italy haue this beast in their shops to be seene, and they call it *Caudiuerbera*, that is, a Tayle-bearer, for the reason aforesaid. And thus there being nothing in this beastes nature different from the former, besides his figure, and that which I haue already exprest, I will not trouble the Reader with any more Narration about it.

OF THE LAND CROCODIE of Bresilia.

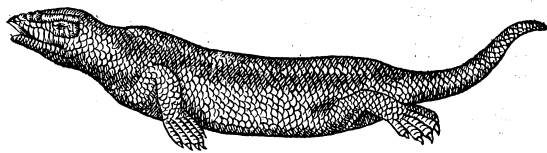


He figure and proportion of this serpent was altogether vnknowne in this part of the world, till of late our discoverers and nauigators brought one of them out of *Bresilia*. The length of it is about a fathom, & the breadth as much as ten fingers broad: the forelegges haue tenne clawes, five vpon a foote, the hinder legges eight, and both before and behind they are of equall length. The tayle exceeding long, fure exceeding the quantity & proportion of his body, being marked all ouer with certaine white and yellowish spots. The skinn all couered with an equall, smooth, and fine coloured scale, which in the middelt of the belly are white, and greater then in other parts. It can abide no water, for a little poured into the mouth killed it, and after it had bene two or three dayes dead, being brought to the fire, it moued and stirred againe faintly, euen as things doth that lyeth a dying. It is not venomous nor hurtfull to eat; and therefore is digged out of his caue by any body safely without danger.

OF THE CROCODILE OF THE earth, called Scincus: a Scinke.



Here haue bene some that haue reckoned Scinkes and Lizards among Wormes, but as the Greeke wordes *Erpetex*, and *Scolox*, differ in most apparant dialect, and signification, and therefore it is an opinion not worth the confuting, for there are no worms of this quantity. But for the better explication of the nature of this beast, because some haue taken it for one kind, and some for another: some for a Crocodile, and others for a beast like a crocodile; wee are to know that there are three kindes of Crocodiles: the first is a water-beast or Serpent, and vulgarly tearmed a Crocodile, the second is a Scinke or a Crocodile of the earth, which is in all partes like that of the water, except



in his colour and thicknesse of his skinne: the third kinde of Crocodile is vnknowen to vs at this day, yet *Pliny* and others make mention of it, and describe it to bee a beast hauing his scales like a Gorgon, growing or turning to his head from the tayle, and not as others do, from the head to the tayle.

The Grecians call this beast *Skigkos*, and some vnclearned Apothecaries *Stimicus*, and *Myrsinus Sigh*. It is also called *Kikeros*, and the Hebrew *Koach*, doth more properly signify this beast, then any other Crocodile or Chamaleon, or Lizard. Some of the Hebrewes doe expound *Zab* for a Scinke, and from thence the Chaldæes and the Arabians haue their *Dad* and *Aldab*, turning *Z* into *D*: So we read *Gwaril* and *Adhaya*, for a Scinke or Crocodile of the earth: *Alarbian* is also for the same serpent among the Arabians, *Balecola*, and *Ballecara Schanchur*, and *Afchanchur*, and *Askimcor*, and *Seerantum*, & *Nudalep*, and *Nudalepi*, are all of the Synonymes, or rather corrupted words for this crocodile of the earth. But there are at this day certain *Pseudoscinkes* set out to be seen & sold by Apothecaries, that are nothing else but a kind of Water-Lizzard: but the true difference is in the Northerne partes of the world, nor yet in the water: and so much shall suffice for the name and first entrance into this Serpents History.

They are brought out of the Eastern Countries, or out of *Ægypt*: yet the Monkes of *Mesuen* affirme, that they had scene *Scinkes* or Crocodiles of the earth about Rome, *Syluatiens* and *Platariis* in *Apulia*. But howeouer their affections may lead them to conclusion of this serpent, I rather beleue that it is an *African* beast, & seldom found in *Asia* or Europe. They loue the banks of *Nilus*, although they dare not enter the water, and for this cause some haue thought (but vntuly) that when the Crocodile layeth her eggs in the water, the young is there also engendered and hatched, and is a Crocodile of the water, but if they lay their eggs on the dry Land, from thence cometh the Scinke or Crocodile of the earth. This folly is evidently refuted, because that they neuer lay eggs in the water, but all vpon the dry Land. They are found (as I haue said before) in *Ægypt*, and also in *Affricke*, and among the *Lydians* of *Mauritania*, otherwise called *Lodys*, or rather *Lybia*, among the *Pastorall* or *Plow-men-Africans*; among the Arabians, and neere the red Sea, for all those at this day sold at *Venice*, are brought from those partes. The greatest in the world are in *India*, (as *Cardan* teacheth) who are in all things like Lizzards, saving in their excrements, which smell or fauour more strongly, and generally the difference of their quantity ariseth from the Country which they inhabite, for in the hotter and moyster country they are greater, in the hotter dryer Region they are smaller, & generally they exceede not two or three cubits in length, with an answerable proportionable body, which is thus described.

There bee certaine crosse lines which come along the backe one by one, somewhat white, and of a dusky colour, and those that be dusky haue also in them some white spots. The upper part of the necke is very dusky, the head and the tayle are more white, the feet and all the neather part of the breast and belly are white, with appearance vpon them of some scales, or rather the skinne figured in the proportion of scales: vpon either feete they haue five distinct fingers or claws, the length of their Legges is a Thumbe and a halfe: that is, three inches, the tayle two fingers long, the body fixe, so that the whole length

length from the head to the tippe of the tayle, (which is first thicke, and then very small at the end) is about eyght fingers. When they haue taken them they bowell them, and fill theyr bodies with Sugar, and Silke of Wooll, and so they sell them for a reasonable price. That which I haue written of their length of eyght fingers, is not so to bee vnderstood, as though they neuer exceeded or came short of that proportion: for sometimes they are brought into these partes of the World twenty or foure and twenty fingers long, sometimes againe not aboute fixe or fixe fingers long.

When they lay their Egges, they commit them to the earth, euen as the Crocodiles of the water doe. They lye vpon the most odoriferous flowers, and therefore is his flesh so sweete, and his dung or excrements odoriferous. They are enemies to Bees, and lye much about Hives, inso much as some haue thought they did lay their Egges in Hives, and there hatch their young ones: But the occasion of this error was, that they saue young ones brought by their Parents into some Hive, to feede vpon the labouring Bee. For the compassing of their desire they make meale of any tree, which they haue ground in the Mill of their owne mouths, and that they mix with blacke Hellebor iuyce, or with the liquor of Mallows, this meale so tempered they lay before the hives, whereof as soone as the Bees tast, they dye, and then cometh the Crocodile with her young ones, and licketh vp; and beside Bees, I doe not read they are hurtfull to any. The *Indians* haue a little beast about the quantity of a little Dogge, which they call *Phastage*, very like to a Scinke or Crocodile of the Earth, hauing sharp scales, as cutting as a saw.

There is some hurt by this beast vnto men, for which cause I may iustly reckon it among the venomous, for if chance to bite any man, if the wounded man fall into a ferer before he make water, he dyeth for it, but if he first make water, the beast dyeth and the man escapeth.

It is thought that it containeth a kind of naturall magicke, witch-craft, or sorcery; and therefore they say it hath a stupifying power, changing the mind from loue to hatred, and from hatred to loue againe. The powder of this Serpent drunke in Wine, if it stirre venereal lust, it hurteth the Nerves and sinewes. There be certaine magicall deuises rayled out of this Serpent which are not woorth the writing, as not hauing in them any dram of wit, learning, or truth; and therefore I will not trouble the Reader with them, but follow on the conclusion of this Crocodile story in the Narration of the medicinall vertues, which are farre more and more operative then those in the former Crocodile, for I thinke Almighty GOD blesteth meekenes and innocency with excess of grace in men and beastes, as may be scene in these two Kindes of Crocodiles, the dung and excrement of the one, being more worth then the body of the other, through harmelesse innocency.

The body of this Serpent to be dried, after it hath line long in salt, and to be preferred in Nooswort, as *Ruellius* and *Marcellus* write: (but truth is, there is no need of Salt where Nooswort is applied, because the *Acerimony* of this Heab doth easily dry vp the moysture of the beast, keeping Wormes from breeding in it.) With the powder thus prepared, venterous men stirre vp their lusts. Mithridate is called *Diapsinen*, because it is compounded of the Scinke or Crocodile of the earth, and it containeth in it a most noble Antidote against all poysons. *Galen* had an Antidote against Scorpions, which among other things containeth in it the flesh of a Crocodile of the Earth, wherewithall he cured all them that had bene stung with Scorpions in *Lybia*. It is also good agaynst the byting of mad beastes, and pleuries; against poysoned Hony, or the crudity and loathing that cometh in the stomacke by eating of found Hony: It is profitable against empyoisoned Arrowes or Darts, being taken immediately before or after the wound, as *Apelles* hath observed.

Serapia did make a medicine compounded of the dung of this Crocodile, and applied the same against the falling sicknesse. Of the body of this Scinke, except the head and the feete being lod or roasted, and eaten by them that haue the Sciaticea, an old cough (especially children,) or the paine of the loynes, giueth them much ease. They are also mixed with medicines against the paine of the feete, as *Galen* did for *Amarrantus* the *GRAMMATIAN*. They are also good in medicine against the coldnesse of the sinewes. This

Aristotle.

Elianus.

Rhazes.

beast is very hot, and therefore increaseth the feede of man, and prouoketh lust; and for this purpose the greatest and fittest, & such a one as is taken in the spring time, when they burne in lust for copulation is preferred. But this is not to be meant of the fleshy partes, but onely of those partes that are about the reynes, if a man drinke thereof the weight of a groat in Wine afterwarde, for the alaying of the heate thereof, the Physicians doe prescribe a decoction of Lentiles with Hony, and the feede of Lettice drunke in W ater. The snout of this Crocodile with the feede drunke in white wine, hath the same operation: but we haue shewed already, that these parts are to be cut off and throwne away, because if there be any venome in the beast it lyeth in them.

A perfume being made of the body and intrals of this Crocodile vnder the wombe of a Woman labouring with child, is thought to yeald much help, for her safe, speedy, and easie trauaile, or flocks of wooll perfumed therewith, and layd to her belly. But it is the part of good Physions to be very warie in giuing of medicines for stirring vp of lust in any, except in married persons, and then also when they are young, to procure a lawfull issue and posterity in the world: otherwise they shall both decay the body, for all violent helps of carnall copulation, do in the end prouee detriments to nature, if they continue any time, and also they are hurtfull to the Soule, when not onely the vnaturall desire of lust, but also the intemperate pleasure of sinne is increased thereby; and that is a miserable cure, which killeth the Soule to help one part of the body. Besides all kinds of medicines for this purpose, (amongst which this Crocodile is the cheefe) haue their peculiar venome, and when they are ministred, either they haue no effect at all through age or ouermuch impotency, or else they worke too violently, which is most dangerous, or some one hurt or other followeth the payson: and so I will leaue the prosecution of this part.

The dust of the skinne of this Crocodile being annoynted with Vineger or Oyle vpon any part or member which is to be cut off, taketh away the fence of paine in the time of execution. The blood is good for the eyes, and taketh away the filthy skinne of the body, with the spots and burlies in the face, restoring the first, true, natie, and liuely colour. The fat taketh away the paine in the reines, and causeth a diffillation of the feede of man, yet this fatte touching the hayre of a man, maketh it to fall off, and a man annoynted herewith, is safe from the annoyance of Crocodiles, although they play with him. It also cureth the bytings of Crocodiles, the instillation of this Crocodile, foulded vp in the wooll of a blacke Sheepe of the first birth, and wherein is no other colour, hath power to driue away a quartan Ague. And *Rafis* saith, that it being hung ouer the head of a woman being in trauaile, keepeth her from deliuey. In the gall of this Serpent there is a power against the falling off of the hayre, especially if the medicine bee made of the rootes of Beetes to neede withall; and besides, the eyes being annoynted therewith, and with Hony, there is nothing more profitable against suffusions. The stones & reines haue power to prouoke generation, and *Actius* prescribeth an Antidote to bee made of the taile of this beast, against the gout.

Great is the vertue of the dung or excrement of this Serpent, if the same could be easily found, but while it is sought for, it loseth the vertue. It is called *Crocodillia*, and is profitable to giue a good colour to womens faces, that is the best which is whitest, short, and not heauy, feeling like Leauen betwixt the fingers, that is, smelling somewhat sharp like Leauen.

It is adulterated with Meale, Chalke, white-earth, or painting, but it is discerned by the heauinesse. The reason of the vertue of this is, because it feedeth vpon the sweetest & best smelling Herbs, whereby it cometh to passe, that it doth not onely smell fragrantly, but also containe in it many excellent vertues. First therefore it is good for the comelinesse of the face, to giue colour to it, according to the saying of *Horace*: *Colorque sereno suauis Crocodilli*: A colour in-grained with the dung of a Crocodile, and for this cause also is the verse of *Ouid*: *Nigrior ad phary confugit piis opem*: That is, The black Woman goeth to craue helpe of the Fish *Pharius*, to become more beautiful; for by the fish *Pharius*, is understood a Crocodile. As some thinke eight graynes of this dung, or rather the weight of eyght groates, with halfe so much Mustard-seede and Vineger, cureth the fal-

falling off of the haire. *Arnoldus* doth prescribe a composition of the dung and Cantharides, for the regenerating and bringing againe of haire that is decayed: If a perfume hereof be made and infused by a Tunnell into the holes of Serpents, it will driue them away, by reason of the sharp and leauenish fauour thereof.

Trallianus maketh a medicine thereof for an Eye-salve against the whitenesse and bloud-shot-eyes. It is good also against dimnesse and suffusions, being annoynted with the iuyce of Leekes: and to conclude, it is drunke in sweetwine and Vineger, against the falling sicknesse, and also being applied vnto women, stirreth vp their monthly couries. And thus much shall suffice for the story of the Crocodile.

OF THE DART,



Mong the diuers kindes of Serpents, there is one of speciall note which the Grecians call *Acontia*. The Latines *Iaculares*, or *Iaculi*, or *Sagitta*, a Dart or Arrow. The Grecians at this day *Sastra*. The Turkes *Orechilanne*: In *Calabria* and *Sicilia*, *Saetone*, and of the Germans *Ein schoffe*, oder *angelsch lang*. The reason of this name is taken from his swift leaping vpon a man to wound and kill him; and therefore the Poets say *Iaculis volucres*, speaking of these kindes of Serpents. *Albertus* and *Auicenna* also call them *Cafexatti*, and *Cafexati*, *Altararat*, *Acoran*, and *Alimanti*.

The manner of this Serpent is to get vp into trees or hedges, and from thence to flie like an Arrow vpon the vpper partes of men, and so to sting, bite, and kill them; and of this kind it is thought that was, which came vpon the hand of the Apostle *Paule*, whereof the Poet writeth;

*Ecce procul sanus sterilis robore tunc
Tuxta, & immisit (Iaculum vocat Africa) Serpens:
Perque caput Pauli transactaque tempora fugit,
Nil ibi virus agit: rapuit cum vulnere fatum,
Depressum est, quæ fundaretur, quam lenta volarent,
Quam segnis Scythica strideret arundinis aer.*

In English thus;

*Loe from a farre, a cruell Serpent from an Oke
Came flying like a Dart, in Africa the same
A Dart is calld, the head and Temples stroke
Of Paule, by winding spires to worke his bane:
But nothing could the payson there auail,
For with the wound he put away his death
Faster then swiftest flye, or turning ball,
Or Scythian reede remou'd with windy breath.*

Marcolinus.
Bellonius
Olaus Mag.

This kind of Serpent is for the most part in *Zybia*, in *Rhodes*, in *Lemnus*, in *Italy*, *Calabria*, and *Stelita*, and in many of the Northern Countries, and also in Germany, where of *Gesner* telleth this story following. There is here the Coasts of *Zurich* a River called *Glar*, and a village or towne vpon that River *Glatfelden*. Neare this River, as a poore man was gathering wood, there was a serpent of some three or foure foote long, which from a tree endeoured to leape vpon the poore man, by gathering his body together, (as it were into foure spires or risings like halfe hoopes,) the man seeing it, left his sacke and ranne away: neuerthelesse, the Serpent leaped after him at the least sixtente or seuentene foote, but yet for that time he last turned about him; and not seeing the Serpent to follow him, gathered courage and comfort, and would come back againe for his sacke that he had left behind him. The crafty Serpent expecting so much, had set himselfe againe into another tree, and prittily lay till the man came for his sacke, and then ere he was aware came flying at him as hee did before, and presently winded about his left arme: All his body except his taile hung downe, and his neck, which he held vp hissing in the mans face: the man hauing no sleue on his arme except his shirt, yet did the serpent, so presse the skin and flesh, that the circles of his winding spires and prints of his body appeared therein after he was taken off, yet did he not bite the man, for the poore country fellow did presently with his other hand take him by the head and cast him away, notwithstanding, he had so fouled himselfe about his arme: shortly after that arme became to grow matter, and all the flesh to the bone consumed, yet was all the rotten putty and enuened flesh and substance, by the skill of a worthy learned Physitian taken away, and as good flesh brought in the roome thereof as euer was before, yet was the man a whole yere prescribed to let that arme bleede, and then issued forth blacke thicke blood: some of the woundes or rather scarres, of the poyson outwardly remaining.

In the Northern partes they leape tenne foote at a time, first gathering themselves into the similitudes of Bowes or halfe Hoopes, and then fight with those that they would deuour, making many times a noyse among the Hearbes or Flowers, which are parched or withered by the Sunne; and therefore by the bounty of *GOD* in nature, theyr owne noyse bewrayeth them to their suspicious aduersaries, and for many times are auoyded in safety. Like vnto these are certaine in *Hungary* (as *Iohannes Vesputius* reported vnto *Gesner*), whose bodies are of an equal crassitude or thickeesse, so as they appeare without tailes, being for that purpose called *Decurtati*, Curtailed, these in the same manner do leape vpon men as these Darters do, but they are very short, and doe exceeding the length of two hands breadth.

There is some difference among Authours about the nature of this Serpent: for *Aelianus* confoundeth it with the Snake of the Earth, called *Chersidrus*, and sayth it liueth sometime in the Water and sometime on the Land, lying in waight to destroy all lying Creatures. And (hee sayth) it vseth this fraud, it euer lyeth hidde in secret neere the high-ways, and many times climbeth vpe into trees where it roundeth it selfe round into a circle, and hideth his head within the foldes of his owne body, so foone as euer it espyeth a Passenger, eyther a man or beast, it leapeth vpon him as swift as a Dart flyeth. For it is able to leape twenty cubits space, and so lighting vpon the man or beast, sticketh fast vnto it without falling off of his owne accord, vntill they fall downe dead.

But herein *Aelianus* seemeth to be deceiued, because hee maketh but one Serpent of twaine: namely, this Dart and the Land-Snake, which are most apparantly different in nature, kind, and quality.

Aetius also confoundeth this serpent with the Miller-serpent, called *Cenchrites*, and sayth it is of the quantity of two cubits, great on the head, and the fore part smaller at the taile, being of a greenish colour. And hee saith further, that at such time as the Miller-seede groweth and flourisheth, this serpent is most strong and hurtfull, and so with the residue hee agreeth vwith *Aelianus*, but heerein hee is also deceiued, writing by here say as himselfe confesseth, and therefore it is more safe for vs to haue recourse to some ciuill twine for the description of this serpent, then to stand vpon the opinions of them which writ by the relation of others.

Bellonius

Bellonius saith, that he saw one of these in *Rhodes*, being full of small round black spots, not greater then the seedes of Lentiles, euery one hauing a round circle about him like an eye, after such fashion as is to be seene in the little Fish called the *Torpedo*. In length it exceedeth not three palmes, and in bignesse no greater then the little finger. It was of an Albe-colour, comming neere to the whitenesse of Milke, but vnder the belly it was altogether white: vpon the backe it had scales, but vpon the belly a thin skin, as in all other Serpents.

The vpper part of the backe was somewhat blacke, hauing two blacke lines in the middle, which beginne at the head, and so are drawne along the whole body to the taile. As for the *Casazati*, and *Alterarati* or *Almatyri*, those are redde Serpentes, (as *Auzen* saith) which are but small in quantity, yet as deepe and deadly in poyson as in any other, for they hurt in the same manner that these Darters do. Some of the do wound with theyr poyson, as the afflicted person dyeth incontinent without fence or payne: Some againe dye by languishing payne after many hopes of recovery, loosing life. Among all the people of the *WW* orle, the *Sabians* are most annoyed with this kinde of redde Serpentes; for they haue many odoriferous and sweete smelling *WW*oods, in the which these Serpentes doe abound, but such is their rage and hatred against men, that they leape vpon them and wounde them deadly, whensoever they come within their compass. And surely if it be lawfull to coniecture what kinde of Serpentes those were, which in the Scripture are called fiery Serpentes, and did sting the *Israeletes* to death in the *WW*ildernesse, vntill the brazen Serpent was erected for their cure; among all the Serpentes in the world, that kind of paine and death can be ascribed to none more properly than to these *Casazati* or Red-Dart-Serpentes.

For first the wildernesse which was the place wherein they annoyed the people, doth very well agree to their habitation. Secondly, those fiery Serpentes are so called by figure, not that they were fiery, but as all Writers doe agree, eyther because they were redde like fire, or else because the paine which they inflicted, did burne like fire, or rather for both these causes together which are ioyntly and seuerally found in these red Serpents; and therefore I will conclude for my opinion, that these Serpents (as the highest poyson in nature) were sent by *GOD* to afflict the sinning *Israeletes*, whose poyson was vncurable, except by Diuine miracle.

Mathiolus also telleth a story of a Shepheard which was slaine in *Italy* by one of these, as hee was sleeping in the heate of the day vnder the shaddow of a tree, his fellow Shepheards being not farre off looking to theyr flocks, suddenly there came one of these Dart-Serpentes out of the tree, and wounded him vpon his left pappe, at the byting whereof the man awaked and cryed out; and so dyed incontinently: his fellow Shepheards hearing this noyse, came vnto him to see what he ayled, and found him dead, with a Serpent vpon his breast; now knowing what kind of Serpent this was, they forsooke theyr flocks and ran away for feare.

The cure of this Serpentes byting, if there bee any at all, is the same vy which cureth the Viper, as *Aetius* and *Anicen* writeth, and therefore I will not relate it in this place. The gall of this beast mixed with the *Syrian* Stone, ycaldeth a very good Eye-salue. The which Gall lyeth betwixt the backe and the Lyuer: And thus much shall suffice for this Serpent.

OF THE DIPSAS.



His Dipsas hath many names for many occasions: First Dipsas in Greeke signifyeth thirst, as *Sitis* dooth in Latine, and therefore of also it is called *Situla*, because whosoever is wounded by this Serpent dyeth. It is also called by some *Prester*: and by some *Causon*, because it setteth the whole body on fire: but wee shall shew afterwards, that the *Prester* is a different Serpent from this: It is called likewise *Milanus*; because of his black taile, and

Ammonis, because it lyeth in the sand, and there hurteth a man. It is not therefore violently defined by *Avicen*, to bee *Vipera stem faciens*, That is, A Viper causing thirst, and therefore *Ouid* sporting at an old drunken woman named *Lena*, calleth her *Dipfas* in these verses;

*Est quædam nomine Dipfas anus,
Ex re nomen habet, nigri non illa parentem,
Memnonis in roscis sobria vidit equis.*

In English thus;

*There is a woman old, which Dipfas may be bight,
And not without some cause, thirly she euer is,
For neuer Memnonis fire, all blacke and sildome bright,
Did she in water sweete behold in sobernesse.*

They liue for the most part neere the Waters, and in salt Marishy places : whereupon *Lucan* saide :

*Stant in margine sicca Aspidæ,
Et medij siccabant Dipfades undis.*

That is to say;

*Vpon pits brinke dry Aspes there stand,
And Dipfades thirst in midst of water floud.*

It is called *Terrida Dipfas*, and *Arida Dipfas*, because of the perpetuall thirst, and therefore the Egyptians when they will signifie thirst, doe picture a *Dipfas* : whereupon *Lucianus* telath this story, there is (saith hee) a statue or monument vpon a Graue, right ouer against the great *Syres* betwixt *Silya* and *Ægypt*, with this Epigram :

*Talia passus erat quoque Tantalus æthiope cretus,
Qui nullo potius fonte carere sitim.
Tale nec è Danao nasas implere puellas
Assiduus undis vas potuisse reor.*

That is to say;

*Such Tantalus indured in Æthiope bred,
Which neuer could by Water quench his thirst,
Nor could the Græcian maids with water sped,
That with dayly pourings till the vessel curst.*

The statue was the picture of a man like vnto *Tantalus*, standing in the midst of a Water ready to drinke, by drawing in of the Water, about whose foote was foulded a *Dipfas* : close by stood certaine women bringing water and pouring it into him to make it runne into his mouth ; besides, there was certaine Egges as it were of *Estriches* lay pictured beside them, such as the *Garamants* in *Lybia* seeke after. For it is reported by *Lucianus*, that the people of that Country doe earnestly seeke after the *Ftryges* Egges vpon the sandes, not only to eat the meate that is in them, but also to make sundry vessels or instruments of the shell, and among other things they make Cappes of them. Neare vnto these Egges doe these trecherous Serpentes lie in waight, and so while the poore Country-man commeth to seeke for meate, suddenly he leapeth vpon him, and giueth him a mortall wound.

Aelianus hath an Embleme, which hee seemeth to haue translated out of Greeke from *Antipiter Sidonius*, of a Falconer, which while he was looking vppon after Birdes for meate for his Hawke, suddainely a *Dipfas* came behind him and stung him to death. The title of his Embleme is, *Qui alta contemplantur cadere*, he that looketh hie may fall, and the Embleme it selfe is this that followeth :

Dum

*Dum tardos visco, pedica dum fallis alaudas,
Et iacta aluuiolam figit arundo grynem,
Dipfada non prudens auceps pede percussit, ulexis
Illa mali, emissum virus ab ore tacit.
Sic obit, extenso qui sidera respicit arcu,
Securus sati quod tacit ante pedes.*

Which may be thus Englished ;

*Whiles Thrush with line, and Larke deceived with net,
And Crane high flying pierced with force of reede,
By Falconer was : behold a Dipfas on the foote did set,
As if it would reuenge his bloody soule misdeed,
For payson out of mouth it cast, and bit his foote,
Whereof he dyed, like Birds by him deigned,
Whiles bending bow aloft vnto the stars did looke,
Saw not his fate below, which him of life bereaued.*

This *Dipfas* is inferior in quantity vnto a Viper, but yet killeth by payson, much more speedily, according to these verses ;

*Exigua similis spectatur Dipfas echidna,
Sed festina magis mors istius occupat ægras.
Parua & lurida cui circa ultima cauda nigrescit.*

That is to say :

*This Dipfas like vnto the Viper small,
But kils by stroke with greater paine and speede,
Whose taile at end is soft and blacke withall,
That as your death awayd, with carefull heede.*

It is but a short Serpent, and so small (as *Arnoldus* writeth,) it killeth before it be espied, the length of it not past a cubit, the fore-part being very thick, except the head which is small, and so backward it groweth smaller and smaller : the taile being exceeding litle, the colour of the forepart somewhat white, but set ouer with blacke and yellow spots, the taile very blacke. *Galen* writeth, that the ancient *Mars* which were appointed for hunting Serpentes and Vipers about Rome, did tell him that there was no meanes outwardly to distinguish betwixt the Viper and the *Dipfas*, except in the place of their abode, for the *Dipfas* (he saith) keepeth in the salt places ; and therefore the nature thereof is more fiery, but the Vipers keepe in the dryer Countreies, wherefore there are not many of the *Dipfas* in Italy, because of the moistnes of that Country, but in *Lybia* where there are great store of salt Marshes. As we haue said already, a man or beast wounded with this serpent, is afflicted with intollerable thirst, inasmuch as it is easier for him to breake his belly, then to quench his thirst with drinking, alwayes gaping like a Bull, casteth himselfe downe into the water, & maketh no spare of the cold liquor, but continually sucketh it in till either the belly breake, or the payson driue out the life, by ouer-comming the vital Spirites. To conclude, beside all the symptoms which follow the biting of Vipers, which are common to this serpent, this also followeth the, that the party afflicted can neither make water, vomit, nor sweat, so that they perish by one of these two waies : first either they are burned vp by the heat of the payson, if they come not at water to drinke, or else if they come by water, they are so vnstable, that their bellies first swell about measure, and soone breake about their priuy partes. To conclude, all the affections which follow the thick payson of this Serpent are excellently described by *Lucan* in these verses following ;

*Signiferum inuenens Tyrrheni sanguinis Aulom
Torta caput retrò Dipfas calcata momordit.
Vix dolor aut sensus dentis fuit : ipsaque leti*

O 3.

Frans

*Frons caret invidia: nec quisquam plagaminiatur.
Ecce subit virus tacitum, carpitque medullas
Ignis edax, calidique incendit viscera tabe.
Ebibit humorem circum vitalia fufum
Pestis, & in fisco linguam torrens palato
Capit, defeffos iret qui fudor in artus
Non fuit, atque oculos lachrymarum venare fugis.
Non decus imperij, non mafius ira Catonis
Ardentem renuere virum, quin fpargere figna
Auderet, totisque furens exquiret agris.
Quas pofcebat aquas, fitiens in corde venenum.
Ille vel in Tanaim miffus, Rhodanumque Padumque
Arderet, Nilumque bibens per rura vagantem:
Accellit morti Libya: fatique minorem
Famam Dipfas habet terris adiuta peruffis.
Scrutatur venas penitus fquallentis arena:
Nunc redit ad Syrtis & fuctus accipit ore:
Aegrorumque placet, fed non & fufficit humor.
Nec fentit fatique genus, mortemque veneni:
Sed putat effe fitim: ferroque aperire tumentes
Suffinit venas, atque os implere cruore. Lucanus lib. 9.*

In English thus,

*Tyrhenian Aulus, the annient-bearer young,
Was bit by Dipfas, turning head to heele,
No paine or fence of's teeth appear'd, though poyfon ftrong,
Death doth not frowne, the man no harme did feele,
But loe, fhye poyfon takes the marrow, and eating fire
Burning the bowels warme till all confum'd,
Drinking up the humour about the vitall fyre,
And in dry palate was the tongue up burned.
There was no fweat the finnewes to refrefh,
And teares fled from the weine that feedes the eyes,
Then Catoes lawes, nor Empiers honor frefh,
This fiery youth could hold: but downe the freamer fhyes,
And like a mad man about the fieldes he runs,
Poyfons force in heart did waters craue:
Though vnto Tanais, Rhodanus, Padus, he comes,
Or Nilus: yet all to little for his heate to haue.
But dry was death, as though the Dipfas force
Were not inough, but holpe by heate of earth,
Then doth he fearch the fands: but no remorse
To Syrtis floud he hies, his mouth of them he fillefeth,
Salt water pleafeth, but it cannot fuffice,
Nor knew he fate, or this kind venomous death,
But thought it thirft, and feeing his veines arife
Them cut, which bloud flope mouth and breath.*

The fignes of death following the byting of this Serpent, are extreame drought and inflammation both of the inward and outward partes, fo that outwardly the partes are as dry as Parchment, or as a skinnie fet against the fire, which commeth to paffe by aduftion and commutation of the bloud, into the nature of the poyfon. For this caufe many of the auncients haue thought it to be incurable; and therefore were ignorant of the proper medicines, praftising onely common medicines prefcribed againft Vipers: but this is generally obferued, that if once the belly beginne to breake, there can bee no cure but death.

death. Firft therefore they vfe fcarification, and make vifion in the body, cutting of the member wounded. If it be in the extremity, they lay alfo playfters vnto it, as Treacle, liquid pitch with oyle, Hennes cut afunder aloue, and fo layde to hote, or elfe the leaues of Purflaine beaten in Vineger, Barley-meale, Bramble-leaues pounded with Hony, alfo Plantaine, Slope, W white-garlicke, Leekes, Rue & Nertles. Then muft the gouernement of their bodies be no leffe looked vnto; firft, that they be kept from all sharpe and falt meates, then, that they be made continually to drinke oyle, to procure vomit, and vwith theyr vomits which they caft out of their stomacke, to giue them glyfters, that fo the waters may be drawne to the lower parts. Besides, fome take medicines out of Filices, epecially fuch as are falt, and the leaues, barke, or fprigges of Laurill: and to conclude, there is nothing better then Treacle compounded of Vipers flefhe. And thus much for the Dipfas.

OF THE DOVBLE-HEAD.



Because the Graecians call this Serpent *Amphisbaina*, and the Latines from thence *Amphisbena*, becaufe it goeth both waies as if it had two heads & no taile: and for this purpose it is neuer feene to turne his body, as it were to turne about his head. When it hath a purpose to auoyde that thing which it fearcheth, or wherewithall it is offended, hee doth but onely change his courfe backward as he went forward; fo that it is as happy a *Lyminis*, whom the Poets faine to be very quick-fighted, or as thofe Monfters which are faid to haue eyes in their backs, or rather like to *Ianus*, which is fayde to haue two faces, one forward, and another backward, and therefore I haue called it *Double-head*, I truſt fily enough to exprefle the Greeke word, although compounded of two words together, for fo is the Greeke word alfo, which the French doe exprefle by a like compounded word, *Double-marcheur*, that is, going two waies. It is likewife called *Ankefime*, *Alephifmus*, & *Amphisilenem*. And thus much may fuffice for the name.

It is faid that this Serpent is found in the Iland *Lemnus*, but among the Germans it is vnkowne. There is fome queſtion whether it may be faid to haue two heads or no. *Galen* affirmeth, that it is like a ſhippe hauing two fore-parts, that is, one behind, & another before. *Pliny* alfo ſubſcribeth here-vnto, and maketh it a very peſilent Serpent, *Geminum habet caput Amphisbena, tanquam parum eſſet, uno ore fundi venenum*, ſaith hee: I hath a double-head, as though one mouth were not enough to viter his poyſon, according to the ſaying of the Poet:

*Eſt gravis in gemitum ſurgitis caput Amphis-bene
Serpens qui viſu necat et ſibilo.*

Which may be engliſhed thus;

*This Serpent Double-head, is grievous to be ſeene,
Whoſe clowen-head doth kill with ſight and ſiſing keene.*

Vnto this alfo *Elianus* ſubſcribeth, that it is a true Serpent, and hath two heads, ſo that whenſoeuer it is to goe forward, one of them ſtandeth in the place of the taile, but when it is to goe backward, then the head becommeth the taile, and the taile the head. So alfo *Mantuan* ſaith it is a double-headed Serpent, and a fearefull ſtinging Aſpe. And ſo generally alſo the Auncients, vntill *Mathiolus* and *Greninus* time, who firſt of all began to contrary this opinion, affirming it to be impoſſible in nature, for one Serpent to haue two heads, except it be monſtrous, and exceede the common courſe of nature. Such a one was that Serpent with two heads that *Ariſtotele* ſpeaketh of, which doth eaſily happen to all thoſe creatures which at one birth bring forth many young ones; for ſo theyr bodies may be conioyned into one, whiles theyr heads ſtand afunder like twaine. And they ſay that this Serpent doth reſemble a Worme of the earth, whoſe head and taile is hard to be diſtinguiſhed afunder except you ſee it going. And they ſay further, that this Serpent is

like to the *Scytall*, of which we shall speake afterwards, differing from it in nothing except in going backward and forward, and this is all that they can bring against the opinion of the Auncients, whom I will not stand to confute, but leaue the Reader to beleue one or other: for it shall not bring to mee any great diſaduantage, except the loſſe of his newe English name, for I haue dealt faithfully with the Reader in ſetting downe the opinion of both ſides, and if I doe ſayle in a ſit name, yet will I not ſwarue from the beſt deſcription of his nature.

The whole proportion of his body is of equall magnitude or greatnes, and the two extremities doe anſwer the middle. His eyes are for the moſt part ſhut, the colour like earth, not blacke, but tending to blacknes, the ſkinne rough and hard, and ſet ouer with diuers ſpots: all which properties, or rather parts, are thus deſcribed by *Næander*.

*Cuius perpetua eſt tæcum caligine lumen,
Quod lætas vtrinq; genas porrectaq; menta,
Terrens eſt illi color et denſiſſima pellis
Plurima quam varij diſtinctam ſignificant,
Plus alijs alio ſerpentibus aggerere tendas:*

In English thus;

*Whoſe eye is euer voyde of light, becauſe
Two cheekes both broad & ſtanding up it hides,
The colour earth, thicke ſkinne, with ſpots in rowes,
Then other Serpents with greater bulke it glides.*

Solinus Poliſtiſtor affirmeth, that they ingender and bring egges forth of the mouth, that is, out of that mouth which is toward the tayle, if there be any ſuch. There is no ſerpent that doth more boldly aduenture to indure the colde then this doth, for it commeth out of his denne not onely before other Serpents, but alſo before the Cuckoe ſing, or the Graſshopper commeth forth. They are exceeding carefull of theyr egges, and therefore ſildome depart from them vntill they be hatched, whereby alſo may be collected their great loue to their young ones. And further, by their forward and timely coming out of their holes, *Greunius* maketh a good obſeruation, that theyr temperment or conſtitution, is more hote then any other Serpent.

The Græcians haue alſo obſerued, that this kind of Serpent is hard to be killed, except with a Vine-branch, which they ſay was demonſtrated by *Dionifius*, who being turned by *Iuno* into madnes, one day falling aſleepe, this Serpent leaped vpon him & awaked him, whereat he being angry, preſently killed it with a Vine-branch. Some haue affirmed, that a ſmall rodde or batte couered with the ſkinne of this Serpent, and ſo laid beſide a man, driueth away all manner of venomous beaſtes. A Wild-olue-branch or ſprigge wrapped in this ſkinne, doth cure the ſenceleſſe and benumbed eſtate of the ſinewes, and alſo is good for many thinges, as *Næander* expreſſeth in theſe verſes.

*Hæc vbi tam creuit, cedentes ligna coloni
Sectam deglabrant oleatri exarboræ virgam,
Quale pedum, ſtriſſiſq; prehens pelibus Anguis
Inſectam obuolunt, quas certis deinde diebus
Exarere ſunt, cantantes ante cicadas
Vtilis hic baculus frigentibus artubus eſſe
Fertur, vbi exanimis digitos corpore fatigat,
Tunc quia conſtriſſos, & eorum vincula, nervos
Caſſacit immiſſo ſouet extenditq; calore.*

Which may be engliſhed thus;

*When this is growne, the Peaſants cutting wood,
Doe peelee a branch taken from Olive-wilde,
A ſpall in length, of ſtrained Snakes ſkinne good,
Rowling it up herein, till dayes fullſild,*

*And let it dry before Graſhoppers greene:
Thus made, is good for ſinewes cold,
Or nummed fingers, whoſe force hath bene
By heate extending what cold band did hold.*

The wounds that come by the byting or ſtinging of this Serpent, are not great, but very ſmall, and ſcarcely to be diſcerned outwardly, yet the accidents that followe, are like to thoſe which enſue the bytings of Vipers, namely, inflammation, & a lingering death. The cure therefore muſt be the ſame which is applyed vnto the ſting of Vipers. And peculiarly I finde not any medicine ſeruing for the cure of this poyſon alone, except that which *Pliny* ſpeaketh of, namely *Coriander* drunke by the patient, or layd to the ſore.

It is reported by *Gallen* and *Greunius*, that if a woman with childe doe chaunce to goe ouer one of theſe Double-headed ſerpents dead, ſhee ſhall ſuffer abortment, and yet that they may keepe them in their pockets aliuie without danger in boxes. The reaſon of this is giuen by *Greunius*, becauſe of the vapoure aſcending from the dead ſerpent, by a ſecret antypathy againſt humane nature, which ſuffocareth the childe in the mothers wombe. And thus much for this Serpent.

OF THE DRAGON.



Among all the kindes of Serpents, there is none comparable to the Dragon, or that affordeth and yeeldeth ſo much plentifull matter in hiſtory for the ample diſcovery of the nature thereof: and therefore heerein I muſt borrow more time fro the reſidue, then peraduenture the Reader would be willing to ſpare from reading the particular ſtoyes of many other. But ſuch is the neceſſity hereof, that I can omit nothing making to the purpoſe, eyther for the nature or morality of this Serpent, therefore I will ſtrive to make the deſcription pleaſant, with variable hiſtory, ſeeing I may not auoyd the length

hereof, that ſo the ſweetnes of the one, (if my penne could ſo expreſſe it) may counteruaile the tediousnes of the other.

The Hebrewes call it *Thamin*, and *Volphius* tranſlateth *Oach* a Dragon, in his Commen-

aries vpon *Nehemiah*. The Chaldees call it *Darkon*, and it seemeth that the Greeke word *Drakon* is deriued of the Chaldee. We reade of *Albedysimon* or *Abedysimon* for a kind of Dragon, and also *Alhatraf*, and *Hauden*, *Haren carnem*, and such other termes, that may be referred to this place. The Graecians at this day call it *Drakos*, the Germans, *Trach Lindworm*, the French, *Vn Dragon*, the Italians, *Drago* and *Dragone*. The deriuation of the Greeke word, beside the coniecture afore expressed, some thinke to be deriued from *Derkein*, because of their vigilant eye-sight, and therefore it is sayned that they had the custody not onely of the Golden-fleece, but also of many other treasures. And among other things, *Alciatus* hath an Emblem of their vigilancy standing by an vnmarried virgin.

*Vera haec effigies innupta est Paladis : eius
Hic Draco, qui domina constitit ante pedes.
Cur Diua comes hoc animal? custodia verum
Hinc data, sic lucos sacraque templa solis.
Innuas opus est cura asseruare puellas
Pervigili : laqueos vndique tendis amor.*

Which may be englished thus;

*This Dragon great which Lady Pallas stands before,
Is the true picture of unmarried maydes:
But why a consort to the Goddess is this? and more
Then other beasts more meeke, who neuer fades?
Because the safeguard of all things belongs to this,
Wherefore his house in Groves and sacred Temples set,
Vnmarried maidens of guardes must neuer misse,
Which watchfull are to voyde lones snares and netts.*

For this cause the Egyptians did picture *Serapis* their God with three heads, that is to say, of a Lyon in the middle, on the right hand a meeke fauning dogge, and on the left hand a rauening Wolfe, all which formes are ioyned together by the winding bodie of a Dragon, turning his head to the right hand of his God; which three heads are interpreted to signifie three times; that is to say, by the Lyon, the present time, by the Wolfe, the time past, and by the fauning dogge, the time to come, all which are garded by the vigilancy of the Dragon. For this cause also among the fixed starrs of the North, there is one called *Draco*, a dragon, all of them ending their course with the Sunne and Moone, and they are in this Spheare called by Astronomers the Intersections of the Cicles, the superiour of these ascending, is called the head of the Dragon, and the inferiour descending, is called the tayle of the Dragon. And some thinke that GOD in the 38. of *Iob*, by the word *Gnath*, meaneth this signe or Constellation.

To conclude, the ancient Romans (as *Vegetius* writeth) carried in all their bands the Escutcheon of a Dragon, to signifie their fortitude and vigilancy, which were borne vp by certaine men called for that purpose *Dracarij*. And therefore when *Constantinus* the Emperour entered into the City of Rome, his Souldiers are said to beare vppon the toppes of their speares, dragons gaping with wide mouthes, and made fast with golden chaines and pearle, the wind whistling in their throates, as if they had beene alive, threatening destruction, and their tayles hanging loose in the ayre, were likewise by the vynde tossed to and fro, as though they stroue to come off from the speares, but when the wind was layd, all their motion was ended, where-vpon the Poet saith:

*Manus erunt varij vento cessante Dracones.
In English thus;
When whistling winde in ayre ceaseth,
The Dragons tamed, then did rest.*

The tale also of the Golden-fleece, if it be worth any place in this storie, deferueth to be inserted heere, as it is reported by *Diadormus Siculus*. When *Aetis* reigned in *Pontus*, he receiued

receiued an aunswere from the Oracle, that he should then dye when strangers should come thither with shippes and fetch away the Golden-fleece. Vpon which occasion hee shewed himselfe to be of a cruell nature, for he did not onely make Proclamation that he would sacrifice all strangers which came within his dominions, but did also performe the same, that by the fame and report of such crueltie, he might terrifie all other Nations from hauing access vnto that Temple. Not contented heere-with, hee raised a great strong wall round about the Temple wherein the Fleece was kept, and caused a sure watch or garde to attend the same day & night, of whom the Graecians tell many strange fables. For they say there were Bulls breathing out fire, and a Dragon warding the Temple and defending the Fleece, but the truth is that these watchmen because of their strength were called Bulls, because of their cruelty, were said to breathe out fire, and because of their vigilancy, crueltie, strength and terrors, to be dragons.

Some affirme againe, that in the Gardens of *Hesperides* in *Libia*, there were golden Apples, which were kept by a terrible Dragon, which dragon was afterward slaine by *Hercules*, and the Apples taken away by him, & so brought to *Euryestes*. Others affirme that *Hesperides* had certaine flocks of sheepe, the colour of whose wool was like gold; and they were kept by a valiant Sheepeheard called *Draco*: but I rather agree with *Solinus*, who giueth a more true reason of this fable, *Ne fama licentia vulneretur fides*, (as he saith) fayth and truth should receiue a disgrace or wound by the lauish report of fame. There was among the *Hesperides* a certaine winding Riuer coming from the sea, and including within it the compass of that land which is called the Gardens of *Hesperides*; at one place whereof, the falling of the water broken by a Rocke, seemeth to be like the falling downe of Snakes, to them that stand a farr off, and from hence ariseth all the occasion of the fable afore-said.

Indeed there was a statue of *Hercules*, in the left hand whereof were three Apples, which he was said to haue obtained by the conquest of a dragon, but that conquest of the dragon did mortally signifie his owne concupiscence, whereby hee reigned ouer three passions, that is to say, ouer his wrath by patience, ouer his cupiditie by temperance, and ouer his pleasures by labour & trauaile: which were three vertues farre more precious then three golden Apples. But I will stay my course from prosecuting these morall discourses of the dragon, and retorne againe to his naturall history, from which I haue somewhat too long digressed.

There are diuers sortes of Dragons, distinguished partly by their Countreys, partly by their quantitie and magnitude, and partly by the different forme of their external partes. There be Serpents in Arabia called *Sirens*, which haue wings, beeing as swift as hortes, running or flying at their owne pleasure, and when they wound a man, hee dyeth before hee feelth paine. Of these it is thought the Prophet *Esaie* speaketh, chap. 13. ver. 22. *Serpens clamabit in Templis voluptarijs*: and for Serpents, the old Translators read *Syrene*, & so the English should be, the *Syrene* dragons should cry in their Temples of pleasure: and the ancient distinction was, *Anguis aquarum*, *Serpentes terrarum*, *Dracones Templorum*: that is to say, Snakes are of the water, Serpents of the earth, & Dragons of the Temples. And I thinke it was a iust iudgement of God; that the ancient Temples of the Heathen Idolaters were annoyed with dragons, that as the deuill was there worshipped, so there might be appearance of his person in the vlgie forme and nature of a dragon. For God himselfe in holy Scripture, doth compare the deuill vnto a dragon, as *Reue*. 12. ver. 3: And there appeared another wonder in Heauen, for behold a great Redde-dragon, hauing 7. heads, and tenne hornes, and seauen crownes vpon his head. *verse 4.* And his tayle drew before the Woman which was ready to be deliuered, to deuoure her child when shee had brought it forth. *verse 5.* So the brought forth a man-child, which should rule all Nations with a rodde of yron. And her Sonne was taken vp vnto God and to his throne. *verse 6.* And the Woman fledde into the Wilderness, where she hath a place prepared of God, that she should feede her there 1260. dayes. *verse 7.* And there was a battaile in heauen, *Michael* and his Angels fought against the Dragon, and the Dragon fought and his Angels. *verse 8.* But they preuailed not, neither was theyr place found any more in heauen.

Verse 9. And the great Dragon that old Serpent called the deuill and Satan, was cast out, which deceiueth all the world, he was euen cast vnto the earth, and his Angels were cast out with him. *Verse 13.* And when the dragon saw that he was cast vnto the earth, he persecuted the VVoman which had brought forth a man-child: and so forth, as it followeth in the Text. Where vpon St. *Augustine* writeth, *Diabolus draco dicitur propter infidias, quia occulte insidiatur*: that is, the deuill is called a dragon because of his treachery, for he doth treacherously set vpon men to destroy them.

Elianus.

It was wont to be said, because dragons are the greatest Serpents, that except a Serpent eate a serpent, he shall neuer be a dragon: for thei opinion was, that they grew so great by deuouring others of their kind; and indeede in Ethiopia they grow to be thirtie yaldes long, neither haue they any other name for those dragons but Elephant-killers, & they liue very long.

Oseferius writeth, that one *Aposifares* an Indian, did nourish two Serpents dragons, whereof one was fixe and forty cubits long, and the other fourscore; and for the more famous verification of the fact, he was a very earnest surer to *Alexander* the great, when he was in India to come and see them, but the King being afraid, refused.

The Chroniclers of the assayres of *Chius* doe write, that in a certaine valley neere to the foote of the mountaine *Pelleneus*, was a valley full of straie tall Trees, wherein was bred a dragon of wonderful magnitude or greatnes, whose onely voyce or hissing, did terrifie all the Inhabitants of *Chius*, and therefore there was no man that durst come nigh vnto him, to consider or to take a perfect view of his quantitie, suspecting onely his greatnesse by the loudnesse of his voyce, vntill at length they knewe him better by a singular accident worthy of eternall memory. For it hapned on a time that such a violent wind did arise, as did beate together all the Trees in the wood, by which violent collision, the branches fell to be on fire, and so all the wood was burned suddainly, compassing in the dragon, whereby he had no meanes to escape aliue, and so trees fell downe vpon him & burned him. Afterward, when the fire had made the place bare of wood, the inhabitants might see the quantitie of the dragon, for they found diuers of his bones & his head, which were of such vniuersall greatnes, as did sufficiently confirme them in their former opinion: and thus by diuine miracle was this monster consumed, who neuer any man durst behold being aliue, and the inhabitants of the Country safely deliuered from their iust concealed feare.

It is also reported, that *Alexander* among many other beastes which hee saw in India, did there finde in a certaine denne a dragon of seauentie cubites long, which the Indians accounted a sacred beast, and therefore intreated *Alexander* to doe it no harme. VVhen it uttered the voyce with full breath, it terrified his whole Armie: they could neuer see the proportion of his body, but onely the head, and by that they guessed the quantitie of the whole body, for one of his eyes in their appearance seemed as great as a Macedonian buckler. *Maximus Tyrius* writeth, that in the dayes of *Alexander*, there was likewise seene a dragon in India, as long as fure roodes of land are broad, which is incredible. For hee likewise saith, that the Indians did feede him euery day with many feuerall Oxen and sheepe. It may be that it was the same spoken of before, which some ignorant men, and such as were giuen to sette forth fables, amplified beyond measure and credite.

Whereas dragons are bredde in India and Affrica, the greatest of all are in India, for in Ethiopia, Nubia, and Hesperia, the dragons are confined within the length of five cubits, & twenty cubits: for in the time of *Euergetes*, there were three brought into Egypt, one was nine cubits long, which with great care was nourished in the Temple of *Esculapius*, the other two were seauen cubits long. About the place where once the Tower of Babel was builded, are dragons of great quantitie, and vnder the Equinoctiall, as *Nicephorus Callistus* writeth, there are Serpents as thicke as beames, in testimony whereof their skinned haue been brought to Rome. And therefore it is no maruell, although St. *Aussine* writing vpon the 148. Psalme, doth say, *Draconis magna quedam sunt animantia maiora non sunt super terram*: dragons are certaine great beastes, and there are none greater vpon the earth. Neither is it to be thought incredible that the fouldiours of *Attilius Regulus* did kill a dragon which was a hundred and twenty foote long, or that the dragons in the

denues of the Mountaine *Atlas*, should grow so great that they can scarce moue the foreparts of their bodie. I am yet therefore to speake of the dragons in the Montaines *Emodi*, or of *Arigia*, or of *Dachinabades*, or the Regions of the East, or of that which *Augustus* shewed publicly to the people of Rome, being fiftie cubits long; or of those which be in the Alpes, which are found in certaine Caues of the South-sides of the hills, so that this which hath bene said, shall suffice for the quantitie and Countiees of dragons. Besides, there are other kindes of dragons which I must speake of in order: and first of all of the *Epidaurian* dragons, which is bred no where but in that Country, being tame, and of yellow golden-colour, wherefore they were dedicated to *Aesculapius*, of whom *Nicander* writeth in this manner;

*Nunc veridem et nigrem post dicta venena Drachonem
Aspice, quem patula fago Phabia proles
Ingelido peli nutrit, culmine iuxta
Leta peletunia quondam declina uallis;*

In English thus;

*After these venoms now behold the dragon blacke and Greene;
Nourished by Apollos sonne vnder a Beech full broad,
On top of the cold Pelus, as often hath bene seene,
By fertill vale of Peletunn his flying roade.*

There are likewise other kindes of Tamed dragons in Macedonia, where they are so meeke, that women feede them, and suffer them to sucke their breasts like little children, their Infants also play with them, riding vpon them and pinching them, as they would doe with dogges, without any harme, and sleeping with them in their beds. But among all dragons, there was none more famous then the dragon *Python*, or *Pithias*, as the Poets saie, which was bred of the slime of the earth, after the flood of *Deucalion*, and slaine afterwards by *Apollo*, whereof there lieth this tale: That when *Latona* was with childe by *Jupiter* of *Apollo* and *Diana*, *Iuno* resisted their birth, but when they were borne and layde in the cradle, she sent the dragon *Python* to deuoure them, *Apollo* being but a young Infant, did kill the dragon with a dart. But this tale seemeth too fabulous and incredible, and therefore they haue mended the matter with another device; For they say that *Python* by the commandement of *Iuno*, did persecute *Latona* throughout all the world, seeking to deuoure her, so as she had no rest vntill shee came vnto her sister *Asteria*, who receiued her into *Delos*, where shee was safely deliuered of *Apollo* and *Diana*. Afterward, when the child was growne vp, he slew the dragon in remembrance & reuenge of the wrong done to his mother. But the true cause of this history is deliuered by *Pausanias* & *Macrobius*, to be thus; That *Apollo* killed one *Python* a very wicked man in *Delphos*, & that the Poets in excuse of the fact, did saie him to be a dragon, as afore-said. And so I shall not neede to say any more of *Python*, except these verses following out of *Ouid* about his generation.

*Sed te quos, maxime Python,
Tum gemit populi, si nouis incognite serpens
Terror eras: tantum spatij de monte tenebras.
Hunc Deus arcitemens & nunquam talibus armis
Ante, nisi in damis, e aprisq; fugacibus vsus;
Mille grauem telis exhausta peneharet
Perdidit effuso per vulnera nigra veneno,
Nunc opus famam posset delere vetustas,
Instituit sacros celebri certamine ludos
Pithia per domita serpentis nomen dicitur.
Caruleus talis prostratus Apolline Python.*

Which may be englished thus;

*But yet thou vgly Python wert engendered by her, tho
A terror to the new-made-felke, which neuer erst had knewen*

So foule a Dragon in their life, so monstrously fore-growne,
 So great a ground they person aunch did underneath thee hyde,
 The God of shooting, who no where before that present tyde
 Those kind of weapons put in v're but at the speckled Deere,
 Or at the Roes so light of foote, a thousand shafts well neere
 Did on that hydeous Serpent spend, of which there was not one
 But forced forth the venomd blood, along his sides to gone:
 So that his quier almost void, he nayld him to the ground,
 And did him nobly at the last by force of shot confound.
 And least that time should of this worke deface the worthy fame,
 He did ordaine in mind thereof a great and solemn game,
 Which of the Serpent that he slew, of Pythions bare the name.

Of the Indian Dragons there are also said to be two kinds, one of them fenny, and li-
 uing in the Marshes, which are slow of pace and without combs on their heades like fe-
 males: the other in the Mountaines, which are more sharpe and great, and haue combs
 vpon their head, their backs beeing some-what browne, and all their bodies lesse scale
 then the other. When they come downe from the mountaines into the plaine to hunt,
 they are neither afraid of Marshes nor violent waters, but thrust themselves greedily into
 all hazards and dangers: and because they are of longer and stronger bodies then the dra-
 gons of the Fennes, they beguile them of their meate, & take away from them their pre-
 pared booties. Some of them are of a yellowish fieric-colour, hauing also sharpe backs like
 fawes; these also haue bearded, and when they sette vppon their scales they shine like siluer.
 The apples of their eyes are precious stones, and as bright as fire, in which there is affir-
 med to be much vertue against many diseases, and therefore they bring vnto the Hunters
 and killers of dragons no small gaine, besides the profit of their skinnie and their teeth:
 and they are taken when they descend from the mountaines into the valleyes to hunt the
 Elephants, so as both of them are kild together by the Hunters.

Their members are very great, like vnto the members of the greatest Swine, but their
 bodies are leaner, flexibly turning to euery side, according to the necessitie of motion:
 Their snoutes are very strong, resembling the greatest rauening fishes; they haue bearded
 of a yellowe golden colour, being full of bristles: and the Mountaine-dragons common-
 ly haue more deepe eye-liddes then the dragons of the Fennes. Their aspect is very fierce
 and grimme, and when foucer they moue vpon the earth, their eyes giue a found from
 theyr eye-liddes, much like vnto the tinkling of Brasse, and some-times they boldly ven-
 ture into the Sea and take Fishes.

OF THE WINGED DRAGON.



Here be some Dragons which haue winges and no feete,
 some againe haue both feete and winges, and some neither
 feete nor winges, but are onely distinguished from the com-
 mon sort of Serpents by thecombe growing vpon their
 heades, and the beard vnder their cheekes.

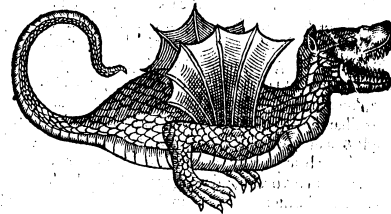
Saint *Augustine* faith, that dragons doe abide in deepe
 Caues and hollow places of the earth, and that some-times
 when they perceiue moistnes in the ayre, they come out of
 theyr holes, and beating the ayre with their winges, as it
 were with the strokes of oares, they forsake the earth and
 flie aloft: which winges of theirs are of a skinny substance,

and very voluble, and spreading themselves wide, according to the quantitie and large-
 nesse of the dragons bodie, which caused *Lucan* the Poet in his verses to write in this man-
 ner following:

*Vos quoq, qui cunctis innoxia numina terris
 Serpitis, aurato nixidi fulgore Dracones,
 Pestiferos ardens facit Affrica: ducitis altum
 Aera cum pennis. &c.*

In English thus;

*You bring Dragons creeping on the earth,
 Which fiery Affrick halds with skinnies like gold,
 Yet pestilent by hot infecting breath:
 Mounted with winges in th' ayre we doe behold.*



The inhabitants of the kingdome of *Georgia*, once called *Media*, doe say that in theyr
 Valleyes there are diuers Dragons which haue both winges and feete, and that their feete
 are like vnto the feete of Geese. Besides, there are dragons of sundry colours, for some of
 them are blacke, some redde, some of an Albe-colour, some yellow, and their shap and
 outward appearance vertie beautiful, according to the verses of *Alexander*,

*Formosa apparet species pulchro illius ora,
 Triplici conspiciunt se probans ordine dentes,
 Magna sub egregia scintillant lumina fronte,
 Tincta ag, felle segunt huius palcaria mentum.*

Which may be englished thus;

*Their forme of presence outwardly appears
 All beautifull, and in their goodly mouth
 Their teeth stand double, all one within another:
 Conspectuous order so doth bewray the truth.
 Vnder their browes, which are both great and wide,
 Stand twinkling eyes, as bright as any starre,
 With redde-galls tincture are their dewlaps dyed,
 Their shinnie or under-chappe to euier farre.*

Gyllius, *Pierius*, and *Greninus*, following the authoritie of this Poet, doe affirme that
 a Dragon is, of a blacke colour, the bellie some-what greene, & very beautifull to behold,
 hauing a treble rowe of teeth in theyr mouthes vpon euery iawe, and with most bright
 and cleere-fecing eyes, vvhich caused the Poets to faine in their writings, that these dra-
 gons are the watchfull-keepers of Treasures. They haue also two dewlappes grooving
 vnder their chinne, and hanging downe like a beard, which are of a redde colour: theyr
 bodies are sette all ouer with very sharpe scales, and ouer theyr eyes stand certaine flexi-
 ble eye-liddes. When they gape wide with their mouth, and thrust forth their tongue,
 theyr teeth seeme very much to resemble the teeth of Wilde Swine: And theyr neckes
 haue many times grosse thick hayre growing vpon them, much like vnto the bristles of
 a Wilde Boare,

Their mouth, (especially of the most tame-able Dragons) is but little, not much bigger then a pype, through which they drawe in theyr breath, for they would not vwith theyr mouth, but with theyr tayles, only beating with the when they are angry. But the Indian, Ethiopian, and Phrygian dragons, haue very wide mouthes, through which they often swallow in whole fowles and beasts. Theyr tongue is clouen as if it were double, and the Inuestigators of nature doe say, that they haue fifteene teeth of a side. The males haue combs on their heads, but the females haue none, and they are likewise distinguished by their beards.

They haue most excellent senses both of feeling and hearing, and for this cause they name *Drakon* cometh of *Derkein*, and this was one cause why *Iupiter* the Heathens great God, is said to be metamorphosed into a Dragon, whereof there flesh this tale: when he fell in loue with *Proserpina*, he tauished her in the likenes of a dragon, for hee came vnto her and couered her with the spires of his body, and for this cause the people of *Sabazij* did obsecr in their misteries or sacrifices, the shape of a dragon rowled vp within the copse of his spires: so that as he begot *Ceres* with child in the likenes of a Bull, he likewise deluded her daughter *Proserpina* in the likenes of a dragon; but of these transmutations we shall speake more afterwards, & I thinke the vanity of these, tooke first ground fro the *Affricans*, who beleue that the originall of dragons tooke beginning from the vnnatural cōiunction of an Eagle & a free-Wolf. And so they say that the Wolfe growing great by this conception, doth not bring forth as at other times, but her belly breaketh, and the dragon commeth out, who in his beake and wings resemblh the dragon his father, and in his feete and tayle, the Wolfe his mother, but in the skin neither of them both: but this kind of fabulus generation, is already sufficiently confuted. Their meates are fruites and herbes, or any venomous creature, therefore they liue long without foode, and when they eate, they are not easily filled. They grow most fat by eating of eggs, in deuouring wherof they vse this Art, if it be a great dragon, he swalloweth it vp whole, and then rowleth him selfe, whereby hee crusheth the egges to peeces in his belly, and so nature casteth out the shells, & keepeth in the meate. But if it be a young dragon, as if it were a dragons whelp, he taketh the egge within the spire of his tayle, and so crusheth it hard, & holdeth it fast, vntill his scales open the shell like a knife, then sucketh hee out of the place opened all the meate of the egge. In like sort do the young ones pull off the feathers fro the fowles which they eate, and the old ones swallow them whole, casting the feathers out of theyr bellies againe.

The dragons of *Phrygia* when they are hungry, turne themselves toward the west, & gaping wide, with the force of theyr breath doe draw the birdes that flie ouer their heads into their throats, which some haue thought is but a voluntary lapse of the fowles, to be drawne by the breath of the dragon, as by a thing they loue, but it is more probable, that some vaporous and venomous breath is sent vp from the dragon to them, that poysoneth and infecteth the ayre about them, whereby their senses are taken from them, and they astonished fall downe into his mouth. But if it fortune the dragons find not foode enough to satisfie their hunger, then they hide themselves vntill the people be returned from the market, or the Heard-men bring home their flocks, and vpon a suddaine they deuoure cyther men or beastes, which come first to their mouthes: then they goe againe and hide themselves in their dennes and hollow Caues of the earth, for theyr bodies being exceedingly hote, they very sildome come out of the cold earth, except to seeke meate and nourishment. And because they liue onely in the hottest Countries, therefore they commonly make theyr lodgings neere vnto the waters, or else in the coldest places among the Rocks and founes.

They greatly preserve their health (as *Aristotle* affirmeth) by eating of Wild-lerice, for that they make them to vomit, and cast forth of theyr stomacke what soeuer meate offendeth them, and they are most speciallie offended by eating of Apples; for theyr bodies are much subiect to be filled with winde, and therefore they neuer eate Apples, but first they eate Wild-lerice. They fight also (as *Plutarch* sayth) doth many times grow weak and feeble, and therefore they renew and recouer the same againe by rubbing their eyes against Fennell, or else by eating of it.

Theyr

Their age could neuer yet be certainly knowne, but it is coniectured that they liue long, and in great health, like to all other Serpents, & therefore they grow so great. They doe not onely liue on the land, as we haue said already, but also swimme in the water, for many times they take the Sea in Ethiopia, foure or fve of them together, folding theyr tayles like hurdles, and holding vp their heads, so swim they ouer to seeke better foode in Arabia.

We haue said already, that when they set vpon Elephants, they are taken and killed of men: now the manner how the Indians kill the Mountain-dragons is thus; they take a garment of Scarlet, and picture vpon it a charme in golden letters, this they lay vpon the mouth of the Dragons denne, for with the redde colour and the gold, the eyes of the dragon are ouer-come, and he falleth asleepe, the Indians in the meane-season watching, & muttering secretly words of Incantation, when they perceiue he is fast asleepe, suddainly they strike off his necke with an Axe, and so take out the balls of his eyes, wherein are lodged those rare & precious stones which containe in them vertues vntiterable, as hath beene evidently proued by one of them, that was included in the Ring of *Gyges*. Manie times it falleth out, that the dragon draweth in the Indian both with his Axe and Instruments into his denne, and there deuourth him, in the rage wherof, hee so beatech the Mountain that it shaketh. When the dragon is killed, they make vse of the skin, eyes, teeth, and flesh, as for the flesh, it is of a vitrall or glasse colour, and the Ethiopians doe eate it very greedily, for they say it hath in it a refrigeratiue power. And there be some which by certaine inchaunting verses doe tame Dragons, and tyedth vpon their necks, as a man would ride vpon a hortic, guiding and gouerning them with a bridle.

Now because we haue already shewed, that some dragons haue winges, least it should seeme vncredible, as the foolish world is apt to beleue no more then they see, I haue therefore thought good to adde in this place, a particular relation of the testimonies of sundry Learned-men, concerning these winged Serpents or dragons. First of all *Megasthenes* writeth, that in India there be certaine flying Serpents, which hurt not in the day, but in the night time, and these do render or make a kind of vrine, by the touching wherof, all the parts of mortall creatures doe rotte away. And there is a Mountain which denieth a funder the Kingdome of *Narsinga* from *Alabaris*, wherein be many winged-serpents sitting vpon trees, which they say poyson men with their breath. There be many pestilent winged-serpents which come out of Arabia euery yeere by troupes into Egypt, these are destroyed by a certaine Black-bird called *Ibis*, who fighteth with the in the defence of that Country where she liueth, so that there lye great heapes of them many times destroyed vpon the earth by these Birds, whose bodies may be there visibly seene to haue both winges and legges, and their bones being of great quantitie and stature, remaine vnto consumed for many yeeres after. These kinde of Serpents or Dragons, couet to keepe about the Trees of Frankensence which grow in Arabia, and when they are driuen away fro thence with the fume or smoake of *Suxax*, then they flie (as is afore-said) into Egypt, and this is to be considered, that if it were not for this *Suxax*, all that Country would be consumed with Dragons.

Neither haue wee in Europe onely heard of Dragons and neuer seene them, but also cuen in our own Country, there haue (by the testimonie of sundry Writers) diuers beene discouered and killed. And first of all, there was a Dragon or Winged-serpent brought vnto *Francis* the French-King when hee lay at *Sancton*, by a certaine Country-man, who had slaine the same Serpent himselfe with a Spade, when it sette vpon him in the fields to kill him. And this thing was witnessed by many Learned & credible men which saw the same: and they thought it was not bredde in that Country, but rather driuen by the winde thither from some forraigne Nation. For Fraunce was neuer knowne to breede any such Monsters. Among the *Pyrenes* also, there is a cruell kinde of Serpent, not past foure foote long, and as thicke as a mans arme, out of whose sides growe winges much like vnto gristles,

Gesner also saith, that in the yeere of our Lord 1543. there came many Serpents both with winges and legs into the parts of Germany neere *Stiria*, who did bite & wound many men incurably. *Cardan* also describeth certaine serpents with winges, which hee saw at

Crimus

Parris, whose dead bodies were in the hands of *Gulielmus Muscius*, hee saith that they had two legges and small winges, so that they could scarce flie, the head was litle, and like to the head of a Serpent, their colour bright, and without haire or feathers, the quantitie of that which was greatest, did not exceede the bignes of a Cony, and it is saide they were brought out of India. Besides, a further confirmation of these beastes, there haue bene noted in all ages; for it is written in the Romaine Chronicles, the times of their apparition and manifestation.

Stumpius.

When the Riuer of *Tiber* ouer-flowed aboue the bankes, then were many Serpents discovered, and many Dragons, as in the time of *Mauritius* the Emperour, at what time a dragon came along by the City of Rome, vpon the waters in the sight of all men, and so passed to the Sea: after which prodigie, there followed a great mortall pestilence. In the yeere 1499. the twenty fixe day of May, there came a dragon to the City of *Lucerne*, which came out of the Lake through *Rufa*, downe along the Riuer, many people of all sorts beholding the same.

There haue bene also Dragons many times scene in Germanie, flying in the ayre at mid-day, and signifying great and fearefull fiers to follow, as it happened neere to the Citie called *Niderburge*, neere to the shore of the *Rhine*, in a maruailous cleere sun-shine day, there came a dragon three times successiue together in one day, & did hang in the ayre ouer a Towne called *Sanctogarin*, and shaking his tayle ouer that Towne euery time: it appeared visibly in the sight of many of the inhabitants, and afterwards it came to passe, that the said towne was three times burned with fire, to the great harme and vndoing of all the people dwelling in the same; for they were not able to make any resistance to quench the fire, with all the might, Art, and power that they could raise. And it was further obserued, that about that time there were many dragons scene washing themselves in a certaine Fountaine or Well neere the towne, and if any of the people did by chauce drinke of the water of that Well, theyr bellies did instantly begin to swell, and they died as if they had bene poysoned. Where-vpon it was publicly decreed, that the said well should be filled vp with stones, to the intent that neuer any man should afterwards be poysoned with that water; and so a memory thereof was continued, and these things are written by *Iulianus Gubernus*, in an Epistle to *Gesner*, affirming that hee did not write fained things, but such things as were true, and as he had learned from men of great honesty and credite, whose eyes did see and behold both the dragons, and the mishaps that followed by fire.

enacted by man

When the body of *Cleomines* was crucified, and hung vpon the Crosse, it is reported by them that were the watch-men about it, that there came a dragon and did wind it selfe about his body, and with his head couered the face of the dead King, oftentimes licking the same, and not suffering any bird to come neere and touch the carcase. For which cause there began to be a reuerent opinion of diuinitie attributed to the King, vntill such time as wife and prudent men, studious of the truth, found out the true cause herof. For they say that as Bees are generated out of the body of Oxen, and Drones of horses, and Hornets of Asies: so doe the bodies of men ingender out of their marrow a Serpent, and for this cause, the Auncients were moued to consecrate the dragon to noble-spirited men, and therefore there was a monument kept of the first *Africanus*, because that vnder an Oliue planted with his owne hand, a dragon was said to preferue his ghost.

But I will not mingle fables and truth together, and therefore I will referre the morall discourse of this beast vnto another place; and this which I haue written, may be sufficient to satisfie any reasonable man, that there are winged Serpents and dragons in the world. And I pray God that we neuer haue better arguments to satisfie vs, by his corporall and liuely presence in our Country, least some great calamity followe there-vpon. Now therefore we will proceed to the loue and hatred of this beast, that is obserued with man, and other creatures.

And first of all, although Dragons be naturall enemies to men, like vnto all other Serpents, yet many times (if there be any truth in story) they haue bene possessed with extraordinary loue, both to men, women and children, as may appeare by these particulars following. There was one *Aleua* a Thessalian Neatheard, which did keepe oxen in *Offa*,
hard

Aelianus.

hard by the fountaine *Hemonius*, there was a Dragon fell in loue with this man, for his haire was as yellow as any gold, vnto him for his haire did this dragon often come, creeping closely as a Louer to his Loue: and when he came vnto him, he would lick his haire and face so gently, and in so sweete a manner, as the man professed he neuer felt the like, so as without all feare he conuersed with him, and as he came, so would hee goe away againe, neuer returning to him empty, but bringing some one gift or other, such as his nature and kind could lay hold on.

There was a Dragon also which loued *Pindus* the sonne of *Macedo* King of *Emathia*: This *Pindus* hauing many Brothers most wicked and lewd persons, and he onely being a valiant man of honest disposition, hauing likewise a comely and goodly personage, vnderstanding the trechery of his bretheren against him, bethought himselfe how to auoyd their hands and tyrannye. Now forasmuch as hee knew that the kingdome which hee possessed, was the onely marke they all shot at, he thought it better to leaue that to them, and so to ridde himselfe from enuy, feare and perill, then to embrew his hands in their blood, or to loose his life and kingdome both together. Wherefore hee renounced and gaue ouer the gouernment, and betooke himselfe to the exercise of hunting, for he was a strong man, fit to combat with wilde-beastes, by destruction of whom, hee made more room for many men vpon the earth, so that hee passed all his dayes in that exercise. It hapned on a day that he was hunting of a Hind-calf, and spurring his horse with all his might and maine in the eager pursute thereof, hee rode out of the sight of all his company, and suddainly the Hind-calf leaped into a very deepe Caue, out of the sight of *Pindus* the Hunter, and so saued himselfe. Then hee alighted from his horse and tyed him to the next Tree, seeking out as diligently as he could for a way into the Caue, wherein to the Hind-calf had leapt: and when he had looked a good while about him, & could find none, he heard a voyce speaking vnto him, and forbidding him to touch the Hind-calf, which made him looke about againe, to see if hee could perceiue the person from whom the voyce proceeded, but epying none, hee grew to be afraide, and thought that the voyce proceeded from some other greater cause, and so leaped vpon his horse hastily, and departed againe to his fellows.

The day after, he returned to the same place, and when he came thither, being terrified with the remembrance of the former voyce, hee durst not enter into the place, but stood there doubting and wondering with himselfe, what Shepheards, or Hunters, or other men might be in that place, to diswarne him from his game, and therefore he went round about to seeke for some, or to learne from whence the voyce proceeded. While he was thus seeking, there appeared vnto him a Dragon of a great stature, creeping vpon the greatest part of his body, except his necke and head lifted vp a litle, and that litle was as high as the stature of any man can reach, and in this fashion hee made toward *Pindus*, who at the first sight was not a litle afraid of him, but yet did not runne away; but rather gathering his wits together, remembered that hee had about him birds, and diuers parts of sacrifices, which instantly he gaue vnto the dragon, and so mitigated his furie by these gyfts, and as it were with a royall feast, changed the cruell nature of the dragon, into kind viage. For the Dragon being smoothed ouer with these gyfts, and as it were ouer-taken with the liberality of *Pindus*, was contented to forsake the old place of his habitation, and to goe away with him. *Pindus* also being no lesse gladd of the company of the Dragon, did daily giue vnto him the greatest part of his hunting, as a deserved price and ranfome of his life, and conquest of such a beast. Neither was hee vnrequired for it, for Fortune so fauoured his game, that whether he hunted foules of the ayre, or beastes of the earth, hee still obtayned and neuer missed. So that his fame for hunting; procured him more loue and honour, then euer could the Imperiall crowne of his Country.

For all young men desited to follow him, admiring his goodly personage & strength, the virgins and maydes falling in loue, contended among themselves who should marry him: the wiuues forsaking their husbands, contrary to all womanly modestie, rather desired his company than the Societie of their husbands, or to be preferred among the number of the Goddesses. Onely his Bretheren enraged against him, sought all meanes to kill & destroy him. Therefore they watched all opportunities, lying in continuall ambush where
hee

he hunted, to accomplish their accursed enterprise, which at last they obtained: for as he followed the game, they enclosed him in a narrow straight neere to a Riuer side, vvhether he had no meanes to auoyde their hands, they and their company being many, and hee alone, wherefore they drew out their swords and flew him.

When he saw no remedy but death, he cryed out aloud for help, whose voyce soone came to the eares of the watchfull Dragon, (for no beast heareth or seeth better) out hee commeth from his denne, and finding the murderers standing about the dead body, he presently surpriseth them and killed them, for reuenging the quarrell of *Pinus*, & then fell vpon the dead body of his friend, neuer forsaking the custodie thereof, vntill the neighbours adioyning to the place, taking knowledge of the fact, came to burie the bodies. But when they came and saw the Dragon among them, they were afraid, and durst not come neere, but stood a farre off, consulting what to doe; till at last they perceived that the dragon beganne to take knowledge of their feare, who with an admirable curtesie of nature, perceiving their mourning and lamentation for their dead friend, and withall, their abstinence from approaching to execute his exequies, or funerals, began to thinke that he might be the cause of this their terror, & farre standing off from the dead bodies, wherefore he departed, taking his farewell of the body which he loued, and so gaue them leaue by his absence, to bestow vpon him an honourable buriall, which they performed accordingly, and the Riuer adioyning, was named by the name of *Pinus-death*.

By which story may appeare, that these sauage Dragons are made louing and tame to men, by good turnes & benefices bestowed vpon them, for there is no nature which may not be ouer-combyd by kindnes. And yet I may not leaue this matter thus, nor from these two examples alone, conclude the practise and possibility of loue betwixt men and dragons: I will therefore adde some three or foure examples more.

There was a Dragon the louer of *Aetholis* (as *Plutarch* writeth) who came vnto her euery night, and did her body no harme, but gently slyding ouer her, played with her till morning, then also would he depart away as soone as light appeared, that hee might not be espied. The Maydens friends came to the knowledge hereof, and so remoued her farre away, to the intent the dragon might come no more at her: and thus they remained asunder a great while, the dragon earnestly seeking for the mayden, wandered farre and neere to find her out. At last he met with her, and not saluting her gently as he was wont, flew vpon her, binding her hands downe with the spire of his body, hissing softly in her face, & beating gently with his tayle her back-parts, as it were taking a moderate reuenge vpon her, for the neglect of his loue by her long absence.

Another like story vnto this is reported by *Elianus*, of a great Dragon which loued a fayre woman, beloued also of a fayre man, the woman oftentimes did sleepe with this dragon, but not so willingly as with the man: wherefore hee forsooke the habitation of her place for a month, and went away where the dragon could not find her, thinking that her absence might quench his desire. But he came often to the place where hee was wont to meete with the woman, and not finding her, returned quietly backe againe, and came againe another time: at last he grew suspicious, & like a louer, sayling in his expectation, grew very sorrowfull, and so continued till the month was expyred, euery night visiting the accustomed place. At last the woman returned, and the dragon presently mette with her, and in an amorous fashion, full of suspition and ialousie, winding about her body, did beate her as you haue heard in the former storie: and this (saith *Elianus*) happened in *Iudea*, in the dayes of *Herod* the King.

There was a little Dragon-whelp bredde in *Aradia*, and brought vp familiarly with a little boy from his infancie, vntill the boy became a young man, and the dragon also became of great stature, so that one of them loued another so well as man and beast could loue together, or rather two play-fellows from the Cradle. At last the friends of the boy seeing the dragon grow so great in so short a space, began to be suspicious of him, wherevpon they tooke the bedde wherein the boy and the dragon were lodged, and carried the same into a farre remote place of woods and wildernes, and there set downe the bed with the boy and the dragon together. The boy after a little while returned, and came home againe to his friends; the dragon wandered vp and downe in the woods, feeding vpon herbes

herbes and poyson, according to his nature, and neuer more cared for the habitation of men, but reiteld contented with a solitary life. In the length of time it came to passe that the boy grew to be a perfect man, and the dragon also remained in the wood; & although absent one from the other, yet mutually louing as well as euer. It hapned that this young man trauelled through that place where the dragon was lodged, and fell among thees; when the young man saw their swords about his eares, he cryed out, & the dragons den being not farre off, his cry came to the dragons eares, who instantly knowing the voyce of his play-fellow, answered the same with another, at whose hyssing the thees grew afraid, and began to runne away, but their legges could not carry them so fast, as to escape the dragons teeth and clawes: for he came speedily to release his friend, & all the thees that he could find, he put to cruell death, till hee accompanie his friend out of the place of perill, and returned backe againe to his den, neither remembering wrath, for that hee was exposed to the Wildernesse, and there left by his play-fellow, nor yet like peruerse men, forsaking their olde friend in danger.

They that desire to reade more of this subiect, shall finde store of examples in *Elianus* his sixt and thirteenth booke: To conclude, when *Messalina* the wife of *Claudius*, did send certaine men to take away the life of *Nero*, who was a riuall of *Britannicus*, it is saide, that when they had him in their hands to strangle him, a dragon appeared out of the eatch, or floore of the chamber, and did so terrifie these hangmen, that they ranne away & spared *Neros* life. By which example, another example of pietie in dragons is obserued.

Again, *Telephus* ignorantly lying with his mother, had committed inceit with her, had not a dragon by diuine prouidence come and parted them asunder: therefore *Draco* *similis est virtus indagatrix, qua diligenter omnia persequatur, rimaturq; studiisq; sine*, the vertue of discretion or perfit knowledge, is like a dragon, which diligently searcheth all things, and studiously looketh into euery chynck: so did this dragon preterua the chastitie of the mother and the sonne, when they ignorantly and in the darke had defiled each other, but for his appearance and demonstration. I will adde but this one example more of their loue of chastitie in men and women.

In *Luximium* there was a great holy wood, neere vnto which stood a Temple of *Iuno*, in that wood there was a great deepe denne of a dragon, vnto the which dragon the Virgins came euery yeere being blind-folded with clouts, and tarrying *Marchpanes* in their hands: When they entred the woods, there was a certaine spirit, (as it was said) without offence did leade them to the denne of the dragon, and so euery one of the virgins did feuerally offer vp their *Marchpanes* to the dragon: the dragon receiued the *Marchpane* at the hand of euery pure virgine and vnspotted, but if they were defiled, and held only the name of Virgins, then the dragon refused the *Marchpane*, and therefore they were all examined at their comming forth, that those which had lost their virginity might be punished by the Law. And by this story, (although none but Heathens will belene it to be true, because it is a fable, meereley inuented to defend Idolatry, which with my soule and spirit I doe detest) yet I may collect thus much as a morall out of fable; that dragons in ancient time, did honour virginity. And thus seeing they neither loue, nor are beloued of any other creature, I will heere leaue to talke of their loue and friendship, and passe on to their hatred and aduersaries.

The examples before expressed being all extraordinary & beside nature, do not conclude but that there is an ordinary hatred betwixt men and dragons, and therefore in the discouery of their enemies, men must haue the first place, as their most worthy aduersarie, for both dragons haue perished by men, and men by dragons, as may appeare by these stories following. When the Region of *Helmetia* beganne first to be purged from noysome beasts, there was a horrible dragon found neere a Country towne called *Wilsen*, who did destroy all men and beastes that came within his danger in the time of his hunger, in so much that that Towne and the fields there-to adioyning, was called *Deadwiler*, that is, a Village of the Wildernes, for all the people and inhabitants, had forsaken the same, & fledde to others places.

There was a man of that Towne whose name was *Winkelried*, who was banished for manslaughter, this man promised if he might haue his pardon, and be restored againe to his

Suetonius.

Luce. 11. 17.

Schimpf.

his former inheritance, that he would combat with that Dragon, and by Gods helpe destroy him: which thing was granted vnto him with great ioyfulness. Wherefore he was recalled home; and in the presence of many people went forth to fight with the dragon, whom he slew and ouercame, whereat for ioy hee lifted vpp his sword imbrued in the dragons blood, in token of victory, but the blood distilled downe from the sword vpon his body; and caused him instantly to fall downe dead. And thus this noble Conquerour, a man worthy to be remembered in all ages & Nations, who had strength to kill the dragon being alive, yet had no power to resist the venome of his blood, he being dead. But had it not bene that his hand had bene before imbrewed in the blood of a man, I do not beleue that the blood of a dragon could haue fallen so heavy vpon him. But this is the iudgement of G O D, eyther to punish murder in the same kind, or else to teach vs, that we should not reioyce in our owne meritts, least God see it and be angry. For our Saviour Christ forbade his Disciples that they should reioyce that the deuils were subiect vnto them; and therefore much lesse may we poore creatures reioyce for ouer-comming men or beasts.

And yet one thing more is to be considered in the death of this man, who was banished for killing a man, and was pardoned for killing a dragon, and yet killed by the dragon after the dragon was slaine. This blood was the same because it brought death, and death againe brought blood to be the reuenger of the first, that the blood of man might be washed away with the blood of man; the blood of a Serpent comming betwixt. And thus I may truly say as the Christian Poet saith in another case, *Sanguine suc creuit, sanguine finis erit*, as it grew, so shall it end in blood.

In the dayes of Philip King of Macedon, there was a way into a Mountaine of Armenia; out of which the King had prayed, that neuer man might goe but he might die: wherefore *Saxatres*, to try the effect of the Kings prayer, yf it was his Opticke Philosophicall glasse that he might see what was in that way; and presently hee perceiued two great dragons, who coming out of their denes, did infect all the ayre thereabouts with a pestilent evaporation of their owne breath. This he declared to the King, who for the reuocation of his owne prayer, and to disuise men to goe out against them and kill them: who likewise performed the same; and so cleared the way from that annoyance. And thus wee see another story of dragons slaine by men.

Howebeit may be added, how *Hercules* when hee was a child and in his cradle, slew two dragons; as *Pindarus* relateth. And the *Corymbes* did worship *Diomedes* for killing of a dragon. *Dionysius* a holy Bishop in Germanie, finding a dragon to lyce secretly hid beside a bridge killing men; Oxen, Horses, Sheepe, and Goates; he came boldly vnto him in the name of Christ; and when the dragon opened his mouth to deuour him, the holy Bishop spitting into his mouth killed him.

When *Orpheus* was in hawking, and while hee intended his sport, suddenly a Dragon set vpon him; but his hawkinge pannels or dogges released him of that danger, for they tore the dragon in peeces. Many such other stories I could relate; but I spare them here, because I haue handled them in the beginning of this story: and so I passe ouer the slaughter of dragons by men; and come to the slaughter of men by dragons, which are breuely these that follow.

Petrus Damianus declareth of a certain husband-ma, who rising early in the morning and travelling by the way side, saw a great dragon lyd still vpon the earth without motion, he being weary, thought him to be a trunck of some tree, wherefore hee sat downe vpon him, and the beast endured him a litle while, but at the last hee turned his head in anger, and swallowed him vp. After that the Grecians sailed as though they would goe away from Troy, and *Symon* the Traytor was receiued by the Trojans into the Citie, there were two dragons which flew the sonnes of *Laocoon* as they landed in the Island *Porey*, *Charibea* and *Chalidna*, which is thus described by *Virgill*.

*At gemini lapsu delubra ad summa Dracones
Effugium, saueq; pesum Tritonides arcem,
Sub pedibusque Dea olympique subire sequuntur:*

Tem

*Turn verò tremefacta novus per pectora cunctis
Insinuat paor et scelus expendisse mercentem,
Laocoonia ferunt, sacrum qui cuspidis robore
Laerit. &c.*

Which may be englished thus;

*Two dragons slide, and to the toppe of Temple sit,
Making their way vnto the fort of Tritons seire,
Vnder the Goddesse seate and shield, in circle downe they lie,
What feare did mortall breast possesse then cannot I rehearse:
For then Laocoon did beginne to thinke on's former sin,
When hee did harme the sacred thing by thrusting speare within.*

About the Temple of *Iupiter Nemus*, there is a Graue of Cypress trees, among which there is a place wherein a dragon did destroy *Opheltis*, when hee was laid vnder a greene bush by his Nurse. There is a prouerbe, *Bonus viros vel à mure morderi, malis ne draconem dentes audere admoliri*: that is to say, euery moule will bite a good man, but cuill men are not touched with the teeth of dragons.

Alciatus hath a pretty Emblem, whose title is, *Ex arduis perpetuum nomen*, from difficult things and great labours, ariseth immortal fame: wherein he pictureth a dragon following young sparrows to take and eate them. His verses in Latine are these:

*Crediderat platani ramis sua pignora passer.
Et bene, ni sano visa, dracone forent
Glutijt hic pullos omnes, miseramq; parentem
Saxus & tadi dignus obire necesse.
Hic, nisi mentitur Calchas, moniment a laboris
Sunt longi, cuius fama perennis eat.*

Which may be thus englished;

*To Plantine-leaves the Sparrow did her young commie,
And safe enough, had not the Dragon them espied,
Hec eate the young ones all, the damme withannes destroyed,
Well worthy such a death, of life to be denied:
This is by Calchas said, a type of labour long,
Whose fame eternall lines in euery tongue.*

There be certaine beasts called *Dracontopides*, very great and potent Serpents, whose faces are like to the faces of Virgins, and the residue of their body like to dragons. It is thought that such a one was the Serpent that deceived *Eue*, for *Beda* saith it had a Virgins countenance, and therefore the woman seeing the likenes of her owne face, was the more easily drawne to belieue it: into the which when the deuill had entred, they say he taught it to couer the body with leaues, and to show nothing but the head and face. But this fable is not worthy to be refuted, because the Scripture it selfe dooth directly gaine-say euery part of it. For first of all it is called a Serpent, and if it had bene a dragon, *Moses* would haue said so, and therefore for ordinary punishment, God doth appoint it to creepe vpon the belly, wherefore it is not likely that it had either wings or feete. Secondly, it was impossible and vnlike, that any part of the body was couered or concealed from the sight of the woman, seeing she knew it directly to be a Serpent, as afterward shee confessed before G O D and her husband.

There be also certaine little dragons called in Arabia, *Yefsa*, and in Catalonia, dragons so of houses, these when they bite, leaue their teeth behind them, so as the wound neuer ceaseth swelling as long as the teeth remaine therein, and therefore for the better cure thereof, the teeth are drawne forth, and so the wound will soone be healed. And thus much for the hatred betwixt men and dragons, now we will proceede to other creatures.

The greatest discord is betwixt the Eagle and the Dragon, for the Vultures, Eagles, Swannes and dragons, are enemies one to another. The Eagles when they shake their wings,

winges, make the dragons affraide when their rading noyse, then the dragon hideth himselfe within his den, so that he neuer fighteth but in the ayre, eyther when the Eagle hath taken away his young ones, and he to recouer them flieth aloft after her, or else whe the Eagle meeteth him in her nest, destroying her egges and young ones: for the Eagle deuoureth the dragons and little Serpents vpon each, and the dragons againe and Serpents doe the like against the Eagles in the ayre. Yea many times the dragon attempteth to take away the prey out of the Eagles talants, both on the ground and in the ayre, so that there ariseth betwixt them a very hard and dangerous fight, which is in this manner described by Alexander.

*Hunc petis inuisum magni tonis armiger hostem,
Cumque genis parat acie suis ex aethere bellum:
Pascentem in siluis quam primum uiderit
Quod totus foras in nidos cum mitibus ouis,
Et simul ipsa terens, et vastans pignora perdat.
Non timet hoc serpens, imò quodam impete dumis
Prostiliens, ipsamque, aquilam, leporemque senellum
Ex trahit ex rapidis vi fraudeque fortior vinctis.
Caute malum declinat aus, fit ibi aspera pugna,
Pe queat extortam victor sibi tollere pradam.
Sed frustra elapsam, et volitantem hinc inde volucrum
Insequitur, longos sinuum contractus in orbes,
Obliquoque leuans sursum sua lumina visu.*

Which may be englished thus;

*When as the Eagle, Ioues great bird, did see her enemy,
Sharpe warre in th' ayre with beake she did prepare
Gainst Serpent feeding in the wood, after espy
Cause it her egges and young fiercely in peeces tare.
The Serpent not afraid of this, leapes out of thornes
With force vpon the Eagle, holding tender Flare,
Out of her talants by fraude and force more strong,
That takes and snatches despiht her enemies feare.
But wary Bird auoydes the force, and so they fight amaine,
That victor one of them might ioy the prey alone,
The flying fowle by winding Snake is hunted all in vaine,
Though up and downe his nimble eyes this and that may be gone.*

In the next place we are to consider the enmitie that is betwixt Dragons & Elephants, for so great is their hatred one to the other, that in Ethyopia the greatest dragons haue no other name but Elephant-killers. Among the Indians also the same hatred remaineth, against whom the dragons haue many subtilie inuentions: for besides the great length of their bodies, where-withall they clasp and begirt the body of the Elephant, continually byting of him vntill he fall downe dead, and in the which fall they are also bruized to peeces; for the safeguard of themselves they haue this deuice. They get and hide themselves in trees, couering their head, and letting the other part hang downe like a rope: in those trees they watch vntill the Elephant come to cate and crophe of the branches, then suddenly before he be aware, they leape into his face, and digge out his eyes, then doe they clasp themselves about his necke, for they strangle him with their fore-parts, as they beate them with the hinder, so that in this combat they both perissh: and this is the disposition of the dragon, that he neuer setteth vpon the Elephant, but with the aduantage of the place, and namely from some high tree or Rocke.

Sometimes againe a multitude of dragons doe together obserue the pathes of the Elephants, and crosse those pathes they tye together their talles as it were in knots, so that when the Elephant cometh along in them, they insnare his legges, and suddenly leape

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vpp to his eyes, for that is the part they ayme at about all other, which they speedily pull out, and so not being able to doe him any more harme, the poore beast deliuereth himselfe from present death by his owne strength, and yet through his blindness receiued in that combat, hee perissheth by hunger, because hee cannot choofe his meate by finellings, but by his eye-sight.

There is no man liuing that is able to giue a sufficient reason of this contrariety in nature betwixt the Elephant & the Dragon, although many men haue laboured their wits, and strayed their inuentions to finde out the true causes thereof, but all in vaine, excepte this be one that followeth. The Elephants blood is saide to be the coldest of all other Beasts, and for this cause it is thought by most Writers, that the dragons in the Sommer time doe hide themselves in great plenty in the waters where the Elephant cometh to drinke, and then suddenly they leape vppon his eares, because those places cannot be defended with his trunk, and there they hang fast, and sucke out all the blood of his body, vntill such time as hee poore beast through faintnesse fall downe and die, and they being drunk with his blood, doe likewise perissh in the fall.

The Gryffins are likewise saide to fight with the dragons and ouer-come them. The Panther also is an enemy vnto the Dragons, and driueth them many times into theyr denes. There is a little bird called *Captilus*, by eating of which the dragon refresheth himselfe when he is wearied in hunting of other beasts. And to conclude, he is an enemy vnto all kinde of Beastes, both wilde and tame, as may appeare by these verses of *Lucan*, where he saith;

*Armentis, tota secuti,
Rumpitis ingentes amplexi verbera Tauros:
Nec tutus spacio est Elephas.*

Which may be englished thus;

*And following close the Herds in fields,
Great Bulls with force of might,
And Elephants are made to yeelde
By dragons valiant spite.*

In the next place I will passe vnto the poyson and venome of dragons, omitting all poetical discourses about the worshipping and transmutation of dragons from one kind to another, such as are the haaires of *Orpheus*, or the teeth of the dragon which *Cadmus* slew, into Armed-men, and such like fables, which haue no shew nor apparance of truth, but are onely the inuentions of men, to vter those things in oblcure times, which they were afraid to doe in plaine speeches.

It is a question whether dragons haue any venom or poyson in them, for it is thought that he hurteth more by the wound of his teeth, then by his poyson. Yet in *Deuteron. 22.* *Moses* speaketh of them as if they had poyson, saying: Their wine is as the poyson of dragons, and the cruell venome of Aspes. So also *Heliodorus* speaketh of certaine weapons dipped in the poyson of dragons. For which cause wee are to consider, that they wanting poyson in themselves, become venomous two maner of wayes: First by the place where in they liue, for in the hotter Countries they are more apt to doe harme then in the colder and more temperate, which caused the Poet in his verses to write of them in this manner following;

*Vos quoq, qui cunctis innoxia numina terris
Serpitis aurato nitidi fulgore Dracones,
Pestiferos ardens facis Affrica: Ducitis aethra
Aera cumpennis, &c.*

Which may be englished in this manner;

*You shining Dragons creeping on the earth,
Which fiery Affrick yeeldes with skinn like gold,
Yet pestilent by hote infecting breath,
Mounted with wings in th' ayre we doe behold.*

So that which is spoken of the poyson of Dragons infecting the ayre wherein they liue, is to be vnderstood of the Meteor called *Draco volans*, a Fire-drake, which doth many times destroy the fruites of the earth, seeming to be a certaine burning fire in the ayre, sometime on the Sea, and sometime on the Land, whereof I haue heard this crediblie storie from men of good worth and reputation, happening about some twelue yeeres agoe, vpon the Western-Seas, vpon the Coastes of England, which because it is well worthy to be kept in remembrance of all posteritie, and contained in it a notable worke of God, I haue thought good to sette it downe in this place.

There was an olde Fisher-man which with his two hyred seruants went forth to take fish, according to his accustomed manner and occupation, and hauing layd theyr nettes, watched them earnestly to finde the bootie they came for, and so they continued in theyr labour vntill mid-night or thereabouts, taking nothing. At the last there came by them a Fire-drake, at the sight whereof the old-man beganne to be much troubled and affrayde, telling his seruants, that those sights sildome pretended any good, and therefore played God to turne away all euill from them, and withall, willed his seruants to take vp their Nettes, least they did all repent it afterward; for he said he had knowne much euill followe such apparitions.

The young men his seruants comforted him, telling him there was no cause of affare, and that they had already committed themselves into the hands of Almighty GOD, vnder whose protection they would carry vntill they had taken some fish: the old-man rested contented with their confidence, and rather yielded vnto them, then was perswaded by them. A little while after, the fire-drake came againe, and compassed round about the boate, and ranne ouer the Nettes, so that new faires, and more violent passions then before, possessed both the old-man and his seruants. Wherefore they then resolued to take no longer, but hastened to take vp their nettes, and to be gone. And taking vpp the Nettes, at one place they did hang so fast as without breaking they could not pull them out of the water, wherefore they lette theyr Grabbe-hookes vnto them to loose them, for the day before they remembered that a Shippe was cast away in the same place, and therefore they thought that it might be the Nettes were hanged vpon some of the racklings thereof: and therein they were not much decieued, for it happened that finding the place where vpon the Net did stay, they pulled and found some difficultie to remove it, but at last they pulled it vp, and found it to be a chayre of beaten gold. At the sight hereof their spirits were a little reuiued, because they had attained so rich a bootie, and yet like men burdened with wealth, (especially the old-man,) conceiued newe feares, and willed hee were on Land, least some storme should fall, and lay both it and them, the second time in the bottome of the Sea.

So great is the impression of feare, and the naturall presage of euill, in men that know but little in things to come, that many times they proue true Prophets of their owne destruction, although they haue little reason till the moment of pettrill come vpon them: and so it fell out accordingly in this old-man, for whilst hee feared death by stormes and tempests on the Sea, it came vpon him, but by another way and meates. For behold the deuill entred into the hearts of his two seruants, & they conspired together to kill the old-man their Maister, that so betweene themselves they might be owners of that great rich chayre, the value whereof (as they conceiued) might make them Gentlemen, and maintain them in some other Country all the dayes of their life. For such was the resolution that they conceiued vpon the present, that it would not be safe for them to retorne home againe after the fact committed, least they should be apprehended for murder, as they iustlie deserued, theyr maister being so made away by them.

The deuill that had put this wicked motion into their mindes, gaue them likewise perfect opportunitie to put the same in execution, depriving them of all grace, piety, and pietie, still thrusting them forward to performe the same. So that notwithstanding any warning of his death, one of them in most savage and cruell manner dashed out his braines, and the other speedily cast him into the Sea. And thus the feare of this old-man, conceiued without all reason, except superstition for the sight of a fire-drake, came vpon him in a more bloody manner then hee expected: but life suspected it false, and tumors of pettrill

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vnto guiltie consciences, (such as all wee mortall men beare) are many times as forcible as the sentence of a Iudge to the hart of the condemned prisoner, and therefore it were happy that either we could not feare, except when the causes are certaine, or else that wee might neuer petrify but vpon premonition. And therefore I conclude with the example of this man, that it is not good to holde a superstitious feare, least God see it, and being angry there-with, bring vpon vs the euill which wee feare. But this is not the end of the story, for that fire-drake, (as by the sequell appeareth) proued as euill to the seruants, as he did to the Maister.

These two sonnes of the deuill, made thus rich by the death of their Maister, forth-
with they sayled towards the Coastes of France, but first of all they broke the Chayre in peeces, and wrapped it vpp in one of theyr Nettes, making account that it was the best fish that euer was taken in that Net, and so they layde it in one end of theyr Barcke or Fisher-boate. And thus they laboured all that night and the next day, till three or foure of the clocke, at what time they espied a Port of Brittain, whereof they were exceeding gladde, by reason that they were wearie, hungry, and thirstie with long labour, alwaies rich in their owne conceit by the gold which they had gotten, which had so drawne their hearts from God, as they could not feare any thought of his iudgement; And finally it so blinded theyr eyes, and stopped theyr eares, that they did not see the vengeance that followed them, nor heare the cry of theyr Maisters-blood.

Wherefore, as they were thus reioicing at the sight of Land, beheld they suddainly espied a Man-of-Warre comming towards them, whereat they were appalled, and beganne to thinke with themselves that their rich hopes were now at an end, and they had laboured for other, but yet resolutely they did rather then to suffer the bootie to be taken from them. And while they thus thought, the Man-of-Warre approached and hailed them, summoning them to come in and shew what they were: they refused, making forward as fast to the Land as they could. Wherefore the Man-of-warre shot certaine Muskets at them, and not preuailling, nor they yielding, sent after them his Long-boate, vpon the entreatie whereof they fought manfully against the assaillants, vntill one of them was slaine, and the other mortally wounded; who seeing his fellow kild, & himselfe not like to lie to liue, yet in enuy against his enemy, ranne presently to the place where the Chayre lay in the Net, and lyting the same vp with all his might, cast it from him into the Sea, instantly falling downe after that fact, as one not able through weaknesse to stand any longer, wherewith he was taken, and before his life left him, hee related the whole storie to them that tooke him, earnestly desiring the to signifie so much into England, which they did accordingly: and as I haue heard, the whole story was printed, & so this second History of the punishment of murder, I haue related in this place, by occasion of the fire-drake, in the history of the Dragon.

A second cause why poyson is supposed to be in Dragons, is for that they often feede vpon many venomous rootes, and therefore theyr poyson sticketh in theyr teeth, where vpon many times the partie bitten by them, seemeth to be poysoned; but this falleth out accidentally, not from the nature of the dragon, but from the nature of the meate which the dragon eateth. And this is it which *Homer* knewe and affirmed in his verses, when hee described a dragon making his denne nere vnto the place where many venomous rootes and herbes grew, and by eating whercof, hee greatly annoyeth man-kinde when hee byteth them.

*Os de Drokon espi xein oreferos andra mensei
Belvros kaka pharmaka.*

Which may be thus englished;

*And the dragon which by men remaines,
Eates euill herbes without deadly paines.*

And therefore *Ellianus* saith well, that when the dragon meaneth to doe most harme to men, he eateth deadly poysonfull herbes, so that if he bite after them, many not knowing

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the

Dionysius.
S. Anna.

the cause of the poyson, and seeing or feeling venom by it, doe attribute that to his nature which doth proceede from his meate. Besides his teeth which bite deepe, he also killeth with his tayle, for hee will be girt and pinch in the body, that hee doth gripe it to death, and also the strokes of it are so strong, that either they kill thereby forthwith, or else wound greatly with the same, so that the strokes of his tayle, are more deadly then the byting of his teeth; which caused *Alexander* to write thus;

*Nec tamen ille graues, ut cetera turba, doloris
Siv elis, infixo cum forte monodactyle ore,
Suscitat: exiguis non noxia vulnera punctus
(Qui seu rodentes noctu quaque obvia muris)
Infigit, modicum tenui dat plaga cruorem.*

Which may be thus englished;

*Nor yet he when with his angry mouth
Doth byte, such paines and torments bringeth
As other Serpents, if Ancients tell the truth,
When with his teeth and speare he stingeth:
For as the holes which byrning-myse doe leave,
When in the night they light upon a prey,
So small are Dragons-byts which men receive,
And harmlesse wound makes blood to runne away.*

Aetius.
Grennius
Aucien.

Their mouth is small, and by reason thereof they cannot open it wide to byte deepe, so as their byring maketh no great paine; and those kind of dragons which do principally fight with Eagles, are defended more with their tayles then with their teeth: but yet there are some other kind of dragons, whose teeth are like the teeth of Beares, byting deepe, and opening their mouth wide, where-withall they breake bones, and make many bruses in the body, and the males of this kinde byte deeper then the females, yet there followeth no great paine vpon the wound.

The cure hereof, is like to the cure for the byting of any other beast wherein there is no venom, and for this cause there must be nothing applyed there-vnto which cureth venomous bytings, but rather such things as are ordinary in the cure of euery Vicer.

The feede of grasse, commonly called Hay-dust, is prescribed against the byting of dragons. The Barble being rubbed vpon the place where a Scorpion of the earth, a Spyder, a Sea or Land-dragon byteth, doth perfectly cure the same. Also the heade of a dogge or dragon which hath byrten any one, being cutte off and fleyed, and applyed to the wound with a little *Euphorbium*, is said to cure the wound speedily.

And if *Albedisimon* be the same that is a dragon, then according to the opinion of *Auicenna*, the cure of it must be very present, as in the cure of Vicers. And if *Alhathraf* & *Huadem* be of the kind of dragons, then after they byting there followeth great coldnes and stupiditie; and the cure thereof must be the same meanes which is obserued in colde poysons. For which cause, the wound or place bitten, must be embrewed or washed with luke-warme Vineger, and emplastered with the leaues of Bay, annoynted with the oyle of herbe *Mary*, and the oyle of Wilde-pellitory, or such things as are drawne out of those oyles, wherein is the vertue of Nettles, or Sea-Onions.

But those things which are given vnto the patient to drinke, must be the iuyce of Bay-leaues in Vineger, or else equal portions of Myrthe, Pepper, and Rewe in Wine, the powder or dust whereof, must be the full vveight of a golden-groat, or as we say, a French-Croovne.

In the next place, for the conclusion of the history of the dragon, we will take our farewell of him in the recital of his medicinall vertues, which are briefly these that follow. First, the fatte of a Dragon dried in the sunne, is good against creeping Vicers: and the same mingled with Hony and Oyle, helpeth the dimnesse of the eyes at the beginning. The head of a dragon keepeth one from looking a Quint: and if it be sette vp at the gates and doores, it hath bene thought in ancient time to be very fortunate to the sincere wor-

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Of the Dragon.

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shippers of GOD. The eyes being kept till they be stale, and afterwards beate into an Oyle with Hony and made into an oynment, keepe any one that vseth it from the terror of night-visions and apparitions.

The fatte of a Hart in the skinn of a Roe, bound with the nerues of a Hart vnto the shoulder, was thought to haue a vertue to fore-shew the iudgement of victories to come. The first spindell by bearing of it, procureth an easie passage for the pacification of higher powers. His teeth bound vnto the feede of a Roe, with the nerues of a Hart, haue the same power. But of all other, there is no folly comparable to the composition which the Magicians draw out of a dragon to make one invincible, and that is this. They take the head and tayle of a dragon, with the hayres out of the fore-head of a Lyon, and the marrow of a Lyon, the spume or white mouth of a conquering horse, bound vnto in a Harts-skinne, together with a clawe of a dogge, and fastned with the crosse nerues or sinew of a Hart, or of a Roe; they say that this hath as much power to make one invincible, as hath any medicine or remedy whatsoever.

The fatte of dragons is of such vertue that it driueth away venomous beastes. It is also reported, that by the tongue or gall of a dragon sodde in wine, men are deliuered from the spirits of the night, called *Incubi* and *Succubi*, or else Night-mares. But about all other parts, the vse of their blood is accounted most notable. But whether the *Cynabaritis* be the same which is made of the blood of the dragons and Elephants, collected from the earth when the dragon and the Elephant fall downe dead together, according as *Pliny* deliuereth, I will not here dispute, seeing it is already done in the story of the Elephant: neither will I write any more of this matter in this place, but onely referre the Reader vnto that which hee shall finde written thereof in the history of our former booke of Four-footed-beastes.

And if that satisfie him not, let him read *Langins* in the first booke of his Epistles, and sixtie-five Epistle, where that learned man doth abundantly satisfie all men concerning this question, that are studious of the truth, and not prone to contention. And to conclude, *Andreas Baluacensis* writeth, that the Blood-stone, called the *Hematite*, is made of the dragons blood: and thus I will conclude the history of the dragon, with this storie following out of *Porphyrius*, concerning the good successe which hath bene signified vnto men and women, cyther by the dreames or sight of dragons.

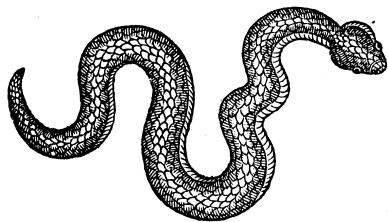
Mamma the Mother of *Alexander Senerus* the Emperour, the night before his birth, dreamed that she brought forth a little dragon, so also did *Olympia* the Mother of *Alexander* the great, and *Pomponia*, the Mother of *Scipio Africanus*. The like prodigie gaue *Augustus* hope that he should be Emperour. For when his mother *Aetia* came in the night time vnto the Temple of *Apollo*, and had sette downe her bedde or couch in the Temple among other Marrons, suddainly shee fell asleepe, and in her sleepe, shee dreamed that a dragon came to her, and clasped about her bodie, and so departed without doing her any harme. Afterwards the print of a dragon remained perpetually vpon her belly, so as shee neuer durst any more be seene in any bath.

The Emperour *Tyberius Caesar*, had a dragon which hee daily fedde with his owne handes, and nourished like good fortune, at the last it happened that this dragon was defaced with the byting of Emmets, and the former beautie of his body much obscured: Wherefore the Emperour grew greatly amazed thereat, & demanding a reason thereof of the Wisemen, hee was by them admonished to beware the insurrection of the common people. And thus with these stories, representing good and euill by the dragon, I will take my leaue of this good and euill Serpent.

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OF

OF THE DRYINE.



Here be some that confound this Serpent with the water-snake, and say it is none other then that which of auncient time was called *Hydrus*, for so long as they live in the water, they are called *Hydri*, that is, Snakes of the water, but when once they come to the land, they are called *Chelydri* and *Chersydri*: but it is certain that the *Chelydri*, is different from the *Chersydri*, by the strong smell and favour which it carrieth with it wheresoeuer it goeth, according to these verses made of *Vmbo* the Priest in *Virgil*.

*Viperio generi et grauior spirantibus Hydri
Spargere qui somnos cantusq; manuq; solebas.*

Which may be englished thus;

*Who could by song and hand bring into deadly sleepe
All kind of Vipers, with Snakes smelling strong and deepe.*

Which being compared with that instruction which hee giueth to Shepheards, teaching them how to driue away the strong-smelling-serpents from the foldes, hee calleth them *Chelydri* when he writeth in this manner.

*Disce et odoratam stabulis accendere Cedrum
Galbanisq; agitare graues nidore Chelydros.*

That is to say in English thus;

*Learn how to driue away strong smelling Cheliders
From foldes, by Galbanum and sauerie Cedars.*

So that it is cleete that these Dryines are the same which are called *Chelydri*, vvhoe doe stinke on the face of the earth, whereby they are oftentimes disclosed although they be not seene: howbeit, some thinke that this filthy fauour doth not proceede from any fume or smoake comming out of their bodies, but rather from their motion, according to the opinion of *Macer* in the following verses.

*Seu terga exspirans spumantia Virus
Seu terra sumat quater labitur Anguis.*

Which may be englished in this manner;

*Whether their fuming backs that smell
Doe send abroad such poyson pestilent,
Or whether th' earth whercon this Snake full fell
Doth syde, yeeldes that vnnholosome scent.*

It is sayd that these Dryines doe liue in the bottome or rootes of Oakes, where they make their nestes, for which cause they be called *Querculi*, as if they were deriued from an Oake, which caused the Countrey-people to call it *Dendragalla*, which signifieth the Male and Female in this kind: being bred onely in one part of *Affricke*, and in *Helspont*, and there be of them two kinds, one of the length of two cubits, being very fat & round, and very sharp scales ouer the backe; and they are called *Dryine* of *Dryus*, that signifieth an Oake, because they liue in bottome of Oakes: & they are also called *Chelydri*, because of their sharp skimes or scales, for it is the manner of the Latins and the Gracians, to call the hard and rough skine of the body of man and beast, by the name of *Chelydra*: and I

take the serpents *Cylindri*, to be the same that the dryines be. Within the scales of this serpent there are bred certaine Flies with yellow winges, as yellow as any Brasse, the which Flies at length do cate and destroy the serpent that breedeth them. The colour of their backe is blackish, and not white as some haue thought, and the fauour or smell comming from them like to the smell of a Horses hide, wet as it commeth out of the pit, to be flauen by the hand of the Tawyer or Glouer. And *Bellonius* writeth, that he neuer saw any serpent greater then this Dryine which hee calleth *Dendrogailla*, nor any that hiseth stronger; for he affirmeth, that one of these put into a sacke, was more then a strong Countryman could carry two Miles together without setting it downe and resting. And likewise he saith, that he saw a skinn of one of these stuffed with hayre, which did equall in quantity the legge of a great man. The head of this beast is broad and flat, and *Olaus Magnus* writeth, that many times, and in many places of the North, about the beginning of summer, these Serpents are found in great companies vnder Oakes, one of them being their head or Capitaine, who is known by a white crest or comb on the top of his crowne, whom all the residue do follow, as the Bees doe their King and Capitaine. And these by the relation of old men are thought to beget a certaine stone, by their mutable breathing vpon some venomous matter, found in the trees leaves, or earth where they abide: For they abide not onely in the rootes, but in the hollow bodies of the trees, and sometimes for their meate and foode, they leaue their habitation, and descend into the Fennes and Marishes to hunt Frogs: and if at any time they be assaulted with the Horse-lye, they

instantly retorne backe againe into their former habitation. When they goe vpon the earth, they go directly or straight, for if they should wind themselves to run, they would make an offensive noyse, or rather yeeld a more offensive smell: according to these verses of the Poet *Lucan*;

*Natrix & ambigua coleret qui syrtilos arua
Chersydros, tractiq; vias fumante Chelydri:*

In English thus;

*The Snake which haunt the doubtfull Syrtes sands,
And Chelyders by syding fume on lands.*

Georgius Fabricius writeth, that he saw in the Temple of *Bacchus* at Rome, a company of drunken men dancing, leading a male Goat for sacrifice, hauing Snakes in their mouths, which Snakes *Prudentius* the Christian Poet calleth *Chelydri*, that is Dryines in these verses following;

*Baccho caper omnibus avis
Creditur, & virides discidunt ore Chelydros;
Qui Bromium placare volunt, quod et ebriatam tunc
Ante oculos regis Satyrorum in insania fecit.*

In English thus:

*A Goat to Bacchus on euery alter lyes,
While sacrificers teare Dryines in peeces small
By force of teeth, and thus before the eyes
Of Satyres King, mad-drunk they fall.*

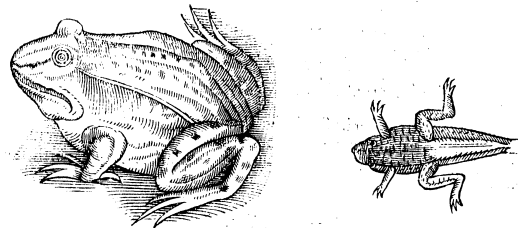
The nature of this Serpent is very venomous and hot, and therefore it is worthily placed among the first degree or ranke of Serpentes, for the smell thereof dooth so stupifie a man, as it doth near strangle him, for nature refuseth to breath, rather the to draw in such a filthy ayre. And so pestilent is the nature of this beast, that it maketh the skin of the body of a man hurt by it, loofe, finking, and rotten: the eyes to be blind and full of paine, it restraineth the vrine, and if it come vpon a man sleeping, it causeth often neezing, and maketh to vomit bloody matter. If a man tread vpon it at vnawares, although it neither sting nor bite him, yet it causeth his Legges to swell, and his foote to loofe the skinner thereof: and that which is more strange, it is reported, that when a Physicion cured the hand of one bitten by this Serpent, the skinne of his hand also came off, and whosoeuer killeth one of these, if once he smell the fauour of it, whatsoeuer he smelleth afterwards, he still thinketh it smelleth of the Dryine. And therefore most pestilent must this Serpent needs be, which killeth both by touching and smelling.

When it hath wounded or bitten, there followeth a blacke or redde swelling about the fore, also a vehement pain ouer all the body through the speedy distilling of the poison; also *pusules* or little W heales, madnes, drinnesse of the body, and intolerable thirst, trembling and mortification of the members wounded, whereof many dye. The cure is like to the cure of Vipers, and besides it is good to take Hart-wort drunke in Wine, or Trifolly, or the rootes of Daffadill. Acornes of all kind of Oakes, are profitable against this poison, being beaten to powder and drunke. And thus much shall suffice for this Serpent.

OF THE SERPENTS CALLED Elephants.

There be also Serpents called Elephants, because whosoeuer they bite, they infect with a kind of leprosie, and I know not whether the Serpent *Elops*, *Elopis*, and *Laphiati* be the same, but because I find no matter worthy in them to be spoken of, and they are strangers in our Country, the Reader must bee contented with their bare names without further description.

OF FROGGES.



Rogges are called by the Hebrewes *Zab*, *Zephardea*, *Vrdeana*, & *Vrdea Akruka*, & *Maskar*. By the Arabians *Hardun*, *Difdab*, *Difphoa*, *Difdapha*, *Altahaul*. By the Græcians *Batrachos*: whercof so cometh the corrupted word *Brackatas*, and *Garaznm*. *Lalages* and *Kemberole*, signifieth Greene Frogges. The Italians and Spaniards call it *Rana*, by the Latine word. The French *Grenouille*. The Germans *Frosch*, and *Frosche*, and *Grassfrosch*, for a Greene Frog. The Flemmings *Frosch*, and *Vruech*, and *Pinir*. The Illirians

rians & Polonians *Zaba*, by a word deriued from the Hebrew. It is some question from whence the word *Rana* is deriued, & because of much controuersie whether it hath received name, because it lieth on the land & in the water, or for the croaking voyce which it veth: I will not trouble the English Reader with that discourse, onely I am assured, that the word Frog in English, is deriued from the German word *Frosch*, as many other English wordes are deriued besides the common name of many Frogs. Homer in his Comedy of the fight betwixt Frogs and Mice called *Batrachomimachia*, hath deuised many proper names for Frogs, such as these are; *Lymnocharis*, *Grædier*, *Peless*, Dust-liuer: *Hidromedon*, a Water-haunter: *Phygnathos*, Nature-cryer: *Hyppibos*, Loud-cryer: *Leuthalos*, Low-liuer: *Poluphenos*, great Labourer: *Krambophagos*, Brasile-eater: *Lymnesios*, Poole-keeper: *Kalamimithios*, Mint-eater: *Hidrocharis*, Water-child: *Borborokites*, noise-maker: *Prassaphagos*, Grass-eater: *Pelausios*, dust-creeper: *Pelobates*, dust-leaper: *Krawgasios*, Grass-hater: *Prassaios*, Grass-greene: and such other like, according to the witty inuention of the Author, all which I thought good to name in this place, as belonging to this History.

In the next place wee are to consider the diuersity and kindes of Frogges, as they are distinguished by the place of their abode: for the greatest difference is drawn from thence, some of them therefore are Water-Frogges, and some are Frogges of the Land: the Water-Frogges liue both in the water and on the Land, in Marshes, standing-pools, running streames, and banks of Ryuers, but neuer in the Sea; and therefore *Rana Marina* is to be vnderstood of a Fish, and not a Frog, as *Massarius* hath learnedly proued against *Marcellus*. The frogs of the land are distinguished by their liuing in gardens, in Meddows, in hollow Rockes, and among fruites: all which feuerall differences shall be afterward expressed, with their pictures in their due places: here onely I purpose to talke of the vulgar and common frogge, whose picture with her young one is formerly expressed. Besides these differ in generation: for some of them are engendered by carnall copulation, & some of the slime and rottennesse of the earth. Some are of a Greene colour, and those are eaten in Germany and in Flanders; some againe are yellow, and some of an Ash-colour, some spotted, and some blacke, and in outward forme and fashion they resemble a Toad, but yet they are without venom, and the female is alwaies greater then the male: when the Egyptians will signifie an impudent man, and yet one that hath a good quick sight, they picture a frogge, because he lieth continually in the Mire, and hath no blood in his body, but about his eyes.

The tongue is proper to this kinde, for the fore-part thereof cleaueth to the mouth, as in a fish, and the hinder part to the throat, by which he sendeth forth his voyce: and this is to bee vnderstood, that all frogges are mute and drunke, except the Greene frogges, and the frogs of the Water, for these haue voyces. And many times the voyces of frogs proceedeth from the nature of the Countreys wherein they liue: for once all the frogges in Macedonia and Cyrenia, were drunke, vntill there were some brought thither out of some other Countreys, as at this day the frogges of *Seriphus* are all drunke, wherupon came the Prouerb, *Batrachos ee Seriphou*, A frogge of *Seriphus*, because the frogs of that Countrey doe neuer croake, although you carry them into any other Countrey.

This *Seriphus* is one of the Islands of the *Sporades* in Greece, wherein is the Lake called *Pierius*, which doth not runnie in the Summer, but onely in the winter, and all the frogs which are cast into that lake, are perpetually silent, and neuer vter their voyce; whereof there are assigned two causes, one *Fabulous*, and the other true and naturall. The first, the *Seriphians* say, that when *Perseus* returned with the head of *Medusa*, hauing gone very far till he was weary, layd him downe beside that lake to sleepe, but the croaking frogs made such a noyse, as he could take no rest: Wherat *Perseus* was much offended; and therefore prayed *Iupiter* to forbid the frogs from crying, who instantly heard his prayer, & inioyned perpetual silence to the frogs in that water: and this is the *Fabulous* reason, being a meere fiction of the Poets.

The second and more true reason is that of *Theophrastus*, who saith, that for the coldnesse of the water: the frogs are not able to cry in that place. The voyce of frogges is said by the Latinists to bee *Corare*, and by the Gracians *Olongon*, peculiar words to set forth this

this crying: now because their tongue cleaueth to the pallet of their mouth, and they voyce proceedeth but from their throat to their mouth, and the spirit is hindered by the tongue, so as it cannot proceed directly: therefore it hath two bladders vpon either side of the mouth, one which it filleth with wind, and from thence proceedeth the voyce. Now when it croaketh, it putteth his head out of the water, holding the neather lip euën with the water, and the vpper lip about the water: and this is the voyce of the male prouoking the female to carnall copulation.

They haue but very small lungs, & those without bloud, full of frooth like to al other creatures of the water, which do lay egges, and for this cause they do neuer thirst: wherefore also Sea-calues and Frogges are able to liue long vnder the Water. They haue a double Liuer, and a very small Melt, their Legges behind are long, which maketh them apt to leape: before they are shorter, hauing deuided claws which are ioyned together, with a thinne broad skinne, that maketh them more apt to swimme. The most place of their abode is in fennes, or in warme WAters, or in fish-pooles: but yellow and Ashe-coloured frogs abide in Riuers, Lakes, and standing pooles, but in the W inter time they all hyde themselues in the earth. And therefore it is not true that *Pliny* saith, that in the W inter time they are resoluēd into flyme, and in Summer they resume againe their first bodies, for they are to be seene many times in the winter; especially in those waters that are neuer frozen, as *Agricola* *Marholius*, hath soundly obserued, and they haue bene seene in certaine running streames, holding small filthes in their mouths, as it were sucking meat out of them.

Sometimes they enter into their holes in Autumne, before winter, and in the spring time come out againe. When with their croaking voyces the Male prouoketh the female to carnall copulation, which he performeth not by the mouth (as some haue thought) but by couering her backe: the instrument of generation meeting in the hinder parts, and this they performe in the night season, nature teaching them the modesty or shamefastnesse of this action: And besides, in that time they haue more security to giue themselves to mutuall imbraces, because of a generall quietnesse, for men and all other their aduersaries are then at sleepe and rest. After their copulation in the waters, there appeareth a thicke Telly, out of which the young one is found. But the Land-frogges are ingendered out of Egges, of whom wee discourse at this present; and therefore they both suffer copulation, lay their egges, and bring forth young ones on the land. When the Egge breaketh or is hatched, there cometh forth a little black thing like a peece of flesh, which the Latines call *Gyrini*, from the Greeke word *Gyrinos*, hauing no visible part of a liuing creature vpon them, besides their eyes and their tails, and within short space after their feet are formed, and their taile deuided into two parts, which taile becommeth their hinder Legs: wherefore the Egyptians when they would describe a man that cannot moue himselfe, and afterwarde recouereth his motion, they decypher him by a frog, hauing his hinder legges. The heads of these young *Gyrini*, which we call in English Horse-nailes, because they resemble a Horse-naile in their similitude, whose head is great, and the other part small, for with his taile he swimmeth. After May they grow to haue feete, and if before that time they bee taken out of the water, they dye, then they beginne to haue foure feete.

And first of all they are of a blacke colour and round, and heereof came the Prouetbe, *Rana Gyryna sapientior*, wiser then a Horse-naile, because through the roundnesse and roundlily of his body, it turneth it selfe with wonderfull celerity, which way foucer it pleaseth. These young ones are also called by the Grecians *Moluride*, *Brutichoi*, and *Batrachidae*, but the Latines haue no name for it, except *Ranunculius*, or *Rana Nascens*. And it is to be remembered, that one frogge layeth an innumerable company of Egges, which cleaue together in the water, in the middle whereof he her selfe lodgeth. And thus much may suffice for the ordinary procreation of frogges by generation out of Egges. In the next place I must also shew how they are likewise ingendered out of the dust of the earth by warme, astiue, and Summer heeuers, whose life is short, and there is no vfe of them.

Aelianus saith, that as he traualled out of *Italy* into *Naples*, he saw diuers frogges by the way neere *Posoli*, whose forepart and head did mooue and creepe, but their hinder part

was

was vnformed, and like to the flyme of the earth, which caused *Ouid* to write thus;

*Semina limus habet virides generantia Ranas,
Et generat truncas pedibus & eodem corpore saepe
Alter apars uiuit, rudis est pars altera telus.*

That is to say;

*Durt hath his seede ingendering Frogs full Greene,
Yet so as feeble without Legs on earth they lye,
So as a wonder vnto Passengers is seene,
One part hath life, the other earth full dead is nye.*

And of these Frogs it is that *Pliny* was to be vnderstood, when he saith, that Frogs in the W inter time are resoluēd into flyme, and in the Summer they recouer their life and substance againe. It is certaine also, that sometime it raineth frogs, as may appeare by *Philarchus* and *Lembus*, for *Lembus* writeth thus: Once about *Dardania*, and *Poenia*, it rained frogs in such plentifull measure, or rather prodigious manner, that all the houses and high-waies were filled with them, and the inhabitants did first of all kill them, but afterwards perceiuing no benefit thereby, they shut their doores against them, and stopped vp all their lights to exclude the out of their houses, leauing no passage open, so much as a frog might creepe into, and yet notwithstanding all this diligence, their meat seething on the fire, or for on the table, could not be free from the, but continually they found frogs in it, so as at last they were enforced to forsake that Countrey. It was likewise reported, that certaine *Indians* & people of Arabia, were enforced to forsake their countries through the multitude of frogs.

Cardan seemeth to find a reason in nature for this raining of frogges, the which for the better satisfaction of the Reader, I will here expresse as followeth: *Finit hac omnia ventorum ira*, and so forward in his 16. booke *De subtilitate*, that is to say; these prodigious raines of frogs and Mice, little Fishes and stones, and such like thinges is not to be wondered at: for it cometh to passe by the rage of the winds in the tops of the Mountaines, or the vppermost part of the Seas, which many times taketh vp the dust of the earth, & congealeth them into stones in the ayre, which afterwards fall downe in raine; so also doth it take vp frogs and fishes, who being about in the ayre, must needs fall downe againe. Sometimes also it taketh vp the egges of frogs and fishes, which being kept aloft in the ayre among the Whirle-windes, and stormes of shewets, doe there engender and bring forth young ones, which afterwards fall downe vpon the earth, there being no poole for them in the ayre. These and such like reasons are approued among the learned for natural causes of the prodigious raining of frogs.

But we need in Holy Scripture among the plagues of Egypt, that frogges were sent by *GOD* to annoy them; and therefore whatsoeuer is the materiall cause, it is most certaine that the wrath of *GOD* and his almighty hand, is the making or efficient cause, and for the worthinesse of that deuine story, how *GOD* maketh and taketh away frogs, I will expresse it as it is left by the Holy-ghost in Cap. 8. Exodus. verse 5. Also the Lord saide vnto *Moses*, say thou vnto *Aaron*, stretch out thy hand with thy rodde vpon the streames, vpon the Riuer, and vpon the ponds, and cause frogs to come vpon the land of Egypt. ver. 6. Then *Aaron* stretched out his hand vpon the waters of Egypt, and the frogs came vp & couered the land of Egypt. ver. 7. And the Sorcerers did likewise with their Sorceries, and brought frogs vp vpon the land of Egypt. Ver. 8. Then *Pharao* called for *Moses* & *Aaron*, and said; praye vnto the Lord, that he may take away the frogs from mee, and from my people; and I will let the people goe, that they may doe sacrifice to the Lord. ver. 9. And *Moses* saide vnto *Pharao*, concerning me, command when I shall pray for thee and thy seruants, so destroy the frogs from thee, and from thy houses, that they may remaine in the Riuer onely. ver. 10. Then he said to morrow, & he answered, be it as thou hast said; that thou mayst know that there is none like the Lord our *GOD*. ver. 11. So the frogges shall depart from thee, and from thy houses, & from thy people, and from thy seruants onely, they shall remaine in the Riuer. ver. 12. Then

Moses

Moses & *Aaron* went out from *Pharao*, & *Moses* cryed vnto the Lord concerning the frogs which he had sent vnto *Pharao*. ver. 13. And the Lord did according to the saying of *Moses*, so the frogs dyed in the houses, and in the Townes, and in the fieldes. ver. 14. And they gathered them together by heapes, and the land stanke of them, &c.

And this was the second plague of *Egypt*, wherein the Lord turned all the fishes into Froggcs, (as the booke of wisdome faith) and the Frogs abounded in the Kinges chamber: and notwithstanding this great iudgement of God for the present, *Pharao* would not let the people goe, and afterwards that blind superstitious Nation became worshippers of Froggcs, (as *Philastrus* writeth) thinking by this deuotion, or rather wickednesse in this obsequant manner, to pacifie the wrath of God, chooseth their owne wayes before the word of Almighty God: But vain is that worship which is intuent without heavenly warrant, and better it is to bee obedient to the will of God, then goe about to please him with the cogitations of men, although in their pretended holinesse wee spend much time, wealth, and bloud.

There was one *Cypselus* the Father of *Periander*, who by his Mother was hidde in a Chest called *Cypsele*, to be preferred from the handes of certaine murderers, which were sent to kill him. Wherefore afterwards the said *Cypselus* consecrated a house at *Delfos* to *Apollo*, because he heard his crying when he was hidde in a Chest, and preferred him. In the bottome of that house, was the trunk of a palme-tree and certaine Froggcs pictured running out of the same: but what was meant thereby is nor certainly knowne, for neither *Plutarke* which vvriteth the story, nor *Cherisias* which relateth it, giueh any signification thereof: but in another place where he inquirith the reason why the Oracle of *Pithias* gaue no answer, hee coniectured because it was that the accursed thing brought out of the Temple of *Apollo* from *Delfos*, into the *Corinthian* house, hadde ingiuen vnderneath the brazen Palme, Snakes, and Frogs, or else for the signification of the Sunne rising.

The meat of Froggcs thus brought soorth are Greene Hearbes, and Humble-Bees, or thorne-bugs, which they deuour or catch when they come to the water to drinke: sometime also they are said to cate earth, but as well Froggcs as Toads doe cate the dead mole, for the Mole deuoureth them being aliue. In the month of August, they neuer open 30 their mouths, either to take in meate or drinke, or to vtter any voyce, and their chaps are so fast ioyned or closed together, that you can hardly open them with your finger, or with a stick. The young ones of this kinde are killed by casting Long-wort, or the leaues of Sea-Lettice, as *Elianus* and *Suidas* write: and thus much for the description of their parts, generation, and sustentation of these common Frogs.

The wisdome or disposition of the *Egyptian* frogs is much commended, for they faue themselves from their enemies with singular dexterity. If they fall at any time vpon a water-Snake, which they knowe is their mortall enemy, they take in their mouths a round Reede, which with an inuincible strength they hold fast, neuer letting goe, although the Snake haue gotten her into her mouth, for by this meanes the Snake cannot swallow hir, 40 and so he is preferred aliue.

There is a pretty fable of a great Bull which came to the water to quench his thirst, and whilst the beaſt came running greedily into the Water, hee trod in peeces two or three young Frogs; then one of them which escaped with life, went and told his mother the miserable misfortune and chance of his fellowes: she asked who it was that had so killed her young ones, to whom he answered: It was a great one, but how great he could not tell: the foolish mother-frog desirous to haue seene some body in the eyes of her Sonne, began to swell with holding in of her breath, and then asked the young one if the beaſt were as bigge as she? And he answered much greater, at which words she beganne to swell more, And asked him againe if the beaſt were so bigge? To whom the young one answered, 50 Mother leaue your swelling, for though you breake your self, you will neuer be so bigge as he: and I thinke from this same fable came the Prouerbe, *Rana Gyryna sapientia*, witteth then the young Frogge. This is excellently described by *Horace* in his third *Satyr*, as followeth;

Abſen.

Absentis rana pullis visu pede pressis,
Vnus ubi effugis matri denarar, ut ingens
Bellua cognatos eliserit, illa rogar,
Quantam? Num tandem, se inflans, sic magna fuisse?
Maiores dimidio: Num tanto? Cum magis atq;
Se magis inflaret, non si te ruperis, inquit,
Par eris: hec a te non multum abluat imago.

Which may be englished thus;

In old Frogs absence, the young were prest to death
By feete of a great Calf, drinking in the water,
To tell the dam, one ran that scape with life and breath,
How a great beaſt his young to death did scatter.
How great sayd she? so bigge? and then did swell,
Greater by halfe, said he: then she swoll more, and said
Thus bigge? but he: cease swelling dam, for I thee tell,
Though breake thy selfe, like him thou neuer canst be made.

There is another pretty fable in *Esope*, tasking discontented persons vnder the name of Frogs, according to the old verse:

Et veterem in limo rana cecinsere querclaw,
Nam neque sicca placet, nec qua flagrat a palude
Perpetitur, querula semper conuicta rana.

Which may be englished in this manner;

The Frogs amidst the earthy slime,
Their old complaints do dayly sing:
Nor pleas'd with pooles, nor land that drine,
But new displeasures dayly bring.

When *Ceres* went about seeking *Proserpina*, she came to a certaine Fountaine in *Lisfa* to quench her thirst: the vnciuill *Lisians* hindered her from drinking, both by troubling the water with their feet, and also by sending into the water a great company of croaking Frogs; whereas the Goddesse being angry, turned all those Country-people into Frogs. But *Ouid* doth ascribe this transmutation of the *Lisians*, to the prayer of *Latoia*, when she came to drinke of the fountaine to increase the Milke in her breasts, at such time as the nursed *Apollo* and *Diana*, which *Metamorphosis* or transmutation, is thus excellently described by *Ouid*;

Aeternum flagno (dixit) uinatis in isto.
Eueniunt optata dea, inuast esse sub undis,
Et modo tota caua summergere membra palude,
Nunc proferre caput summo, modo gurgite nare,
Sape super ripam stagni consistere, saepe
In gelidos refrire lacus, sed nunc quoque turpes
Litibus exercent linguas, pulsoque pudore
Quamuis sint sub aqua, sub aqua maledicere tentant.
Vox quoque iam rauca est, inflatq; colla tumescunt:
Ipseque dilatant patulos conuicta rictus.
Terga caput tangunt, colla intercepta videntur.
Spina vires, venter, pars maxima corporis albet,
Limosoq; non saluunt in gurgite ranae.

In English thus;

For euer mought you dwell
 In this same pond she said: her wish did take effect with speed,
 For vnderneath the water they delight to be indeed:

R

Now

Now diue they to the bottome downe, now up their heads they pop,
 Another while with spr aulling legs they swim upon the top.
 And oftentimes upon the bankes they haue a mind to stond,
 And oftentimes from thence againe to leape into the pond:
 And there they now doe practise still their filthy tongues to scold,
 And shamelesly, though underneath the water they do hold
 Their former wont of brauelling still auoyd the water cold:
 Their voyces still are hoarse and harsh, their throats haue puffed goawles,
 Their chaps with brawling widened are, their hammer-headed iawles,
 Are ioyned to their shoulders iust, the neckes of them do seeme
 Cut off: the ridge bone of their backe sticke up with colour Greene.
 Their panch which is the greatest part of all their trunkes is gray,
 And so they up and downe the pond made newly, Frogs do play.

Whatseuer the wisdom of Frogs is, according to the vnderstanding of the Poets, this is certain, that they signifie impudent & contentious persons, for this cause there is a pretty fiction in hel betwixt the two Poets, *Euripides* & *Aeschylus*: for the ending of which cotrouersie, *Bacchus* was sent downe to take the worthyest of them out of Hell into Heauen: and as he went ouer *Charones* Ferry, he heard nothing but the croaking of Froges; for such contentious spirits doe best besitte Hell. And thus much shall suffice to haue spoken of the wisdom of Frogs.

Their common enemies are the Weasels, Poule-cats, and Ferrets, for these do gather them together, and lay of them great heapes within their dens: whercupon they feede in Winter. The Hearne also and Bittor, is a common destroye of Froges, and so likewise are some kind of Kites. The Night-Birds, *Gymus* and *Gimeta*, the Water-Snake (at whose defence in token of extreame terrour) the Frogge setteth vpp her voyce in lamentable manner. The Moles are also enemies to Frogs, & it is further said, that if a burning Candle be set by the water side, during the croaking of Frogs, it will make them hold their peace. Men do also take Frogs, for they were wont to baite a hooke with a little red wool, or a peece of red cloth, also the gall of a Goat put into a vessell, and set in the earth, will quickly draw vnto it all the Frogs that be neare it, as if it were vnto them a very gratefull thing: And thus much shall suffice to haue spoken of the enemies of Frogs. Now in the next place we are to consider the feuerall Vses, both naturall, Medicinall, and Magicall, which men do make of Frogs.

And first of all the Greene Frogs, and some of the yellow which lue in foulds, Riuers, Lakes, and Fish-poolles, are eaten by men: although in ancient time they were not eaten, but onely for Physicke, for the broth wherein they were sod, & the flesh also, was thought to haue vertue in it to cure the which were stricken by any venomous-creeping-beast, especially mixed with Salt and Oyle: but since that time *Aetius* discommendeth the eating of Frogs, prouing that some of them are venomous, and that by eating thereof, extreame vomits hath followed, and they can neuer be good, except when they are newly taken, & their skins diligently flayed off, and those also out of pure running waters, and not out of muddy stinking puddles: and therefore aduise to forbear in plenty of other meate, this wanton eating of Frogs, as things perilous to life and health, and those Frogs also which are most white when the skin is taken off, are most dangerous & fullest of venom, according to the counsell of *Fiera*, saying;

*ultima, sed nostras non accessura lebetes,
 Nolimus, succi est plumbi & limosa maligni.
 Nil siliat, putris rane parabat iter.
 Irata est & adhuc ranea coarctat aquis.*

In English thus:

We will not dresse a Frog vntill the last of all to eate,
 Because the iuyce thereof is muddy and of vaine, vneleane,

Except

Except it go on earth, prepared way to leape
 For, angry it euer is, and hath hoarse voyce amid the streame.

They which vse to cate frogs, fall to haue a colour like Lead, and the hotter the countries are, the more venomous are the Frogs in colder Countries, as in Germany they are not so hatemfull, especially after the spring of the year, and their time of copulation passed. Besides, with the flesh of frogs, they were wont in ancient time to baite their hookes, wherewithall they did take Purple Fishes, and they did burne the young Frogs, putting 10 the powder thereof into a Cat, whose bowels was taken out, then roasting the Cat, & after she was roasted, they annointed her all ouer with Honey, then laide her by a wood side, by the odour and saour whereof, all the Wolves and Foxes lodging in the said Wood were allured to come vnto it, and then the hunters lying ready in wait, did take, destroy, & kill them. When Frogs do croak about their viual custome, either more often, or more still then they were wont to do: they do foresew raine and tempestuous weather.

Wherefore *Tully* saith in his first book of Diuination, who is it that can suspect, or once thinke that the little Frogge should know thus much, but there is in them an admirable vnderstanding nature, constant and open to it selfe; but more secrets obscure to the knowledge of men; and therefore speaking to the Frogs he cieth these verses;

*Vos quos, signa videtis aqua dulcis alumna,
 Cum clamore paratis inanes fundere voces,
 Absurdos, sono fontes & stagna cietsis.*

In English thus;

And you O water-birds which dwell in streames so sweet,
 Do see the signes whereby the weather is foretold,
 Your crying voyces wherewith the waters are repleate,
 Vaine sounds, absurdly mouing pooles and fountaines cold.

And thus much for the naturall vse of Frogs. Now followeth Magicall. It is said that if a man take the tongue of a Water-Frog, and laie it vpon the head of one that is asleep, he shall speake in his sleep, & reuile the secrets of his hart: but if he will know the secrets of a woman, then must hee cut it out of the Frog aliue, and turne the Frog away againe, making certaine Characters vpon the Frogs tongue, and so lay the same vpon the panning of a womans hart, and let him aske her what questions he will, she shall answer vnto him all the truth, & reucale all the secret faults that euer she hath committed. Now if this magicall foolery were true, we had more need of Frogs then of Iustices of Peace, or Magistrates in the common-wealth.

But to proceede a little further, and to detect the vanity of these men, they also say, 40 that the staffe wherewith all a Frog is stricke out of a Snakes mouth, laide vpon a woman in trauaile, shall cause an easie deliuerance: and if a man cut off a foot of a frog as he swims in the water, and binde the same to one that hath the gout, it will cure him. And this is as true as a shoulder of Mutton worne in ones Hat, healeth the tooth-ach.

Some againe doe write, that if a Woman take a Frogge and spit three times in her mouth, she shall not conceiue with Childe that yeare. Also if Dogges eate the Postage wherin a Frogge hath bene sodde, it maketh him dumbe and cannot barke. And if a man cast a sodde Frogge at a Dogge, which is ready to assault him, it will make him runne away, (I thinke as fast an olde hungry Horse from a bottle of Hay.) These and such like vanities haue the Auncient Heathens (ignorant of GOD) firmly beleued, till eyther experience disaprooued theyr inuentions, or the sincere knowledge of Religion in lightening theyr darkenesse, made them to forsake theyr former vaine errors, vvhich I would to GOD hadde come sooner vnto them, that so they might neuer haue sinned, or else beeing now come vnto vs theyr Children, I pray GOD that it may neuer bee remoued, least by trusting in lying vanities, wee forsake our owne mercy. And for an end of the Magycall Vses. Now we proceede to the Medicinall, in the bying of

euery venomous creature. Froegges fod or roasted, are profitable, especially the broth, if it be giuen to the sicke person without his knowledge, mixed with Oyle and Salt, as wee haue said already. The flesh of Water-frogs is good against the byting of the Sea-hare, the Scorpion, and all kind of Serpents: against Leprosie and scabs, and rubbed vpon the body, it doth cure the same.

The broath taken into the body with rootes of Sea-halme, expelleth the Salamander: so also the Egges, of the frogge, and the egges of the Tortoyce, hath the same operation, being fod with Calamynth. The little Frogs are an antidote against the Toades and great Froegges. *Albertus* also among other remedies prescribeth a Frogge to bee giuen to sicke Faulcons or Hawkes: It is also good for crickes in the necke, or the Cramp. The same fod with Oyle, easeth the paines and hardnesse of the ioynts and sinnewes: they are likewise giuen against an old Cough, and with old Wine and fod Corne drunke out of the Vessell wherein they are fod, they are profitable against the Drosie, but with the sharpest Vineger, Oyle, and pume of Niter fod together, by rubbing and annoynting, cureth all scabs in Hories, and pestilent tumours.

There is an Oyle likewise made out of Frogs, which is made in this manner, they take a pound of Froegges, and put them into a vessell or glasse, and vpon them, they poure a pint of Oyle, so stopping the mouth of the glasse, they seeth it as they do the Oyle of serpents, with this they cure the shrinking of the sinnewes, and the hot gout, they prouoke sleepe, and heale the inflammations in Feauers, by annointing the Temples. The effect of this Oyle is thus described by *Serenus*:

*Sape ita per vadit vis frigoris, ac tenet artus,
Vt vix quaesto medicamine pulsare cedat.
Si ranam ex oleo decoxeris, abijce carnem,
Membra sone.*

That is to say;

*Often are the sinnewes held by force innading cold,
Which scarce can be repelled backe by medicines tried might,
Then seeth a Frogge in purest oyle, as ancients vs haue sold,
So bath the members sicke therein, Frogs flesh cast out of sight.*

And againe in another place he speaking of the cure of a Feuer, writeth thus;

*Sed prius est oleo partus feruere Ranae,
In trinijs, illoque artus perducere succo,*

In English thus;

*But first let Oyle make hot young Frogs new found,
In waies, therewith bring sinnewes weake to weale full sound.*

To conclude, it were infinite & needlesse to expresse all that the Physicians haue obserued about the Medicines ryling out of the blood, fat, flesh, eyes, hart, Liuer, gall, Intralls, Legs, and sperme of Frogs, besides powders and distillations: therefore I will not weary the Reader, nor giue occasion to ignorant men, to bee more bold vpon my writing of Physicke then is reason, least that be said against mee which prouerbiually saide of vnecessary thinges, *Ranis vinum mimitur*, you giue Wine to Froegges, which haue neither neede nor nature to drinke it, for they delight more in water: And so I conclude the History of this vulgar

Froegge.

OF THE GREENE FROG.



This frog is called *Calamites*, and *Dryophytes*, and *Mantis*, and *Rana virens*. In Arabia *Blesaricon*, and *Cucunotines*, and *Cucunones*, *Irici*, *Ranula*, *Brexantes*, of *Brex-ein* to raine, & thereof commeth the faimed word of *Aristophanes*, *Brekekekex Koaax*, but I thinke that as our English word Frogge is deriued from the German word *Frosch*, so the Germanes *Frosch* from this Greeke word *Brex*. It is called also *Zamia*, that is *Dammum*, losse, hurt or damage, because they lye in trees, and many times haime men and Cattle vnderneath the trees; and therefore called *Zamia* of the Greeke word *Zemia*. The Italians call it *Racula*, *Ranocchia*, *Lo Ranoto*, *Ranochia de rubetto*. The French *Croissetz*, and sometimes *Grasset*, *Verdi*, in *Sauoy Renogle*. In Germany *Loubsfrosch*. In Poland *Zaba Trawna*. Some of the Latines for difference sake call it *Rana Rubeta*, because it liueth in trees and bushes: and for the same cause it also called *Calamites*, because it liueth among reeds, and *Dryopetes*, because it falleth sometime out of trees.

It is the least of all other Frogs, & liueth in trees, or among fruites, and trees especially in the woods of Haisels, or Vines, for with his short Legges it climbeth the highest trees: insomuch that some haue thought it hadd wings. It is greene all ouer the body, except the feete and the fingers, which are of dusty or reddish colour, and the toppes of his nailes or claws are blunt and round: In the dissection thereof there was bloud found in euery part of the body, and yet but little. The Heart of it is white, the Liuer blacke, mixed with the Gall. It hath also a Melt, and in the end of Iuly it layeth Egges.

It is a venomous beast, for sometimes Cattle as they brouse vpon trees, do swallow down one of these vpon the leaues not discerning it, because it is of the same colour: but presently after they haue eaten it their bellies begin to swell, which must needs proceed from the poisoned Frogge.

A second reason proueth it to bee venomous, is for that many Authors doe affirme, that hereof is made the *Psithrum*, for the drawing out of teeth by the roots, and for this cause is concluded to bee venomous, because this cannot bee performed without the use of poyson. But for the cure of the poyson of this Frogge, wee shall expresse it afterward in the History of the Toade, and therefore the Reader must not expect it in this place. Alwaies before raine they climbe vppon the trees, and there cry after a hoarse manner very much, which caused the Poet *Serenus* to call it *Ranco garrula questu*: at other times it is mute, and hath no voyce: wherefore it is more truly called *Mantis*, that is, a Prophet or a Deuiner, then any other kinde of Frogge, because other Froegges which are not altogether mute, doe cry both for feare, and also for desire of carnall copulation, but this neuer cryeth but before raine.

Some haue bene of opinion, that this is a dumbe Frogge; and therefore *Vincenium Bellacensis* saith, that it is called a mute Frog from the effect: for there is an opinion, that this put into the mouth of a Dog, maketh him dumbe, which if it bee true, it is an Argument of the extreame poyson therein contained, ouercomming the nature of the Dogge, whose cheefeest senses are his tast and his smelling. And thus much shall suffice for the description of this Frog.

The medicinall vertues obserued here in are these that follow. First if a man which hath a cough, do put into the mouth of this Frogge, it is thought that it doth deliuer him from his cough, and being bound in a Cranes skinne vnto a mans thigh, procureth wonderful cures: but these are but magicall deuices, and such as haue no apparant reason in nature, where-

wherefore I will omit them, and proceede to them that are more reasonable & naturall. First for the Oyle of Frogs, that is the best which is made out of the Greene-Frogs, as it is observed by *Silvius*, and if they are held betwixt a mans handes, in the fit of hot burning Ague, do much refresh nature, and ease the paine. For Feauer-heptickes they prepare the thus: they take such frogs as haue white bellies, then cut off their heads and pull out their bowels, afterwards they seeth them in water, vntill the flesh fall from the bones, the they mingle the said flesh with Barly Meale, made into PASTE, wherewithall they cram & feed Pullen with that paste, vpon which the sicke man must be fed, and in default of Frogs they do the like with Eeles, and other like Fishes. But there is no part of the Frog so medicinal as is the blood, called also the matter or the iuyce, and the humour of the Frogge, although some of them write, that there is no blood but in the eyes of a Frogge: first therefore with this they kill haire, for vpon the place where the haire was pulled off, they poure this blood, and then it neuer groweth more: And this as I haue said already, is an Argument of the venome of this Frogge; and it hath bene proued by experience, that a man holding one of these Frogges in his hand, his hands haue begunne to swell, and to break out into blisters. Of this vertue *Serenus* the Poet writeth;

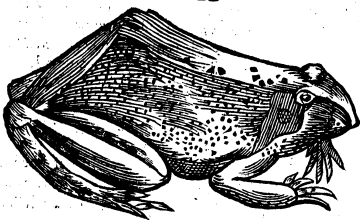
*Præterea quascunque voles auertere scias,
Atque in perpetuum rediitina occludere tela,
Corporibus vultis sanicem perducere rana,
Sed quæ parua sibi est, & rauco gurgula questu.*

That is to say,

*Besides, from whatsoeuer bodies haire's thou wilt
Be cleane destroyed, and neuer grow againe
On them, the matter blood of Frogs, all spread and spill:
I meane the little Frog questing hoarse voyce amaine,*

The same also being made into a Verdigreace, & drunke the weight of a Crowne, stoppeth the continuall running of the vrine. The humour which commeth out of this Frog, being aloue when the skinn is scraped off from her backe, cleareth the eyes by annoyment: and the flesh laid vpon them, easeth their paines, the flesh and fat pulleth out teeth. The powdver made of this Frogge beeing drunke, stayeth bleeding, and also expelleth spots of blood dried in the body. The same being mingled with Pitch, cureth the falling off of the haire. And thus much shall suffice for the demonstration of the nature of this little Greene-Frogge.

OF THE PADDCKE OR CROOKED backe Frogge.



IT is apparent that there be three kinds of Frogs of the earth, the first is the little Greene Frog: the second is this Paddocke, hauing a crooke back, called in Latine *Rubeta Gibbosa*, and the third is the Toade, commonly called *Rana* *tax*, *Bufo*. This second kind is mute or dumbe, as there be many kind of mute

Frog,

Frogges, such as is that which the Germans call *Feurkrott*, and our late Alchymists *Phurron*, that is, a Fire-frogge, because it is of the colour of fire: This is found deepe in the earth, in the midst of Rocks and stones when they are cleft asunder, and amongst met-talls, where into there is no hole or passage, and therefore the wit of man cannot deuise how it should enter therein, onely there they find them when they cleave those stones in sunder with their wedges & other instruments. Such as these are, are found neere *Towers* in France, among a redde sandy stone, whereof they make Millstones, and therefore they breake that stone all in peeces before they make the Millstone vp, least while the Paddocke is included in the middle, and the Mill-stone going in the Mill, the heat should make the

10 Paddocke swell, and so the Mill-stone breaking, the corne should be paysoned. As soone as these Paddocks come once into the ayre, out of their close places of generation and habitation, they swell and so die.

This crooke-backed Paddocke is called by the Germans *Gartenfrosch*, that is, a Frog of the Garden, and *Grasfrosch*, that is, a Frogge of the grasse. It is not altogether mute, for in time of perill, when they are chased by men, or by Snakes, they haue a crying voyce, which I haue oftentimes proued by experience, and all Snakes and Serpents doe verie much hunt and desire to destroy these: also I haue seene a Snake hold one of them by the legge, for because it was great she could not easily deuoure it, & during that time, it made a pittifull lamentation.

20 These Paddocks haue as it were two little hornes or bunches in the middle of the back, and their color is betwene Greene and yellow, on the sides they haue redde spots, and the feete are of the same colour, their belly is white, and that part of their backe which is directly betwixt their breast, is distinguished with a few blacke spots. And thus much may serue for the particular description of the Paddocke, not differing in any other thing that I can reade of from the former Frogges, it being venomous as they are, and therefore the cure is to be expected hereafter, in the next history of the Toade.

OF THE TOADE.



TO conclude the story of Frogges, we are now to make description and narration of the Toade, which is the most noble kinde of Frogge, most venomous, and remarkable for courage and strength. This is called in Hebrew by some *Coah*, the Grecians call it *Phurron*, the Arabians *Myfoxus*, the Germans *Krott*, the Saxons *Quap*, the Flemings *Padde*, the Ilirians *Zaba*, the French *Crapault*, the Italians *Rospo*, *Botta*, *Bossa*, *Chiatto*, *Zatta*, *Buffo*, *Buffa*, *Buffone*, and *ramarro*, the Spanyards *Sapoescu*, *ereo*, the Latines *Rubeta*, becauſe it liueth among bushes, and *Bufo*, becauſe it swelleth when it is

40 angry. Now I find of these Toades two kinds, the one called *Rubeta palustris*, a Toade of the fennes, or of the waters, the other, *Rubeta terrestris*, a Toade of the earth: And these in Authors are sometimes confounded, and taken for angler. The greatest difference that I can leaue, is their seat or place of habitation, for they liue both of them in the land and in the water, and of them that be in the water, some of them be smaller then the others, and are therefore called *Rubetula*, that is, little Toades: and I thinke they be the same which are called by some Authors *Rana* *Sixoides*. Neere vnto *Zuricke*, there are Toades not halfe so bigge as the vulgar Toades, at a place called *Kiburg*, being of a durtie colour on the back,



R 4

and

and sharpe boned, the belly white and yellowe, or rather betwixt both, the eyes of a gold flaming colour, the buttocks and hinder legges hairy, and besides that place, the kind of Toades are no where found. They haue a very shrill voyce, so as they are heard a great way off, like a small bell or trumpet, and they neuer vter their voyce but in the Spring, and the fore-part of the Summer, for about September they hide themselves in Trees, neither doe they liue among the waters, but on the dry land; when they cry, it is certaine that the night following will bring forth no frost.

Like vnto this there is a Toade in Fraunce called *Bufo cornutus*, a horned Toade, not because it hath hornes, for that is most apparantly false, but for that the voyce thereof is like to the sound of a Corner, or rather (as I thinke) like to a Rauet called *Cornix*, and by a kind of barbarisme called *Bufo cornutus*. The colour of this Toade is like Saffron on the one part, and like filthy durt on the other: besides, there are other venomous Toades liuing in fennes, priuies, and vnder the rootes of plants.

There is another kind also, like to the Toade of the water, but in steed of bones it hath onely grissels, and it is bigger then the Toade of the Fenne, liuing in hot places. There is another also, which although it be a Toade of the water, yet hath it beene eaten for meate not many yeeres since: the mouth of it is very great, but yet without teeth, which he doth many times put out of the water like a Tortoyse to take breath, and in taking of his meate, which are flies, Locustes, Caterpillars, gnattes, and small creeping things, it imitaterh the Camelion, for it putteth out the tongue, and licketh in his meate by the space of three fingers, in the toppe whereof there is a soft place, hauing in it viscusous humors, which causeth all things to cleaue fast vnto it which it toucheth, by vertue whereof it deuoureth great flies. And therefore the said tongue is said to haue two little bones growing at the roote thereof, which by the wonderfull worke of Nature, doth guide, fortifie, & strengthen it. And thus much may serue as a sufficient relation vnto the Reader curious in the studie of Toades.

Nowe we will proceede to the common description of both kindes together. This Toade is in all outward parts like vnto a Frogge, the fore-feete being short, and the hinder feete long, but the bodie more heauy and swelling, the colour of a blackish colour, the skinned rough, viscusous, and very hard, so as it is not easie to be broken with the blowe of a staffe. It hath many deformed spots vpon it, especially blacke on the sides, the belly exceeding all other parts of the body, standing out in such manner, that being smitten with a staffe, it yeeldeth a sound as it were from a vault or hollow place. The head is broad and thicke, and the colour thereof on the nether part about the necke is white, that is, somewhat pale, the backe plaine without bunches, and it is said that there is a little bone growing in their sides, that hath a vertue to drue away dogges from him that beareth it about him, and is therefore called *Apocymon*. The whole aspect of the Toade is vgly and vnpleasant. Some Authours affirme that it carrieth the harte in his backe, and therefore it cannot easely be killed, except the throat thereof be cutte in the middle. They liue in very viciuous, and causeth the whole body to be of ill temperment: And some say they haue two liuers. They melt is very small, and as for their copulation and egges, they differ nothing from Frogs.

There be many late writers, which doe affirme that there is a precious stone in the head of a Toade, whose opinions (because they attribute much to the vertue of this stone) it is good to examine in this place, that so the Reader may be satisfied whether to hold it as a fable or as a true matter, examining the powerfull worde of Almighty God in nature, for there be many that were these stones in Ringes, beeing vniuersally persuaded that they keepe them from all manner of grypings and paines of the belly and the small guttes. But the Art (as they terme it) is in taking of it out, for they say it must be taken out of the head alie, before the Toade be dead, with a peece of cloth of the colour of the Skarlet, where-withall they are much delighted, so that while they search out the stone, it were in sport vpon that cloth, they cast out the stone of their head, and then they flip it vpon againe, vntill it be taken from them through some secret hole in the said cloth, whereby it fallth into a cesterne or vessell of water, into the which the Toade doth not enter, by reason of the coldnes of the water: These things writeth *Marston* in his *Herbarie*.

Brasauolus

Of the Toade.

Brasauolus saith, that he found such a thing in the head of a Toade, but he rather tooke it to be a bone then a stone, the colour whereof was browne, inclining to blacknes. Some say it is double, namely outwardly a hollow bone, and inwardly a stone contained therein, the vertue whereof is said to breake, preuent, or cure the stone in the bladder. How this stone should be there ingendered, there are diuers opinions also, & they say stones are ingendered in liuing creatures two manner of wayes, either through heate, or extreme cold, as in the Snaile, Peach, Crabbe, Indian Tortizes and Toades; so that by extremitie of cold this stone should be gotten.

Against this opinion the colour of the stone is objected, which is some-times white, sometimes browne, or blackish, hauing a citrine or blew spot in the middle, sometimes all Greene, whet-vpon is naturally engrauen the figure of a Toade: and this stone is sometimes called *Borax*, sometimes *Crapodine*, and sometimes *Nisa*, or *Nusa*, and *Chelenites*. Others doe make two kindes of these stones, one resembling a great deale of Milke mixed with a little blood, so that the white exceedeth the Redde, and yet both are apparant and visible: the other all blacke, wherein they say is the picture of a Toade, with her legges spread before and behind. And it is further affirmed, that if both these stones be held in ones hand in the presence of poylon, it will burne him. The probation of this stone, is by laying of it to a liue Toade, and if he lift vp her head against it, it is good, but if shee run away from it, it is a counterfeyte.

Geor. Agricola calleth the greater kind of these stones, *Brantia*, and the lesfer & smoother sort of stones, *Cerammia*, although some contrary this opinion, saying that these stones *Brantia* & *Cerammia*, are bred on the earth by thundering and lightning. Whereas it is said before, that the generation of this stone in the Toade proceedeth of colde, that is vterly vnpossible, for it is described to be so solide and firme, as nothing can be more hard, and therefore I cannot assent vnto that opinion, for vnto hard and solide things, is required abundance of heate: and againe, it is vnlkely, that whatsoever this Toade-stone be, that there should be any stone of them in the world as are euery where visible, if they were to be taken out of the Toades alie, and therefore I rather agree with *Saluendensis* a Spaniard, who thinketh that it is begotten by a certaine viscusous spume, breathed out vpon the head of some Toade, by her fellowes in the Spring-time.

This stone is that which in auncient time was called *Batrachites*, and they attribute vnto it a vertue besides the former, namely, for the breaking of the stone in the bladder, and against the Falling-sicknes. And they further write that it is a discoverer of present poyson, for in the presence of poylon it will change the colour. And this is the substance of that which is written about this stone. Now for my part I dare not conclude either with it or against it, for *Hermolaeus*, *Massarius*, *Albertus*, *Synatius*, and others, are directlie for this stone ingendered in the braine or head of the Toade: on the other side, *Cardan* and *Gesner* confesse such a stone by name and nature, but they make doubt of the generation of it, as others haue deliuered; and therefore they being in sundry opinions, the hearing whereof might confound the Reader, I will referre him for his satisfaction vnto a Toade, which hee may easily euery day kill: For although when the Toade is dead, the vertue thereof be lost, which consisted in the eye, or blew spot in the middle, yet the substance remaineth, and if the stone be found there in substance, then is the question at an end, but if it be not, then must the generation of it be sought for in some other place.

Thus leauing the stone of the Toade, we must proceede to the other parts of the story, and first of all their place of habitation, which for them of the water, is neere the water-side, and for them of the earth, in bushes, hedges, Rockes, and holes of the earth, neuer coming abroad while the Sunne shineth, for they hate the sunne-shine, and their nature cannot indure it, for which cause they keepe close in their holes in the day time, and in the night they come abroad. Yet sometimes in rainy-weather, and in solitary places, they come abroad in the day-time. All the Winter-time they liue vnder the earth, feeding vpon earth, herbes, and wormes, and it is said they eat earth by measure, for they eat so much euery day as they can gripe in their fore-footes, as it were lizing themselves, least the whole earth should not serue them till the Spring. Resembling herein great rich covetous men, who euery spare to spend, for feare they shall want before they die. And for this

caught in ancient time the wise Painters of Germany, did picture a woman sitting vpon a toade, to signifie couetousnes. They also loue to eate Sage, and yet the roote of sage is their deadly poyson; They destroy Bees, without all danger to themselves, for they intrecpe to the holes of their Hiuies, and there blow in vpon the Bees, by which they draw them out of the Hiuie, and so destroy them as they come out: for this cause they at the water-side they lye in waite to catch them. When they come to drink in the water, sometime they fee little or nothing, but in the night time they see perfectly, and therefore they come then abroad.

About their generation there are many worthy obseruations in nature, sometimes they are bredde out of the putrefaction and corruption of the earth, it hath also beene scene that out of the ashes of a Toade burnt, not onely one, but many Toades haue beene regenerated the yere following. In the New-world there is a Prouince called *Dariene*, the ayre whereof is wonderful vnnwholsome, because all the country standeth vpon rotten Matishes. It is there obserued, that when the flauies or seruants water the paucements of the doores, from the drops of water which fall on the right hand, are instantly many Toades ingendered, as in other places such drops of water are turned into gnats. It hath also beene scene, that women conceiuing with child, haue likewise conceiued at the same time a frog, or a toade or a Lizard, and therefore *platearius* saith, that those things which are medicines to prouoke the monstrous course of women, doe also bring forth the Secondines. And some haue called *Bufo* *fratrem Salernitanorum*, & *lacertum fratrem Lombardorum*: that is, a toade the brother of the *Salernitans*, & the Lizard the brother of the *Lombards*: for it hath beene scene that a woman of *Salerno*, hath at one time brought forth a boy and a toade, and therefore hee calleth the toade his brother; so likewise a woman of *Lombardy*, a Lizard, & therefore hee calleth the Lizard the *Lombards* brother. And for this cause, the women of those countries, at such time as their child beginneth to quicken in their wombe, do drink the iuyce of Parsly & Leekes, to kill such conceptions if any be.

There was a woman newly married, and when in the opinion of all she was with child, in freed of a child the brought forth four little liuing creatures like frogs, and yet she remained in good health, but a little while after shee felt some paine about the rymne of her belly, which afterward was eased by applying a fewe remedies. Also there was another woman, which together with a man-child, in her secondines did also bring forth such another beast; and after that a Marchants wife did the like in *Anconitum*. But what should be the reason of these so strange & vnnatural conceptions, I wil not take vpon me to decide in nature, least the omnipotent hand of God should be wronged, and his most secrete & iust counsell presumptuously iudged & called into question. This we know that it was prophesied in the *Revelation*, that Frogs & Locusts should come out of the whore of *Babylon*, and the bottomlesse pit, and therefore seeing the seat of the Whore of *Babylon* is in Italy, it may be that God would haue manifested the deprauation of Christian religion; beginning among the Italians, and there continued in the conioyned birth of men & serpents: for surely, none but devils incarnate, or men conceiued of Serpents brood, would so stilly stand in *Romish* error as the *Italians* do, & therefore they seeme to be more addicted to the errors of their Fathers, (which they say is the religion wherein they were borne) then vnto the truth of *Iesus Christ*, which doth vnnanversably detect the pride & vanity of the *Romish* faith.

But to leaue speaking of the conception of toades in women, we wil proceed further vnto their generation in the stomacks & bellies of men, wherof there may more easily a reason be giuen then of the former. Now although that in the earth toades are generated of purified earth & waters, yet such a generation cannot be in the body of man, for although there be much putrefaction in vs, yet not so much as to ingender bones & other orgynes, such as are in toades; as for wormes they are all flesh, & may more easily be conceived of the putrefaction in our stomacks. But then you wil say how comes it to passe that in mens stomacks there are found frogs & toades? I answer that this euill hapneth vnto such men as drinke water, for by drinking of water, a toades egge may easily slip into the stomack, & there being of a viscid nature, cleaueth fast to the rough parts of the ventricle, and it being of a contrary nature to man, can neuer be digested or auoyded, and for that cause, the

venome

venome that is in it, neuer goeth out of the body, but in other humors it is forced out by nature, to poyson the other parts of the body, and thus a man may be infected by being med into a Toade, without doinge any harme, and thus a man may be infected by being bredde in the bodies of men, where they may as well be bredde as in the bodies of the beasts, in the midst of Trees and Rocks, and yet it is not so common as to be bredde in the bodies of men. For the venome is so temperate, as it is not so hurtful as to be so ripensse, euen as wee see it is almost a viall, which is not so hurtful as to be so temperate, till many dayes, weekes, or monethes.

For the casting out of such a Toade bredde in the body, there is a way, which is to take a Serpent and bowell him, then they cut off the head and tail, and the body of the body they likewise part into small peeces, which they eat in water, till they be fatted which swimmeth at the toppe, which the sicke person may eat, till he be cured, he auoyde all the Toades in his stomack, afterwards he must use some other medicinall medicines. And thus much may suffice for the ordinary and secret wayes of curing of Toades.

These Toades doe not leape as Frogs doe, but because of their short legges, they pace is a soft creeping pace, yet some-times in anger they lift vp their selues, endeavouring to doe harme, for great is their watch, obstinacie, and desire to be reuenged vpon their aduersaries, especially the Redde Toade, for looke howe much her colour inclineth to rednesse, so much is her wrath and venome more pestilent. If shee take hold of any thing in her mouth, she will neuer let it goe till shee die, and many times shee sendeth forth poyson out of her buttocks or backer parts, where-withall the insecteth the ayre, for reuenge of them that doe annoy her: and it is well obserued that shee knoweth the weakenes of her teeth, & therefore for her defence shee first of all gathereth abundance of ayre into her body, where-withall shee greatly swelleth, and then by sighing, vttereth that infected ayre as neere the person that offendeth her as shee can, and thus shee worketh her reuenge, killing by the poyson of her breath. The colour of this poyson is like milke, of which I will speake afterward, particularly by it selfe.

A Toade is of a most cold temperiament, and badde constitution of nature, & it vseth one certaine herbe where-withall it preferueth the sight, and also resisteth the poyson of Spiders, wherof I haue heard this credible history related, from the mouth of a true honourable man, and one of the most charitable Peeres of England, namely, the good Earle of *Bedford*, and I was requested to set it downe for truth, for it may be iustified by manie now aliue which saw the same.

It fortuned as the said Earle trauielled in Bedfordshire, neere vnto a Market-towne called *Owborne*, some of his company espied a Toade fighting with a Spider, vnder a hedge in a bottome, by the high-way-side, whereto they stood still, vntill the Earle their Lord and Maister came also to behold the same; and there he saw how the Spider still kept her standing, and the Toade diuers times went backe from the Spider, and did eate a peece of an herbe, which to his iudgement was like a Plantine. At the last, the Earle hauing scene the Toade doe it often, and still returne to the combat against the Spider, hee commaunded one of his men to goe and with his dagger to cutte off that herbe, which he performed and brought it away. Presently after the Toade returned to seeke it, and not finding it according to her expectation, swelled & broke in peeces: for hauing receiued poyson from the Spider in the combat, nature taught her the vertue of that herbe, to expell and driue it out; but wanting the herbe, the poyson did instantly worke and destroy her. And this (as I am informed) was oftentimes related by the Earle of *Bedford* himselfe vpon sundry occasions, and therefore I am the bolder to insert it into this story.

I doe the more easily beleue it, because of another like history, related by *Erasmus* in his booke of friendship, hapning likewise in England, in manner as followeth. There was a Monke who had in his Chamber diuers bundles of Greene-rushes, where-withall he vsed to throw his chamber at his pleasure, it hapned on a day after dinner, that hee fell asleepe vpon one of those bundles of rushes, with his face vpward, and while hee there slept a great Toade came and fate vpon his lyps, bestyding them in such manner as his whole mouth was couered. Now when his fellows saw it, they were at their wits end, for to

pull

her to stand still vpon his mouth was a thing more extream then death. *Re* one of them clyping a Spiders aduise that the Monke should be careful to be vnderneath the right vnderneath the Spiders. The Spyder saw her aduersary, & leapt vpon his mouth, and bit him in the throat, so that it swelled, and at the last he died. The Spyder kild the Toade, and so he came to his Chamber; for at the third time he died, and his body swelled to death, but the man was pre-
 10 proper to which end, and this may suffice for the antipathy nature betwixt the head and the Spider. *To* Toade, for as *Albertus* writeth, he himselfe sawe a Toade lying vnder a stone, & by bitterly, for a Mole did hold her fast by the leg within the mouth laboureing to gett in againe, whilst the other stroue to gett out of her reeth, so as he did not see the Toade doe cate the Moles when they be dead. They are also at variance with Lizard, and all kinds of Serpents, and whensoever it receiueh any wound, it cureth it selfe by eating of Plantine. The Car doth also kill Serpents, but eateth them not, and vntill the presently drinke, the dyeth for it. The Hawk and the Hawke are destroyers of Toades, but the Stork neuer destroyeth a Toade to cate it, except in extremitie of famine, whereby is gathered the venomous nature at the Toade.

Now to conclude, the premisses considered which haue bene said of the Toade, the vses that are to follow are not many, except those which are already related in the Frog. When the Spanyards were in *Bragua*, an Island of the *New-found-World*, they were brought to such extremitie of famine, that a sicke-man amongst them was forced to cate two Toades, which he bought for two peeces of Gold-lace, worth in Spanishe monie fixe Duckets. I doe manuell why in auncient time the Kings of Fraunce gaue in their Armes the three Toades in a yellow fiedle, the which were afterwards changed by *Clodowen* into three Flower-de-luces in a field Azure, as Armes sent vnto him from Heauen.

When the Trojans dwelt nexte *Maetis*, after the destruction of Troy, they were very much annoyed by the Gothes, wherefore *Marcomirus* their King, determined to leaue that Country, and to seek some-where else a more quiet habitation. Being thus minded, he was admonished by an Oracle that he should goe and dwell in that Country where the Riuer *Rhene* falleth into the Sea, and he was also stirred vp to take vpon him that journey, by a certaine Magitian-woman, called *Alrunna*, for this cunning Woman caused in the night-time a deformed apparition to come vnto him, hauing three heads, one of an Eagle, another of a Toade, and the third of a Lyon, and the Eagles head did speake vnto him in this manner, *Genus tuum o Marcomire opprimet me, et conculcabit Leonem et interficiet bufonem*, that is to say, Thy stocke or posteritie, o *Marcomirus*, shall oppress mee, it shall tread the Lyon vnder-foote, and kill the Toade. By which wordes hee gathered, that his posteritie should rule ouer the Romans, signified by the Eagle, & ouer the Germans, signified by the Lyon, and ouer the French, signified by the Toade, because the Toade, as we haue said, was the auncient Armes of Fraunce.

It is an opinion held by some Writers, that the Weasels of the water doe ingender in copulation with the Toades of the water, for in their mouths, and feete of theyr bellie, they doe resemble them. VWherevpon these verses were made;

*Bufones gigno putrida tellure sepulcra,
Humores pluvij forte quodambo sumus,
Humet is et friget mea sic vis humet et algat,
Cum perit in terra qui prius ignis erat.*

Which may be englished thus;

*Buried in rotten earth, forth Toades I bring,
Perhaps because we both are made of frayne*

*That's moist and cold, moist I, and ever freezing,
When in the earth, that force from fire came.*

And thus we will defend to discourse of the Toades poyson, and of the special remedies appoynted for the same. First therefore, all manner of Toades, both of the earth and of the water are venomous, although it be held that the toades of the earth are more poysonfull then the toades of the water, except those Toades of the water which doe cause infection or poyson from the water, for some waters are venomous. But the toades of the Land, which doe defend into the Marshes, and so live in both elements, are most venomous, and the hotter the Country is, the more full are they of poyson.

The Women-witches of auncient time which killed by poysoning, did much vse Toades in their confectiōs, which caused the Poet in his verses to write as followeth.

*Occurrit Matrona potens quam molle Calenum
Porrellura viro, misce scilente rubet amant.*

Which may be englished thus;

There came a rich Matron, who mixed Calen wine,

With poyson of Toades to kill her spouse, & deadly crime.

And againe in another place,

*Funus promittere patris nec volo nec possum,
Ranarum in viscera nunquam insepici.*

In English thus;

I can nor will of Fathers death a promise make, and thus I cannot I shall

For of Toades poyson I neuer yet a view did take, as will I never yett sol-

When an Aspe hath eaten a Toade, their byting is incurable, and the Beares of *Phylia* and *Syllitia* being killed by men after that they haue eaten Salamanders or toades, doe poyson their eaters. We haue said already that a toade hath no teeth, & although some of them are corrupted, yet the one of them is said to be full of poyson, and the other to resist poyson. The byting of a Toade, although it be fildome, yet it is venomous, and causeth the body to swell and to beake, eyther by *Impedimento*, or other wise againe, which is to be applyed common Antidotes, as womens milke, Triacle, rootes of Sea-holme, and such other things. The spittle also of Toades is venomous, for if it fall vpon a man, it causeth all his hayre to fall off from his head; against this distill *Paralelus* preselecth a plaister of earth, mixed with the spittle of a man.

The common-people doe call that humour which cometh out of the buttocks of a Toade when the swellth, the vrine of a Toade, and a man mayntend with the same, be- poysoned with a Toade; but the best remedy for this euill, is the vrine of a woman, for it resembleth the poyson in colour, so doth it resist it in nature. The bodies of toades are drunke in Wine after they be beaten to powder, are a most strong poyson, against which and all other such poyson of Toades, it is good to take Plantine and blackeelly-bore, Sea-crabs dryed to powder and drunke, the stalkes of dogges-tongue, the powder of the right-horne of a Hart, the melt, spleene, and hart of a Toade. Also certain filkes called Shell-crabbes, the blood of the Sea-Tortyle mixed with wine, Cummin, and the rennet of a Hare. Also the blood of a Tortyle of the Land mixed with Barley-male, & the quintessence of Triacle & oyle of Scorpions, all these things are very pretious against the poyson of Serpents and Toades.

We haue promised in the story of the Frogge, to expresse in this place such remedies as the learned Phisitians haue obsequed for the cure of the poyson of Frogges. First therefore, the poyson of the Frogge causeth swelling in the body, depelleth the colour, & bringeth difficultie of breathing, maketh the breath strong, and an involuntary poyson of seede, with a generall dulnes and restines of body: for remedy whereof, let the patient be enforced to vomit by drinking sweet-wine, and two drams of the powder of the roote of Reedes or Cypresse. Also he must be enforced to walking and running, besides daily washing. But if a Faueit follow the poyson or burning in the extremities, let the vomit be of

water and oyle, or wine and pitch; or let him drinke the blood of a Sea-Tortreyse, mixed with Cummine, and the rennet of a Hare, or els sweat in a Furnace or hote-houle a long time: besides many other such like remedies, which euery Phisitian, both by experience and reading, is able to minister in cases of necessitie, and therefore I will spare my further paines from expressing them in this place, and passe on to the medicinall vertues of the Toade, and so conclude this history.

We haue shewed already that the Toade is a cold creature, and therefore the same fod in water, and the body annoynted there-with, causeth hayre to fall off from the members so annoynted. There is a medicine much commended against the Gowte, which is this: Take sixe pound of the rootes of Wilde-cucumber, sixe pound of sweet oyle of the marrow of Hairs, Turpentine, and Waxe, of euery sixe ounces, and sixe Toades alie, the which Toades must be bored through the foote, and hanged by a thred in the oyle vntill they grow yellow, then take them out of the oyle by the threds, and put into the said oyle the flyced roote of Cucumber, and there let it seeth vntill all the vertue be left in the oyle. Afterwards melt the Waxe and Turpentine, and then put them altogether in a glasse, so vse them morning and euening against the Gowte, Sciatica, and paines of the sinewes, & it hath bene seene that they which haue lyeen long sicke, haue bene cured thereof, and growne perfectly wel & able to walke. Some haue added vnto this medicine oyle of Saffron, Opobalsamum, blood of Tortreyes, oyle of Sabyne, Swynes-greace, Quicksilver, & oyle of Bayes.

For the scabbes of horses, they take a Toade killed in wine and water, and so sodde in a brazen vessell, and afterwards annoynt the horse with the liquour thereof. It is also faide that Toades dried in smoake, or any peece of them carried about one in a linnen-cloth, doe stay the bleeding at the nose. And this *Fredericke* the Duke of Saxonie was wont to practise in this manner; he had euier a Toade pierced through with a peece of wood, which Toade was dried in the smoake or shadow, this he roled in a linnen cloth, and when hee came to a man bleeding at the nose, he caused him to hold it fast in his hand vntill it waxed hote, and then would the blood be stayed. VV hereof the Phisitians could neuer giue any reason, except honour and feare, constrained the blood to runne into his proper place, through feare of a beast so contrary to humane nature. The powder also of a toade is said to haue the same vertue, according to this verse;

Buffa vltis sinitur a dote cruorem.

In English thus;

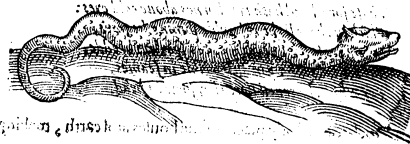
*A Toade that is burned to Asbes and dust,
Stayes bleeding by gift of Nature in it.*

The skaine of a Toade, and shell of a Tortreyse, either burned or dried to powder, cureth the Fistulae: Some adde heere vnto the roote of Laurell and henne-dunge, salt, & oyle of Mallowes. The yeyes of the Toade are receiued in oynment against the wormes of the belly. And thus much shal suffice to haue spoken of the history of the toade & forgo.

OF THE GREENE SERPENT.

TH *Naloti* there are certaine Greene-serpents, which of their colour are called *Grunling*, and I take them to be the same which *Hesychius* called *Sauris*, and *Pliny* by a kind of excellency, Snakes, of whom we shall speake afterwards, for I haue no more to say of the at this present, but that they are very venomous. And it may be that of these came the common puerbe, *Latet Anguis sub herba*, vnder the greene herbe lyeth the Greene Snake, for it is a friendly admonition vnto vs to beware of a fallhoode couered vvith a truth like vnto it.

OF THE HÆMORRHE.



His Serpent hath such a name giuen vnto it, as the effect of his bytting worketh in the bodies of men, for it is called in Latine *Hæmorrhoeus*, to signifie vnto vs the male, and *Hæmorrhoeis* to signifie the female, both of them being deriued from the Greeke word *aima*, which signifieth blood, and *Reo*, which signifieth to flow, because whomsoever it byteth, it maketh in a continuall bleeding sweat, with extremitie of paine vntill it die. It is also called *Affodius*, and *Aspidius*, *Sabrine*, and *Halordius*, or *Alfordius*, which are but corrupted barbarous names from the true and first word *Hæmorrhoeus*.

It is doubtfull whether this be to be ascribed to the Alpes or to the Vipers, for *Isidorus* faith it is a kind of Aspe, and *Elianus*, a kind of Viper. They are of a sandy colour, and in length not past one foote, or three handfulls, whose tayle is very sharpe or small, their eyes are of a fiery-flaming-colour, their head small, but hath vpon it the appearance of hornes. When they goe, they goe straight and slowly, as it were halting and wearilie, whose pace is thus described by *Nicander*.

— Et insit

*Ipsum oblique sua parvula terga Cerasia
Claudicat: ex medio videas appellere dorso
Parvum navigium, teris immo lubrica terram
Alvus, et haud alio facite trahit ilia moru,
Ac per arundineum si transcat illa grabatum.*

In English thus;

*And like the Horned-Serpent, so trayles this else on land,
As though on backe a little boate it draue,
His sliding belly makes path be seene in sand,
As when by beade of Reedes she goes her life to saue.*

The scales of this Serpent are rough & sharpe, for which cause they make a noyse whe they goe on the earth; the female resteth herselfe vpon her lower part neere her tayle, creeping altogether vpon her belly, and neuer holdeth vp her head, but the male when he goeth holdeth vp his head: their bodies are all set ouer with blacke spots, and themselves are thus paraphrastically described by *Nicander*.

*Vnum longa pedem, totosq. gracillima tractu,
Ignea quandoq. est, quandoq. est candida forma,
Constrictumq. sasis collum, et tenuissima cauda.
Bina super gelidos oculos frons cornua prefert,
Splendens quadam radorum albentia luce,
Sylvestres ut apes, populatriseque Locuste:
Insuper horribile ac asprum caput horret.*

Which may be englished in this manner;

On foote in length, and slender all along,
Sometime of fiery hue, sometime milke-white it is,
The necke bound in, and tayle most thinne and strong,
Whose fore-head hath two hornes aboue cold eyes:
Which in their light resemble shining beames,
Like Bees full wilde, or Locusts spoylers bredde,
But yet to looke vpon all horrible in fumes,
For why? the cruel bore they shew in head.

They keepe in Rocks, and stony places of the houses and earth, making theyr denes winding and hanging, according to these verses;

*Rimasas colit illa petras, sibi que astra recessa
Et modice pendens facit, inflexumque cubile*
In English thus;

The chinks of Rocks and passages in stone
They dwell, wherein their lodgings bare,
A little hanging made for euery one,
And bending too, they sleepe in hollows are.

It is said that *Canobus* the Gouernour of *Menelaus*, chaunced to fall vpon this Serpent, in reuenge wherof *Helen* his charge, the wife of *Menelaus* broke his backe-bone, and that euer since that time they creepe lamely, and as it were without loynes; which fable is excellentlie thus described by *Nicanor*:

*Quondam animosa Helene cigni totius inclita proles
Euer a rediens Troia (nisi vana vetustas)
Huic indignata est generi Pharias, ut adoras
Venit, et aduersi declinans flamma venti,
Fluctuagant statui iuxta Nil ostia classet.
Namque ubi naclerus sese solum foris Canobus
Sterneret, et bilis fusus dormiret arena:
Lesa venenosus Hamorrhoi impulsi iussit,
Illatamque tulit letali dente quietem:
Proximus onipera cernens id filia Leda
Oppressa medium serpentis feruida dorsum
Infragit, tria que excussit vincula spine,
Qua fragili illius sic dempta e corpore fugis,
Et graciles Hamorrhoi, obliquiq; Cerastra
Ex hoc clauda trahunt iam soli tempore membra.*

Which may be englished thus;

Once noble Helen, Ioues child by Swan-like shape,
Returning backe from Troy, destroyed by Gracian warre,
(If that our Auncients doe not with fables vs be-clappe)
This race was enuyed by Pharias anger farre.
When to his shores for safety they did come,
Declyming rage of blustering windy Seas,
Water-byding-Nauy as Nilus mouth can runne,
Where Canobus all tyred fainted for some ease:
For there this Pilot, or Maister of the Fleete,
Did haile from boate to sleepe in drey sand,
Where he did feele the teeth of Hamorrhoe deepe,
Wounding his body with poyson, deaths owne hand,
But when egge-breeding Ledaes mench espyed

This harme, she prest the Serpents backe with stroke,
Whereby the bands thereof were all vntyed,
Which in iust wrath for iust reuenge she broke.
So euer-since, out of this Serpents frame
And body they are taken, which is the cause
That Cerastra and leane Hamorrhoi are euer lame,
Drawing their parts on earth by natures lawes.

They which are stung with there Hamorrhoi, do suffer very intolletable torments, for
out of the wound continually floweth blood, and the excrements also that cometh out of the belly are bloody, or sometimes litle roules of blood in steed of excrements. The colour of the place bitten is black, or of a dead bloody colour, out of which nothing floweth at the beginning but a certaine watery humour, then followeth paine in the stomack, and difficultie of breathing. Lastly, the powers of the body are broken, & opened, so that out of the mouth, gums, cares, eyes, fingers-ends, nayles of the feete, and priuie parts, continually issueth blood, vntill a crampe allo come, & then followeth death, as we reade in *Lycan* of one *Tellus* a young noble man, slaine by this Serpent, described as followeth;

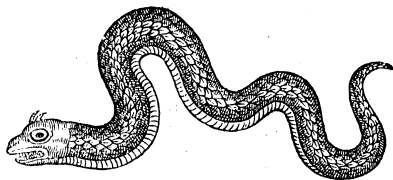
*Impresit dentes Hamorrhoi aspera Tullio
Magnanimo iuueni, miratoriq; Catonis:
Vix, solet pariter totis se effundere signis
Coricq; pressura croci: sic omnia membra
Emisere simul rutilum pro sanguine virus.
Sanguis erant lachryme: quacunque foramina novis
Humor, ab his largus manat cruor, ora redundant,
Et patula naues, sudor rubet, omnia plenis
Membra fluunt venis: totum est pro vulnere corpus.*

In English thus;

The Hamorrhoe fierce, in noble Tullus fastened teeth
That valiant youth, great Catons scholler deere:
And as when Saffron by Corycians skeeth
Is prest, and in his colour on them all appeare:
So all his parts sent forth a poyson redde
In steed of blood: Nay all in blood went round.
Blood was his teares, all passages of it were speede,
For out of mouth and cares did blood abound.
Blood was his sweat, each part his veyne out-bleedes,
And all the body blood that one wound feedes.

The cure of this Serpent, in the opinion of the Auncients, was thought impossible, as writeth *Dioscorides*, and thereof they complaine very much, vsing onely common remedies, as scarification, vntions, sharpe meates, and such thinges as are already remembered in the cure of the *Diplos*. But besides these they vse Vine-leaves, first brused and then sod with Honey: they take also the head of this Serpent and burne it to powder, and so drinke it, or els *Gariack* with oyle of Flower-deluce, they giue them also to cate Reifins of the Sunne. And besides, they resist the eruption of the blood, with plaisters layde to the place bitten, made of Vine-leaves and hony, or the leaues of Purslaine and Barley-meale. But before they vtine turne bloody, let them cate much *Garlick* stamped, & mixed with oyle to cause them to vomit, and drinke wine delayed with water, then let the wound be washed with cold water, and the bladder continually fomented with hot Spunges. Some doe make the cure of it like the cure of the Viper, and they prescribe them to cate hard-eggs with Sale fish, and besides, the seed of Radish, the iuyce of Poppy, with the rootes of Lilly, also *Daffadill* and *Rew*, *Trefolie*, *Cassia*, *Oponax*, & *Cinamon* in potion: and to conclude, the flowers and buds of the bush are very profitable against the byting of the Hamorrhoe, and so I end the history of this Serpent.

OF THE HORNED SERPENT.



This Serpent because of his hornes (although it be a kinde of Viper) is called in Greeke *Ceraſtes*, and from thence commeth the Latine word *Ceraſtes*, and the Arabian, *Ceruſt*, and *Ceruſtes*. It is called alſo in Latine *Cerithalis*, *Criſthalis*, *Sirtalis*, and *Triſſalis*.²⁰ All which are corrupted wordes, derived from *Ceraſtes*, or elſe from one another, and therefore I thinke it not fit to ſtand vpon them. The Hebrewes call it *Schepphion*, the Italians *Ceraſtes*, the Germans *Engelwurm*, the French *Vn Ceraſte*, *vn ſerpent cornu*, that is, a horned Serpent; and therefore I haue ſo called it in Engliſh, imitating herein both the French and Germans.

I will not ſtand about the difference of Authors, whether this Serpent be to be referred to the Alpes or to the Vipers, for it is not a poynnt materiall, and therefore I will proceede to the deſcription of his nature, that by his whole hiſtory, the Reader may chooſe whether he will account him a ſubordinate kind vnto others, or els a principall of himſelfe.³⁰ It is an Affrican Serpent, bredde in the *Lybian* landie-ſeas, places not inhabited by men, for the huge mountaines of lands are ſo often mooued by the windes, that it is not onlie impoſſible for men to dwell there, but alſo very dangerous & perillous to trauell through them, for that many times whole troopes of men and cattell, are in an inſtant ouerwhelmed and buried in thoſe lands. And this is a wonderfull worke of God, that thoſe places which are leaſt habitable for man, are moſt of all annoyed with the moſt dangerous byting Serpents.

It is alſo ſaid, that once theſe Horned-ſerpents departed out of *Lybia* into *Egypt*, where they depopulated all the Country. Their habitation is neere the high-waies, in the ſands, and vnder Cart-wheeles: and when they goe, they make both a ſound with their motion,⁴⁰ and alſo a ſurrow in the earth, according to the ſaying of *Nicanor*.

*Ex ijs alter echis velocibus obuia ſpinis,
Recto terga tibi prolucis tramite ducit,
Sed medio diffuſus hic ceraſtes ſe corpore voluit:
Cursum errans per iter, reſonantibus aſpera ſquamis.
Qualiter aquareo longiſſima gurgite nauis,
Quam violentus agit nunc huc, nunc Aphricus illic,
Pellitur, et laterum gembunda fragore ſuorum
Extra ſulcandas ſinuofe fluctuat undas.*

Which may be engliſhed thus:

*Of theſe the Viper with ſwiſt bones ſhee meetes,
Trayling her backe in path direct and ſtraite,
The Ceraſt more diffuſed in way ſhee greets
With crooked turning, on ſcales make ſounds full great:*

Like

*Like as a ſhip toſſed by the Weſterne wind,
Sounds a ſar off, mooued now here, now there,
So that by noiſe of ſpirling ſides we find
His ſurrowes turned in Seas and water ſphere.*

The quantity of this horned-ſerpent is not great, it exceedeth not two cubits in length, the colour of the body is branded like ſande, yet mingled with another pale white colour, as is to be ſene in a Hares ſkinne. Vpon the head there are two Hornes, and ſometimes¹⁰ for which occaſion it hath receiued the name *Ceraſtes*, & with theſe hornes they decieve Birdes; for when they are an hungry, they couer their bodies in Sand, and onely leaue their hornes diſcouered to moue about the earth, which when the Birdes ſee, taking them to be Wormes, they light vpon them, and ſo are deuoured by the Serpent. The teeth of this Serpent are like the teeth of a Viper, & they ſtand equall and not crooked: In ſtead of a back-bone they haue a griffe throughout their body, which maketh them more flexible & apt to bend euery way: for indeed they are more flexible then any other ſerpent. They haue certaine red ſtrakes croſſe theyr backe like a Crocodile of the earth, and the ſkins of ſuch as are bred in *Egypt* are very ſoft, ſtretching like a Cheuerell-gloue, both in length & breadth, as it did appeare by a certaine ſkinne taken off from one being dead: for being²⁰ ſtuffed with Hay, it ſhewed much greater then it was being aliue, but in other Countries the ſkins are not ſo.

I haue heard this Hiſtory of three of theſe Serpents brought out of Turkey, and giuen to a Noble man of *Venice* aliue, who preſerued them aliue in a great glaſſe, (made of purpoſe) vpon ſand, in that glaſſe nere the fire: The deſcription as it here followeth, was takē by *Iohn Falconer*, an Engliſh trauelller, ſaying. They were three in number, whereof one was thrice ſo bigge as the other two, and that was a Female, and ſhe was ſaid to be theyr Mother: ſhe had layd at that time in the ſandes foure or ſiue egges, about the biggneſſe of Pigeons egges. She was in length three foote, but in breadth or quantity almoſt ſo big as a mans Arme: her head was flat, and broad as two fingers, the apple of the eye blacke³⁰ all the other part being white.

Out of her eye-lids grew two hornes, but they were ſhort ones, and thoſe were truly Hornes, and not fleſh. The necke compared with the body was very long and ſinall, all the vpper part of the ſkinne was couered with ſcales, of aſh-colour, and yet mixed with blacke. The tayle is as it were brown whē it was ſtretched out. And this was the deſcription of the old one: the other two being like to her in all things, except in their hornes, for being ſmall, they were not yet growne. Generally, all theſe horned Serpents haue hard dry ſcales vpon their belly, wherewithall they make a noiſe when they go themſelues, & it is thus deſcribed by *Nicanor*;

*Nunc potes actutum inſidiatorumque Ceraſten
Noſcere, viperum veluti genus, huius quia diſpar
Non in corpus habet, ſed quatuor aut duo proſert
Cornua, cum mutila videatur Viperæ fronte,
Squalidus albenti color eiſt.*

In Engliſh thus:

*You well may know the treacher Ceraſt noiſe,
A Viper-kind, whoſe bodies much agreee,
Yet theſe foure hornes and brandy colour, poſſe,
Where Viper none, but for head plaine we ſee.*

There is no Serpent except the Viper that can ſo long indure thirſt, as this horned-ſerpent, for they ſeldome or neuer drinke; and therefore I thinke they are of a Vipers kind: for beſides this alſo it is obſerued, that their young ones doe come in and out of their bellies as Vipers doe: The liue in hatred with all kind of Serpents, and eſpecially with Spiders. The Hawes of *Egypt* alſo doe deſtroy Horned-ſerpents and Scorpions: but about

Therbes in Egypt there are certain sacred Snakes (as they are tearmed) which haue hornes on their head, and these are harmelesse vnto men and beasts, otherwile all these Serpents are virulent and violent against all creatures, especially men: yet there bee certaine men in *Libia* called *Psylli*, which are in a league, or rather in a naturall concord with Horned-Serpents. For if they bee bitten by them at any time, they receiue no hurt at all: and besides, if they bee brought vnto any man that is bitten with one of these Serpents, before the poyson be spred all ouer his body, they help and cure him, for if they finde him but lightly hurt, they onely spit vpon the wound, and so mitigate the paine, but if they finde him more deeply hurt, then they take much water within their teeth, and first wash their owne mouth with it, then spit out the water into a pot, and make the sicke man to drinke it vp. Lastly, if the poyson bee yet strong, they lay their naked bodies vpon the naked poysoned body, and so breake the force of the poyson. And this is thus described by the Poet, saying,

*Audiui Lybicos Psillos, quos aspera Syrtis
Serpentumque ferax patria alit populos;
Non istum infictum dira morsuque venenum
Ladere: quin lasis ferre & opem reliquis,
Non viradicum proprio sed corpore iuncto.*

That is to say,

*The Libyan Psylli, which Serpent-breeding Syrtis dwell
As I haue heard, do cure poyson stings and bites,
Nor hurt themselves, but it in other quell:
By no rootes force, but ioyning bodies quites.*

When a Horned-Serpent hath bitten a man or beast, first about the wound there groweth hardnesse, and then pustules. Lastly, blacke, earthy, and pale matter: the genitall member standeth out straight and neuer falleth, he falleth mad, his eyes grow dimme, & his Nerus immanuable, and vpon the head of the wound groweth a scab like the head of a Naile, and continually pricking like the pricking of Needles: And because this Serpent is immoderately dry, therefore the poyson is most pernicious: for if it be not holpen within nine daies, the patient cannot escape death. The cure must be first by cutting away the flesh vnto the bone, where the wound is, or else the whole member if it can bee, then lay vpon the wound Goats dung sodde with Vineger or Garlicke, and Vineger or Barley meale, or the iuyce of Cedar, Rue, or Nep, with Salt and Honny, or Pitch, and Barley meale, and such like thinges outwardly: inwardly Daffadill and Rew in drinke, Raddish-seede, Indian Cummen, with wine and *Castoreum*: and also Calamint, and euery thing that procureth vomit. And thus much for the description of the Horned-Serpent.

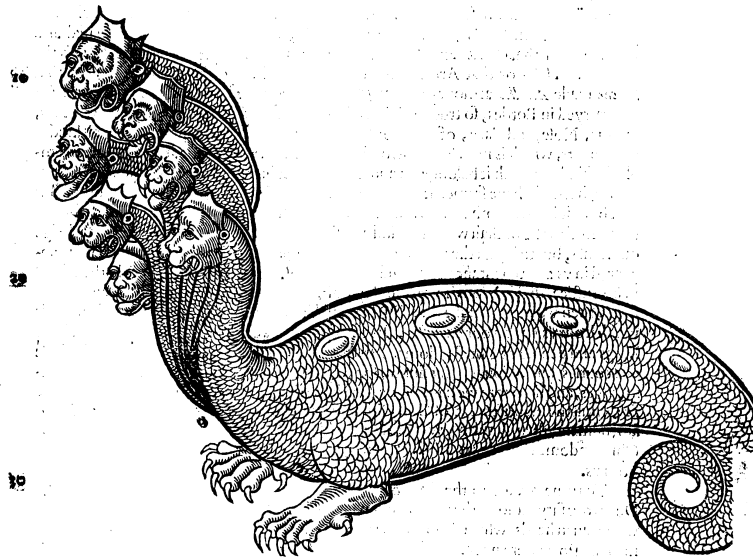
OF THE HYÆNA.



Here be some that make question whether there be any such Serpent as this or no, for it is not very like that there is any such, and that this Hyæna is the selfe same which is described to bee a Four-footed-Beast, for that which is said of that, is likewise attributed to this: namely, that it changeth sex, being one yeare a Male, another yeare a female, and that the couples which seeme to bee married together, do by continuall entercourse, bring forth their young ones, so that the Male this yeare is the female next yeare, & the female this yeare is the Male next yeare. And this is all that is said of this Serpent.

OF

OF THE HYDRA, SUPPOSED TO be killed by Hercules.



HE Poets do saine, that neare to the Fountaine *Amymone*, there grew a Plantaine, vnder which was bred a Hydra which had seuen heads: whereof one of these heads vvas said to bee immortall: with this Hydra *Hercules* did fight, for there was in that immortall head such a poyson as vvas vncurable; wherewithall *Hercules* moistened the head of his Darts after he had killed it: & they say, that while *Hercules* stricke off one of these heads, there euer arose two or three more in the roome thereof, vntill the number of fifty, or as some say fourescore and ten heads were stricken off: and because this was done in the fenne of *Lerna*, therefore

there grew a Prouerb of *Lerna malorum*, to signifie a multitude of vncurable euils.

And some ignorant men of late daies at *Venice*, did picture this Hydra with wonderfull Art, and set it forth to the people to be seene, as though it had beene a true catkase, with this inscription. In the yeare of Christes incarnation, 550. about the Month of Ianuary, this monstrous Serpent was brought out of *Turky* to *Venice*, & afterwards giuen to the French king: It was esteemed to be worth 6000. ducats. These monsters signifie the mutation or change of worldly affaires, but (I trust said the Author of the inscription, who seemed to be a *German*) the whole Christian world is so afflicted, that there is no more euill that can happen to the Christian World, except destruction; and therefore

these monsters do not forshew any euil to the christians. Therefore seeing the Turkish empire is grown to that height, in which estate all other former kingdoms, full I may saye and Prophecy, that the danger threatened hereby, belongeth to the Turkes, and not to vs, in whose gouernment this Monster was found to be bred: and the hinder part of his head seemeth to resemble a Turkes Cap. This farre this inscribing Deuiner. But this fellow ought first of all to haue enquired about the truth of this Picture, whether it were sincere or counterfeit, before he had giuen his iudgment vpon it, for that there shold be such a serpent with seauen heads, I thinke it vnpossible, and no more to bee beleued and credited then that *Castor* and *Pollux* were conceiued in an Egge, or that *Pluto* is the GOD of Hell; or that Armed menne were created out of Dragons teeth, or that *Vulcan* made *Achilles* armour; or that *Venus* was wounded by *Diomedes*; or that *Pliffes* was carryed in Bottles, so true I thinke is the shape of this Monster: for the head, eares, tongue, Nose, and Face, of this Monster, doe altogether degenerate from all kindes of Serpents, which is not vitall in Monsters, but the fore-parts doe at most times resemble the kind to which it belongeth; and therefore if it had not been an vnskillfull Painters deuice, he might haue framed it in a better fashion, and more credible to the world. But let it be as it is, how doth he know that this euill doth more belong to the Turkes then to the Christians? For shall we be so blind and flatter our selues so far, as not to acknowledge our finnes, but to lay all the tokens of Iudgement vpon our aduersaries? But if there appeared in vs any repentance or amendment of those faults, for which God hath suffered in his Iustice, that impious Tyrant and tyrannicall gouernment to preuaile against Christians, then we might thinke that GOD would looke mercifully vpon vs, and auert his wrath from vs vpon our enemies. But with sorrow and grieffe bee it spoken, for all the Kings and people of Christendome, doe directly go forward without stumbling in those vile courses, and odious crying finnes, for which God hath set vp the Turkes against former ages, and therefore we haue no cause to hope that euer this rod shall bee cast into the fire, vntill the chastisement of God Children haue procured their amendment, and if no amendment, then all the powers of Heauen (the blessed Trinity excepted) cannot keepe Christendome from ruine and destruction, which God of his infinite mercy turne away from vs.

To turne againe to the story of the Hydra, I haue also heard that in *Venice* the Dukes treasury, among the rare Monumentes of that City, there is preferred a Serpent with seauen heads, which if it be true, it is the more probable that there is a Hydra, and then the Poets were not altogether deceived, that say, *Hercules* killed such an one. This Hydra which *Hercules* slewe, they say was ingendered betwixt *Echidna* and *Typhao*, and nourished by *Iuno* in *Lerna*, in hatred of *Hercules*: and they say further, that when hee came to kill it, there came a Crabbe or Cancer to helpe the Hydra against *Hercules*, who instantly called vpon *Iolans* for helpe, and so *Iolans* slew the Crabbe, and *Hercules* the Hydra.

Phaethon maketh the story of *Hercules* by killing the Hydra, to bee a meere allegory, saying that the Hydra was a Castle kept by fifty men, the King whereof was called *Lernus*, who was assisted by a Noble man (called *Cancer*) against the assaults of *Hercules*, and that *Hercules* by the helpe of *Iolans*, King of the *Thebanes*, ouercame that King and Castle. Other say, that *Lerna* and *Hydra* signifie the two kindes of Enuye, distinguished by *Inuidia*, and *Inuidencia*, in himselfe, which arise out of the Monstrous filthy fenne of humane corruption, like a monstrous hydeous Dragon, with whom he stroue, and as hee stricke off one head, or tentation, so two or three other continually arose in the roome thereof. And thus much for the Hydra, whether it be true or fabulous.

OF

OF INNOCENT SERPENTS.



Doe read of two kinds of Innocent Serpents, one call *Lybies*, because they are onely in *Affricke*, and neuer do hurt vnto men, and therefore *Nicander* was deceived, which maketh this kind of serpent to be the same with the *Amadis*, whose sting or teeth are very mortall and deadly. There be also other kindes of harmelesse Serpents, as that called *Molurus*, *Musitaca*, and *Mylacris*, which is said to go vpon the taile, and it hath no notable property, except that one thing which giueth it the name, for *Molurus* is deriued from *Molus Ouren*, that is hardly making water.

There be also Domestically innocent Serpents, *Myagrus*, *Orophis*, and *Spathiurus*, which whether they be one kind or many, I will not stand vpon, for they are all tearmed by the Germans, *Husfunkt*, and *Husfchlange*, that is a House-Snake. They liue by hunting of Mice and Weasels, and vpon their heads they haue two little eares, like to the eares of a Mouse, and because they be as blacke as coales, The Italians call them *Serpe-Nero*, and *Carben*, and *garobonazzo*, and the French-men *Anguille-de Hay*, that is, a Snake of hedg-eggs. There be some that nourish them in Glasses with branne, and when they are at liberty they liue in Dunghills also, wherein they breede sometimes, they haue bene seene to sucke a Cow, for then they twist their tailes about the Cowes Legges. *Mathiolus* writeth, that the flesh of this Snake when the head, taile, Intrails, fat, and Gall are cut off and cast away, to be a speciall remedy against the French-poxe.

There are also other kindes of Innocent Serpents, as that called *parea*, and in Italy *Bavon*, and *Pagerina*, which are brought out of the East, where these are bred. There be no other harmefull Serpents in that Countrey. They are of a yellow colour like Gold, and about four spannes long: vpon either side they haue two lines or strakes, which beginne about a hand breadth from their riecke, and end at their taile. They are without poyson, as may appeare by the report of *Gessner*, for hee did see a man holde the head aliue in his hand, and thus much shall suffice to haue spoken of Innocent Serpents.

OF THE LIZARD.



Although there be many kindes of Lizards, yet in this place I will first intreate of the vulgar Lizard, called in the Hebrew *Leraab*, *Latigermus*, *Lyserda*, *Carbo*, *Pelipah*, and *Eglose*. The Chaldeans *Halserha*, and *Humeta*. The Arabians *Aitain*, *Alhathait*, or *Alhadait*, *Hardun*, *Arab*, *Samabras*, *Sambras*. The Gracians in ancient time *Sauros*, and *Saura*, & vulgarly at this day *Kolisaura*. The Italians in some places *Lignro*, *Leguro*, *Lucerda*, and *Lucertula*: about Trent *Racani*, and *Ramarri*, and yet *Romarro* is also vyled for a Toad. The Spaniards *Lagarto*, *Lacerta*, *Lagarisa*, and *Lagardixa*. The French *Lisarde*. The Germans *Adax*: and when they distinguish the Male from the Female, they expresse the Male *Ein Eguch*, and the Female *Egles*. In *Hestia Lydesitch*: In Flanders & Illiria *Gessierka*, and *Gessier*. The Latines *Lacertus*, and *Lacerta*, because it hath armes and shoulders like a man, and for this cause also the Salamander, the Stellion, the Crocodile, and Scorpions are also called sometimes *Lacerti* Lizards: And thus much shall suffice for the name.

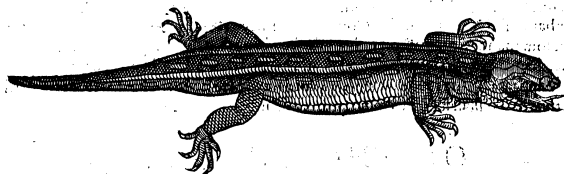
The vulgar Lizard is described on this sort: the skinn is hard and full of scales, according to this saying of *Virgill*:

Absint & picti Squalentia terga Lacerti.
In English thus :

— Those put away
And painted Lizards with their scaly backs.

The colour of it is pale, and distinguished with certain rusty spots, as *Pliny* writeth, with long strakes or lines to the taile, but generally they are of many colours, but the Greene with the white belly living in bushes hedges, &c. is the most beautifull, and most respected; and of this we shall peculiarly intreat hereafter. There have bene some Lizards taken in the beginning of September, whose colour was like Brasse, yet daikie and dusky, and their belly partly white, and partly of an earthy colour, but vpon either side they had certaine little prickles or spots like printed Starres: their length was not past four fingers, their eyes looked backward, and the holes and passages of their eares were round, the fingers of their feet were very small, beeing five in number, both before and behinde; with small nailes, and behind that was the longest which standeth in the place of a mans forefinger, and one of them standeth different from the other, as the Thumbe doth vpon a mans hand, but on the forefeere all of them stand equall, not one behinde or before another.

These little Lizards doe differ from the Stellions in this; that they haue blond in their veines, and they are couered with a hard skinne, winckling with the vpper eye-lid. All manner of Lizards haue a clouen tongue, and the toppe thereof is somewhat hairy; or at the leastwise deuided like the fashion and figure of haire. Their teeth are also as small as haire, beeing blacke, and very sharpe, and it seemeth also they are very weak, because



when they bite, they leaue them in the wound. Their lungs are small and dry; yet apt to swell & receiue wind by inflammation: their belly is vniforme and simple, their intrals, long their Melt round & small, & their bones cleaue inwardly to their loynes: their taile is like the taile of a Serpent: & it is the opinion of *Aristotle*, that the same being cut off, groweth againe. The reason whereof is giuen by *Cardan*, because imperfect creatures are full of moystnesse; and therefore the parts cutt off do easily grow againe. And *Pliny* reporteth, that in his daies he saw Lizards with double taitles: wherunto *Americus Vesputius* agreeth, for he saith, that he saw in a certaine Island not farre from *Lybon*, a Lizard with a double taile. They haue foure feet, two behind and two before, and the former feete bend backward, and the hinder feete forward, like to the knees of a man.

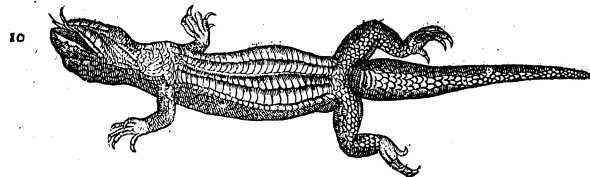
Now concerning the different kinds of Lizards, I must speake as briefly as I can in this place, wherein I shall comprehend both the Countreies wherein they breed; and also their severall kinds, with some other accidents necessary to be knowne. There is a kind of Lizard called *Guairell*, or *Frell*, and *Alguarill*, with the dung whereof the Physicians do cure little pimples and spots in the face, and yet *Bellaneus* maketh a question, whether this be to be referred to the Lizards or not, because Lizards are not found but in the country, out of Cities, and these are found euery where.

There is also another kind of Lizard called *Lacertus Martensis*, which being taken, with the head and purple Wooll, Oyle of Cedar, and the powder of burnt Paper, so put into a linnen

a linnen-cloth, and rubbed vpon a bald place, doe cause the haire that is false off to come againe. There be other Lyzards, called by the Græcians *Arura*, and by the Latines *Lacerta Pissinina*, which continually abide in Greene corne; these burned to powder, and the same mixed with the best wine and hony, doe cure blind eyes by an oynment.

Marcellus

The picture of the Lyzard with the belly upward.



Albertus writeth, that a friend of his worthy of credit, did tell him that he had seene in *Prouence* a part of Fraunce, and also in Spain, Lyzards as bigge as a mans legge is thick, but not very long, and these did inhabit hollow places of the earth, and that many times when they perceiued a man or a beast passe by them, they would suddainly leape vpp to his face, & at one blow pull off his cheek. The like also is reported of *Piemont* in France, where there be Lyzards as great as little puppies, and that the people of the Country, do seeke after their dunge or excrements, for the sweetnes and other vertues thereof.

In *Lybia* there are Lyzards two cubits long, and in one of the Fortunate-Islands called *Capraria*, there are also exceeding great Lyzards.

In the Island of *Discozides*, neere to Arabia the lesse, there are very great Lyzards, the flesh whereof the people eate, and the farte they feeth, and vse in steede of oyle: these are two cubits long, and I know not whether they be the same which the Affricans call *Dubh*, and liue in the desarts of *Lybia*. They drinke nothing at all, for water is present death vnto them, so that a man would thinke that this Serpent were made all of fire, because it is so presently destroyed with water. Beeing killed, there cometh no blood out of it, neither hath it any poyson but in the head & taile. This the people hunt after to eate, for the tast of the flesh, is like the tast of Frogges flesh, and when it is in the hole or denne, it is very hardly drawne forth, except with spades and Mattocks, whereby the passages are opened, and beeing abroad it is swift of foote.

The Lyzards of India, especially about the Mountaine *Nisa*, are 24. foote in length, their colour variable, for their skin seemeth to be flourished with certaine pictures, soft & tender to be handled. I haue heard that there hangeth a Lizard in the Kinges house at *Paris*, whose body is as thicke as a mans body, and his length or stature little lesse; it is said it was taken in a prison or common Gaole, beeing found sucking the legges of prisoners: and I doe the rather beleue this, because I remember such a thing recorded in the Chronicles of Fraunce, and also of another somewhat lesse, preferred in the same Citie, in a Church called *Saint Anthones*. And to the intent that this may seeme no strange nor incredible thing, it is reported by *Volaterran*, that when the King of Portugall had conquered certaine Islands in *Ethiopia*, in one of them they slew a Lyzard, which had deuoured or swallowed downe a whole infant, so great & wide was the mouth thereof: it was eight cubits long, and for a rare miracle it was hanged vpp at the gate *Flumentana* in Rome, in the rooffe, & dedicated to the virgin *Mary*. Besides these, there are other kind of Lyzards, as that called *Lacerta vermicularis*, because it liueth vpon wormes & Spiders, in the narrow walls of old buildings. Also a siluer-coloured Lyzard, called *Liacone*, liuing in dry and sunne-shining places. Another kind called *Senabras*, and *Adare*, and *Sternkie*. *Scen* is a redde Lyzard, as *Siluatius* writeth, but I rather take it to be the Scinke, or Crocodile of the earth, which abound neere the Red-Sea.

Strabo.
Siluius.

Albanus.
Polyclitus

Auicenna.

There is also another kinde of Lizard called *Lacertus Solaris*, a Lizard of the Sunne, to whom *Epiphanius* compareth certaine Heretickes called *Sapsai*, because they persecute their eye-sight to bee dimme and dull. They turne themselves fasting into the Caves to the East, or Sunne-ryling, whereby they recouer their eye-sight againe.

In *Sarmatia*, a Countrey of the *Rhenes*, there is a Prouince called *Samogitia*, where in the Lizards are very thicke, blacke, and great, which the foolish Countrey people do worships very familiarly, as the Gods of good fortune, for vhen any good shall them, they intertaine them with plentiful banquets and liberall cheare: but if any harme or mischance happen vnto them, then they vith-draw that liberality, and inuocate them more courtelly, and so these dizzardly people thinke to make these Lizards by this meanes, more attentue and vigilant for their welfare and prosperity.

In the Prouince of *Carais*, Subiect to the *Tartars*, there are very great Lizards, (or at least, wise Serpents like Lizard) bred, containing in length ten yards, with an answerable and correspondent compasse and thickenesse.

Some of these want their fore-Legges, in place whereof they haue clawes like the clawes of a Lyon, or talants of a Falcon. Their head is great, and their eyes like two great Loaves. Their mouth and the opening thereof so wide, as it may swallow downe a whole man armed, with great, long, and sharp teeth, so as neuer any man or other creature durst without terror looke vpon that Serpent. Wherefore they haue inuented this art or way to take them.

The Serpent vseth in the day time to lye in the Caves of the Earth, or else in hollow places of Rocks and Mountaines. In the night time it commeth forth to feede, ranging vp and down seeking what it maydenour, neither sparing Lyon, Beare, nor Bull, or smaller beast, but eateth all he meeteth with vntill he be satisfied, and so returneth againe to his den. Now for as much as that Countrie is very soft and myery: the great and heauy bulke of this Serpent maketh as it were a Ditch by his weight in the sand or mire, so as where you see the trailing of his body, you would thinke there had beene rowled some great vessell full of VVine, because of the round and deepe impression it leaueth in the earth.

Now the Hunters which watch to destroy this Beast, doe in the day time fasten sharpe stakes in the earth, in the path and passage of the Serpent, especially nere to his hole or lodging, and these stakes are pointed vwith sharpe Iron, and so couered in the Earth or Sand, whereby it commeth to passe, that when in his wonted manner he commeth forth in the night season to feede, hee vnawares fastneth his breast, or else mortally woundeth his belly vpon one of those sharpe-pointed stakes. Which thing the Hunters lying in waite obseruing, do presently vpon the first noyse with their swords kill him if he be aliue, and so take out his Gall which they sell for a great price, for therewithall the biting of a madde Dogge is cured, and a Woman in trauell tasteth but a little of it, is quickly discharged of her burthen. It is good also against the Emerods and Pyles. Furthermore, the flesh of this Serpent is good to be eaten, and these things are reported by *Paulus Venetus*, and this story following.

As *Americus Vesputius* sayd in his journey from the fortunate Islands, hee came vnto a Countrey where hee found the people to feede vpon sodde flesh, like the flesh of a Serpent, and afterwards they found this beast to bee in all things like a Serpent vwith-out wings, for they faw diuers of them aliue, taken and kept by the people to kill at their owne pleasure. The mouthes whereof were fast tyed with ropes, so as they could not open them to bite either man or beast, and their bodies were tyed by the Legges. The aspect of these beastes was fearefull to his company, and the strangers which did behold it, for they tooke them to bee Serpents, beeing in quantity as bigge as Roe-Bucks, hauing long feete and stronge clawes, a speckeled skinne, and a face like a Serpent: from the Nose to the tippe of his taile, all along the backe there grew a bristle, as it were the bristle of a Boare, and yet the said Nation feedeth vpon them, and because of their similitude with Lizards, I haue thought good to insert their relation among the Lizards in this place, leauing it to the further iudgement of the Reader, whether they be of this kind or not.

In

In *Calechut* there are Serpents also, or rather beasts remaining in the fenny places of the Countrey, whose bodies are all pild without haire like Serpents: also in their mouth, eyes, and taile they resemble them, and in their feete Lizards, being as great as Boares, and although they want poylon, yet are their teeth very hurtfull where they fasten them. Like vnto these are certaine others bred in *Hipaniola*, in an Island called *Hyanua*, hauing prickles on their backe, and acombe on their head, but without voyce, hauing four feete, & a taile like Lizards, with very sharpe teeth. They are not much greater then Hares or Conies, yet they lue indifferently in trees, and on the earth, being very patient, and enduring famme many daies. Their skinne smooth and speckled like a Serpents, & they haue a crap on the belly from the chin to the breast, like the crap of a Bird.

Besides these, there are also some called *Bardati*, about the bignesse of Conyes, and of a White-ash-colour, yet their skinn and taile like a Snakes, and they resemble trapped Horses. They haue foure feet, and with the forme they dig them holes in the earth, our of which they are drawne againe like Conies to be eaten of men, for they haue a pleasant tast. To conclude, wee doe read that in the year 1543. there came many winged Serpents and Lizards into Germany, nere *Syria*, and did bite many mortally: And in the year 1551. there were fish bred in the bodies of men and women, as wee haue shewed already in the generall discourse of Serpents, first of all recited in the beginning.

In all the nature of Lizards, there is nothing more admirable then that which is reported of them by *Relianus* of his owne knowledge. When a certaine man had taken a great fat Lizard, he did put out her eyes with an Instrument of Brasse, and so put her into a new earthen pot, which hadde in it two small holes or passages, bigge enough to take breath at, but too little to creepe out at, and with her moylt earth and a certaine Heabe, the name whereof he doth not expresse: and furthermore, he tooke an Iron Ring, wherein was set an *Engaine* Stone, with the Picture of a Lizard ingrauen vpon it. And besides, vpon the Ring he made 9. feuerall marks, whereof he put out euery day one, vntill at the last hee came at the ninth, and then hee opened the pot againe, and the Lizard did see as perfectly as euer he did before the eyes were put out, whereof *Albertus* enquiring the reason, could giue none, but hauing read in *Idorus*, that when the Lizards grow olde, and their sight dimme or thicke, then they enter into some narrow hole of a Wall, and so set their heads therein, directly looking towards the East or Sunne-ryling, and so they recouer their sight againe. Of this *Albertus* giueth good reason, because he saith, the occasion of their blindnesse cometh from frigidity congealing the humor in their eyes, which is afterward attenuated and dissolved by the helpe and heate of the Sun. The voice of the Lizard is like the voyce of other Serpents, and if it happen that any man by chance doe cut the body of the Lizard asunder, so as one part falleth from another, yet neither part dyeth, but goeth away vpon the two Legges that are left, and lue apart for a little season, and if it happen that they meete againe, they are so firmly and naturally conioyned by the secret operation of nature, as if they had neuer beene seuered, onely the leaue remaineth.

They lue in caves of the earth, and in grates, and the Greene Lizards in the fields and Gardens, but the yellowish or earthy browne Lizard among hedges and Thornes. They deuoure any thing that comes to their mouth, especially Bees, Emmets, Palmer-wormes, Grasshoppers, Locusts, and such like things, and foure months of the year they lie in the earth and eat nothing.

In the beginning of the year about March, they come out againe of their holes, and giue themselves to generation, which they performe by ioyning their bellies together, wreathing their tails together, & other parts of their bodies. Afterwards the female bringeth forth egges, which she committeth to the earth, neuer sitting vpon them, but forgetteth in what place they were laid (for she hath no memory.) The young ones are conceived of themselves, by the help of the sun. Some there be which affirme, that the old one deuoureth the young ones as soone as they be hatched, except one which she suffereth to lue, & this one is the basest & most dullard, hauing in it least spirit of all the residue, yet notwithstanding, afterwards it deuoureth both his parents, which thing is prouoed false by *Albertus*, for seeing they want memory to finde out their owne Egges, it is not likely that they

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haue so much vnderstanding as to discern their own young ones, nor yet so vnnatural as to destroy the noblest of their broode, but rather they should imitate the crocodile, which killeth the basest and spareth the best spires.

It is affirmed, that they liue but halfe a yeare or fixe months, but it is also false, for they hide themselves the foure coldest monthes; and therefore it is likely, they liue more then fixe, for else what time should they haue for generation. Twice a yeare they change their skinne, that is in the Spring and Autumne like other Serpents that haue a soft skinne, and not hard like the Tortoyces. Their place of conceyting, and emission of their Egges is like to Birds: and therefore it is a needlesse question to inquire whether they bring egges forth of their mouth or not, as some haue foolishly affirmed, but without all warrant of truth or nature.

They liue by couples together, and when one of them is taken, the other waxeth mad, and rageth vpon him that tooke it, whether it be Male or Female: In the old Testament Lizards, Weasels, and Mice are accounted impure beastes, and therefore forbidden to be eaten, not onely because they liue in Graues and designe in constancy of life, but also Theues and trecherous persons. They are affraide of euery noyce, they are enemies to Bees, for they liue vpon them; and therefore in ancient time they mixed Meale and iuyce of Mallows together, and layde the same before the Hiuces, to driue away Lizards and Crocodiles. They fight with all kind of Serpents, also they deuour Snailles, and contend with Toades and Scorpions. The Night-Owles and the Spiders doe destroy the little Lizards, for the Spider doth so long wind her thred about the iawes of the Lizard, that hee is not able to open his mouth, & then she fasteneth her stings in her braines. The Storkes are also enemies to Lizards, according to this saying of the Poet:

— *Serpente ciconia pullos*
Nutrit & inuent aper deuixura lacerta.
In english thus;
With Lizards young and Serpents breede,
The Stork seeketh her young ones to feed.

Notwithstanding, that by the law of GOD, men were forbidden to eate the Lizard, yet the *Troglodytes Ethiopians* did eate Serpents and Lizards, and the *Amazons* did eate Lizards and Tortoyces, for indeede those Women did vse a very thinne and slender diet; and therefore *Caelius* doth probably coniecture, that they were called *Amazons*, because *Mazis carebant*, that is, they wanted all manner of delicate fare. Wee haue also shewed already, that the Inhabitants of *Dioscorides* Isle, doe eate the flesh of Lizards, and the farther it is boyled, they vse instead of Oyle.

Concerning the venome or poyson of Lizards, I haue not much to say, because there is not much thereof written: yet they are to be reprobued which deny they haue any poyson at all, for it is manifest, that the flesh of Lizards eaten, (I meane of such Lizards as are in Italy,) do cause an inflammation and apostematation, the heate of the head-ach, and blindness of the eyes. And the Egges of Lizards doe kill speedily, except there come a remedy from Faulkens dung and pure VVine. Also when the Lizard byteth, he leaureth his teerh in the place, which continually aketh, vntill the teerh bee taken out: the cure of which wound is first to suck the place, then to put into it cold water, & afterward to make a plaister of Oyle and Ashes, and apply the same therevnto. And thus much for the natural description of the Lizard.

The Medicines arising out of the Lizard, are the same which are in the Crocodile, and the flesh thereof is very hot: wherefore it hath vertue to make fat, for if the fatte of a Lizard bee mixed vwith Wheate Meale, Halinitre, and Cummen, it maketh Hennes very fat, and they that eate them much fatter: for *Cardan* saith, that their bellies will breake vwith fatnesse, and the same giuen vnto Hawkes, maketh them to chaunge their Feathers.

A Lizard dissected, or the head thereof being very well beaten vwith Salt, draweth out yton poyntes of Nayles, and splentes out of the flesh or body of man, if it bee well

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applied thereunto, and it is also said, that if it bee mingled with Oyle, it causeth hayre to grow againe vpon the head of a man, where an Vicer made it fall off. Likewise a Lizard cut asunder hot, and so applied, cureth the stinging of Scorpions, and taketh away Wennes.

In Ancient time with a field-Lizard dried and cut asunder, and so bruized in peeces, they did draw out teerh without paine, and with one of these sod and stamped, and applied vwith Meale or Frankensence to the forehead, did cure the watering of the eyes.

The same burned to powder, and mixed with Creticke Hony by an oymntment, cureth blindness. The Oyle of a Lizard put into the eare, helpeth deafenesse, and dryueth out Wormes if there bee any therein. If Children bee annoynted with the bloud fasting, it keepeth them from swellings in the belly and Legges: also the Liuer and bloud lapped vp in Wooll, draweth out Nailles and Thornes from the flesh, & cureth all kind of freckles, according to this verse of *Serenus*;

Verrucam poterit sanguis curare Lacerta.
That is to say,
— The bloud of Lizards can,
Cure freckles in a man.

The vrine and (if there be any at all) helpeth the rupture in Infantes. The bones taken out of the Lizards head in the full Moone, doe scarifie the teerh, and the braine is profitable for suffusions: The Liuer laide to the gumbes or to hollow teerh, causeth all the paine in them. The dung purgeth wounds, and also taketh away the whitenesse and itching of the eyes, and so sharpeneth the sight, and the same with water, is vsed for a salue. *Arnoldus* doth much commend the dung of Lizards mixed with Meale, the blacke thereof being cast away, and so dried in a furnace, and softened againe with water of Niter, and forth of the Sea, afterwards applied to the eyes in a cloth, is very profitable against all the former euils. And thus much shall suffice to haue spoken of the first and vulgar kinde of Lizard: for killing of whom *Apello* was in ancient time called *Saurafenos*.

OF THE GREENE LIZARD.



He greater Lizard which is called *Lacerta Viridis*, the Greene Lizard, by the Graecians *Chlorolaura*, by the Italians *Gez*, and by the Germans *Gruner Heydax*; is the same which is called *Ophiomachus*, because it fighteth with Serpents in the defence of man. They are of colour Greene, from whence they are named, and yet sometimes in the Summer they are also found pale. They are twice so bigge as the former Lizard, and come not neare houses, but keep in Meddowes and Greene fieldes. They onely abound in Italy, and it is a beast very louing and friendly vnto man, and an enemy to all other Serpentes. For if at any time they see a man, they instantly gather about him, and laying their heads at the one side,

spettle ioyfully, and it hath beene scene that they haue done the like to the vrine of chyl-
dren, and they are also handled of children without danger, gently licking moysture from
their mouthes. And if at any time three or foure of them be taken, and so sette together to
fight, it is a wonder to see how eagerly they wound one another, and yet neuer set vpon
the man that put them together.

If one walke in the fieldes by hollow wayes, bushes, and greene places, hee shall heare
a noyse, and see a motion as if Serpents were about him, but when hee looketh earnestly
vpon them, they are Lizards wagging their heads, and beholding his person; and so if
he goe forward they follow him, if he stand still they play about him. One day (as *Eras-*
mus writeth) there was a Lizard seene to fight with a Serpent in the mouth of his owne
Caue, and whilst certaine men beheld the same, the Lizard receiued a wound vpon her
cheeke by the Serpent, who of greene, made it all redde, and had almost torne it all off,
and so hid herselfe againe in her denne. The poore Lizard came running vnto the behol-
ders, and shewed hee bloodie side, as it were desiring helpe and commizeration, standing
still when they stood still, and following when they went forward, so that it acknowleged
gill the foueraightie of man, appealing vnto him as the chiefe Iustice, against all his en-
emies and oppressours.

It is reported by the Italians, that many times while men fall asleepe in the fieldes, ser-
pents come creeping vnto them, and finding their mouthes open, doe slyde downe into
their stomacks: Wherefore, when the Lizard seeth a Serpent coming toward a man so
sleeping, he waketh him, by gently scratching his hands and face, whereby hee escapeth
death and deadly payson.

The vse of these Greene-Lizards, is by their skinn and gall to keepe apples from rot-
ting, and also to driue away Catterpillers, by hanging vp the skinn on the tops of trees,
and by touching the apples with the said gall: also when the head, feete or intralls are ta-
ken away, the flesh of the Greene-Lizard, is giuen in meate to one that hath the Sciatica,
and thus much for the naturall vses of the Greene-Lizard.

The remedies arising out of this Lizard, are bricly these: first it is vsed to be giuen
to Hawkes, and to be eaten in small peeces, prouided so as it be not touched with theyr
tallants, for it will hurt their feete, & draw their clawes together; also they seeth it in wa-
ter, then beate it in a mortar. Lastly, when they haue powred warme water vpon it, they
let the Hawke wash her feete in it, and so it causeth her to cast her old feathers and coate,
and bringeth a new in the roome thereof. This Lizard eaten with saues to take away
the loathing thereof, is good for the Falling euill: and being sod in three pynts of vrine,
vntill it be but one cup-full, and thereof taken euery day a spoonfull, is good for them
that haue a discaise in the lunges. It is also profitable for the eyes, which I will not stand to relate
in this place, because they are superstitious, and therefore likely to doe more harme then
good to the English Reader.

There is an oyle made of Lizards, which is very precious, and therefore I will describe
it as I find it in *Brasauolus*. Take seauen greene Lizards, and strangle them in two pound
of common oyle, therein let them soke three dayes, and then take them out, & afterwards
vse this oyle to annoynt your face euery day, but one little drop at once, and it shall won-
derfully amend the same. The reason hereof seemeth to be taken from the operation of
the dunge or excrements, because that hath vertue to make the face white, and to take a-
way the spots.

If the vpper part in the pastorne of a horse be broken, put thereinto this oyle with a lit-
tle vineger, then rub the hooffe about there-with, so shall it increase and grow againe, & all
the paine thereof shall passe away. The making of the medicine is this. Take a newe ear-
then pot, put thereinto three pints of oyle, wherein you must drowne your Lizards, &
so seeth them till they are burned away, then take out the bones, and put in soft lym, halfe
a pound, liquid pitch a pint, of Swines-greace two pound, then let them be all sod toge-
ther againe, and afterwards preferred, and vsed vpon the hooffe as need shall require: for
it shall fasten and harden the horses hooffe, & there is nothing better for this purpose then
this oyle. The ashes of a greene Lizard do reduce skars in the body to their owne colour.

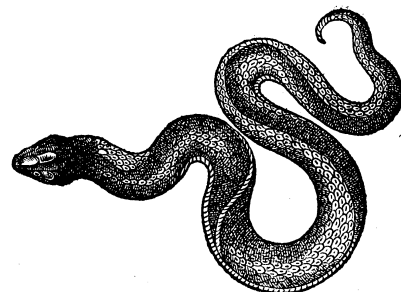
*Pelladius.
Pliny.*

Marcellus

The bones of a Greene-Lizard are good against the falling euill, if they be prepared
on this manner following: put your Greene-Lizard aliae into a vessell full of Salt, and
there shut it in safe, so in few daies it will consume all the flesh and intralls from the bones,
and so the bones may be taken and vsed in this case like the hooffe of an Elke, which are
very precious for this sicknesse, and no lesse precious are these bones. The blood dooth
cure the beating, bruizings, and thicke skinn in the feet of men and beasts, being ap-
plied in flocks of wooll.

The eye is superstitiously giuen to be bound to ones arme on a Quartane-Aguc, and
the eyes pressed out aliae, and so included in golden buttons or Bullers, & carried about,
do also help the paine of the eyes, and in default hereof the blood taken out of the eyes in
a peece of purple wooll, hath the same operation. The hart of a Lizard is also very good
against the exulcerations of the Kings euill, if it be but carryed about in the boosome in
some small Silver vessell. The gall taken away the hayres vpon the eye-lidde that are vn-
seemely, if it be dried in the same to the thickeffe of Hony; especially in the Dog-daies, &
mixed with white-wine, the being annoynted vpon the place, it neuer suffereth the haire
to grow againe. And thus much for the historie of the greene Lizard.

OF THE MYLLETT OR Cencbrine.



His Serpent called by the Græcians *Cencbros*, *Cencbrines*,
Cencbridion, and *Cencbrites*: is by the Latines called *Cen-*
chria, *Cenchris*, and *Millaris*: because it cometh abroad
at the time that Myllet-seed flowreth, & is ready to ripe,
or else because it hath certaine little spots vpon it like Myl-
let-seede; and is also of the same colour. It is likewise bar-
barously called *Famulus*, *Aracis*, and *Falinus*. The Ger-
mans of all other haue a name for it, for they call *Punter-*
Schlang, and *Berg-Schlang*. Other Nations not knowing
it cannot haue any name for it; and therefore I cannot
sayne any thereof, except I should lye grossly in the begin-
ning of the History. This Serpent is onely bred in *Zennus* & *Samothracia*, and it is there
called a Lyon, eyther because it is of very great quantity and bignesse, or else because the
scalles thereof are spotted and speckled like the Lybian Lyons: or because when it
fighteth the tayle is turned vppward like a Lyons tayle, and as a Lion doth. But it is agreed
at all hands, that it is called *Millaris*, a Miller, because in the spots of his skinn and colour,
it resembleth a Millet-seede, which caused the Poet to write on this manner;

*Nicander.
Gillius.*

Lucan,

The History of Serpents.

*Pluribus ille notis variatam tingitur aluum,
Quam parvis tinctus maculis Thebanus Ophites.*

In english thus;

*With many notes and spots, his belly is bodyed
Like Thebane herbe, Ophites slightly tryed.*

But not onely his belly, for his backe and whole skinned is of the same fashion and colour. The length of this Serpent is about two cubits, and the thicke body is attenuated toward the end, being sharpe at the taile. The colour is dusky and darke like the Miller, and it is then most irefull and full of wrath or courage, when this Herbe or seed is at the highest. The pace of this Serpent is not winding or trauieling, but straight, and directed without bending to and fro: and therefore saith *Lucan: Et semper recto lapsurus limite cenchris*: That is, And the Miller alway standing in a straight and right line, and for this cause when a man flyeth away from it, he must not runne directly forward, but wind too and fro, crooking like an indenture, for by reason thereof this Serpents large body cannot so easily and with the like speede turne to followe and pursue as it can directly forward.

It is a very dangerous Serpent to meete withall, and therefore not onely the valiantest man, but also the strongest beast is, and ought iustly to be afraide thereof, for his treacherous deceits and strength of body; for when it hath gotten the prey or booty, he beclaspeth it with his taile, and giueth it fearefull blowes, in the meane time fasteneth his iawes or chaps to the man or beast, and sucketh out all the blood till it be fully satisfied, and like a Lyon he beatech also his owne sides, setting vp the spires of his body when he assaulteth any aduersary, or taketh any resisting booty. I take this to bee the same called in *Scitilia Serpa arena*, which is sometimes as long as a man, & as great as the arme about the wrist. In the heate of summer they get themselves to the Mountaine, and there seize vpon cattel of all forces, as often as anger or wrath enforeceeth them.

The nature of it is very hot, and therefore venomous in the second degree: wherefore when it hath bitten any, there followeth putrefaction and rottenesse, as flesh where water lyeth betwixt the skinned, like as in the Dropsie; for besides the common afflictions it hath with the Viper, and the byting thereof, alike in all things, more deadly and vnresistible evils followeth as drouzy, sleepinesse, and lethargy, paine in the belly, especially the collicke, paine in the Liuer and stomacke, killing within two daies if remedy be not prouided.

The cure is like the cure of the Vipers byting, take the seed of Lettice, and Flax-seede, Saury beaten or stamped, and wilde Rew, wilde Betony, and Daffadill two drams in three cups of Wine, and drinke the same, immediately after the drinking heereof, drinke also two drammes of the roote of Centaury, or Hartwort, Nofewort, or Gentian, or Scitiamae. And thus much for a description of this venomous Serpent, one of the greatest plagues, to man and beast in all those Countries or places, wherein it is engendered, and it is not the least part of English happinesse to be freed by God & Nature from such noysome virulent and dangerous neighbours.

OF THE NEVTE OR WATER Lizard.

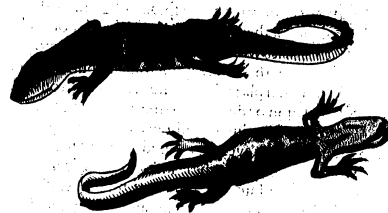


This is a little blacke Lizard, called *Wassermol*, and *Wasserschilder*, that is a Lizard of the Water. In French *Taffor*, and in Italian *Marafundola*, which word is deriued from *Maraf* for a Viper, because the poyson heereof is like the poyson of Vipers, and in Greeke it may be termed *Enudros Sauros*. They liue in standing waters or pooles, as in ditches of Townes and Hedges: The colour as we haue saide is blacke, and the length about two fingers, or scarce to long. Vnder the belly it is white, or at least hath some white

small

Of the Newte.

small spots on the sides and belly: yet sometimes there are of them that are of a dusty earthy colour, and towards the taile yellowish. The skinned is strong and hard, so as a knife can scarce cut the same, and beeing cut, there issueth out a kind of white matterly liquour, like as is in Salamanders.



Beeing taken, it shutteth the mouth so hard as it cannot be easily opened, neither doth it endeavour to byte although it be plucked and prouoked. The tongue is very short and broad, and the teeth so short and small, as they are scarcely visible within the lippes. Vpon the fore-feete it hath foure fingers or claws, but vpon the hinder feete it hath fiue. The taile standeth out betwixt the hinder legges in the middle, like the figure of a wheele-whirle, or rather so contracted, as if many of them were conioyned together, & the voyd or empty places in the coniunctions were filled vp. The taile beeing cutte off, liueth longer then the body, as may be seene in euery dayes experience, that is, by motion giueth longer signes and token of lyfe.

This Serpent is bredde in fatte waters and foyles, and sometimes in the ruines of olde walls, especially they delight in white muddy waters, hiding themselves vnder stones in the same water if there be any, and if not, then vnder the banks sides of the earth, for they sildome come to the Land. They swimme vnderneath the water, and are rarely seene at the toppe. Theyr egges are not past so bigge as pease, and they are found hanging together in clusters. One of these beeing put alittle into a glasse of water, did continually hold his head about the water like as Froggess doe, so that thereby it may be coniectured it doth often neede respiration, and keepeth not vnder water except in feare, and seeking after meate.

There is nothing in nature that so much offendeth it as salt, for so soone as it is layed vpon salt, it endeoureth with all might & maine to runne away, for it byteth & stingeth the little beast about measure, so that it dyeth sooner by lying in salt where it cannot auoyde, then it would by suffering many stripes, for beeing beaten it liueth long, & dieth very hardly. It doth not like to be without water, for if you try one of them, and keepe it out of water but one day, it will be found to be much the worse.

Beeing moued to anger, it standeth vpon the hinder legges, and looketh directly in the face of him that hath stirred it, and so continueth till all the body be white, through a kind of white humour or poyson, that it swelleth outward, to harme (if it were possible) the person that did prouoke it. And by this is their venomous nature obserued to be like the Salamander, although they continually abode in the water, maketh their poyson the more weak.

Some say that if in Fraunce a hogge doe eate one of these, hee dyeth thereof, and yet doth more safely eate the Salamander. But in England it is otherwise, for I haue seene a hogge without all harme carry in his mouth a Newte, & afterward eate it. There be some Apothecaries which doe vse this Newte in steed of Scinks or Crocodiles of the earth, but they are deceived in the vertues and operation, and do also deceive other, for there is not in it any such wholesome properties, and therefore not to be applied without singuler danger. And thus much may suffice to be said for this little Serpent, or water-creeping creature.

OF

OF THE PELIAS.



Actius making mention of the *Elaps* and *Pelias*, two kinds of Serpents, dooth ioyntly speake of them in this sort, saying that the signes of these Serpents are very common and vulgarly knowne, that the *Elaps* is a blacke Serpent among the auncient writers. But the *Pelias* byting causeth putrefaction about the wound or bitten place, but yet not very dangerous, and it bringeth obfuscation or dimme to the eyes, by reason that as the poyson is vntually distributed ouer all the body, so it hath most power ouer the tenderest part, namely the eyes, it is cured by a Pusane with oyle in drinke, and a decoction of such Docks as grow in ditches, and other simple medicines, such as are applyed to the curing of the yellow-lauditie. The eyes must be washed with the vrine of a child or young man which neuer knew any Woman carnally, and this may be applyed eyther simply and alone, or else by bryne and pickle, so also must the head. After that the body is purged, annoynt it with Balsamum and Hony, and take an eye-salve to sharpen againe and recouer the sight, and for this cause it is very good to weepe, for by euacuation of teares, the venom also will be expelled. But if the eyes grow to paine, then let their cyc-filuc be made more temperate and gentle, to keepe the head and braine from stupefaction. And thus much for the *Pelias* out of *Actius*.

OF THE PORPHYRE.



Here is among the Indians a Serpent about the bignes of a spanne or more, which in outward aspect is like to the most beautifull and well coloured purple, the head herof is exceeding white, and it wanteth teeth. This Serpent is sought for in the highest Mountaines, for out of him they take the *Sardius* stone. And although he cannot byte because hee wanteth teeth, yet in his rage when he is persecuted, he casteth forth a certaine poyson by vomit, which causeth putrefaction where euer it lighteth. But if it be taken aliue and be hanged vp by the tayle, it rendereth a double, one whiles it is aliue, the other when it is dead, both of them blacke in colour, but the first resembleth blacke Amber. And if a man take but so much of the first blacke venom as is the quantitie of a *Sesamye* seede, it killeth him presently, making his braines to fall out at his nostrills, but the other worketh neither so speedily, nor after the same manner, for it casteth one into a consumption, and killeth within the compasse of a yere. But I find *Aelianus*, *Volateran*, and *Textor*, to differ from this relation of *Ctesias*, for they say that the first poyson is like to the drops of Almond-trees, which are congealed into a gumme, and the other which cometh from it when hee is dead, is like to this matterly water. Vnto this *Porphyre* I may add the *Palmer-serpent*, which *Strabo* writeth doth kill with an vnrrecoverable poyson, & it is also of a Scarlet colour, to the loynes or hinder parts.

OF THE PRESTER.



Although there be many Writers which confound together the *Prester* and the *Diplos*, and make of them but one kind, or Serpent of diuers names, yet seeing on the contrary there be as many or more which doe distinguish or deuide them, and make them two in nature different, one from another, the *Diplos* killing by thirst, and the *Prester* by heate, as they very names doe signifie, therefore I will also trace the steps of this latter opinion, as of that which is more probable and consonant to truth.

The *Gracians* call it *Prester* of *Prethein*, which signifieth to burne or inflame, & *Tremellius* and *Iunius* thinke, that the Serpents called fiery Serpents, which did sting the *Isrlites*

elites in the wilderness, were *Presters*. We find in *Suidas*, *Prester* for the fire of heauen, or for a cloude of fire carried about with a vehement strong wind, and sometimes lightnings. And it seemeth that this is indeede a fiery kind of Serpent, for he himselfe alwayes goeth about with open mouth, panting and breathing as the Poet writeth;

*Oraque disflendens auidas fumantia Praester
Inscit, ut laeas tumida membra gerat.*

Which may be englished thus;

*The greedy Presters wide-open foming mouth
Inscit, and swelleth, making the members by heate vntwist.*

When this Serpent hath strooke or wounded, there followeth an immeasurable swelling, distraction, conuersion of the blood to matter, and corrupt inflammation, taking away freedome or easines of aspiration, likewise dimming the sight, or making the hayre to fall off from the head; at last suffocation as it were by fire, which is thus described by *Mantuan* vpon the person of one *Narsidius*, laying as followeth.

*Ecce subit facies leto diuersa fluenti.
Narsidius Marci cultorem fordidus agri
Percussit prester: illi rubor igneus ora
Succendit, tenditq; cutem peruenit figura,
Miserens cuncta tumor toto iam corpore maior.
Humanumq; egressa modum super omnia membra
Efflatur Sanies, late tollente veneno.
Ipse late penitus congesto corpore mensus.
Nec lorica tenet dissenti corporis actum.
Spumeus accenso non sic exundans abeno
Vndarum cumulus: nec tanto carbasa Cora
Curuare sinus: tumidos iam non capit artus
Informis globus et confuso pondere truncus.
Intactum voluerum rostris, epulasy daturum
Haud impune feris, non ausi trudere busto.
Nondum stante modo crescentis fugere cadaver.*

Which may be englished thus;

*Loe suddenly a diuers face the ioyfull current stayed
Narsidius, which Marcius mirror did adore,
By burning sting of corching Prester dead was layd,
For ferie colour his face enflam'd, not as before.
The first appearing visage fayd, all was out-stretcht,
Swelling couer'd all, and bodies grossenes doubled
Surpassing humane bounds and members all ore-reachd,
Aspyring venom spreads matter blowne in cartasse troubled.
The man lyeth drownd within swolne bodys banckes,
No girdle can his monstrous growth containe,
Nor so are waters swolne with rage of sandy flunkes,
Nor sayles bend downe to blustering Corus wynde.
Now can it not the swelling sinewes keepe in hold,
Deformed globe it is, and trunke ore-come with waights;
Vntoucht of flying foules, no beakes of young or old
Doe him dare eate, or beastes full wilde vpon the bayde
But that they dye. No man to bury in earth or fire
Durst once come nigh, nor stand to looke vpon that haplesse case,
For neuer ceased the heas of corps though dead to swell,
Therefore asyde they ranne away with speedie pace.*

The cure of the poyson of this Serpent, is by the Phisitians found out to be wild Purflaine, also the flowers and stalke of the bush, the Beauers stones called *Castoreum*, drunke with Opponax and Rew in wine, and the little Sprat-fish in dyet. And thus much of this fire-burning venomous Serpent.

OF THE RED SERPENT.



His kinde of Serpent beeing a serpent of the Sea, was first of all found out by *Pelicerius* Bishoppe of *Montpelier*, as *Rondeletus* writeth, and although some haue taken the same for the *Myrus* or *Berus* of which we haue spoken already, yet is it manifest that they are deceived, for it hath gills couered with a bony covering, and also finnes to swim withall, much greater then those of the *Myrus*, which wee haue shewed already to be the male Lamprey. This Serpent therefore for the outward proportion thereof, is like to the Serpents of the Land, but of a redde or purplish colour, beeing full of crooked or oblique lines, descending from the backe to the belly, and deuiding or breaking that long line of the backe, which beginneth at the head, and so stretcheth forth to the tayle.

The opening of his mouth is not very great, his teeth are very sharpe and like a saw, his gills like scale fishes, and vpon the ridge of his backe, all along to the tayle, and vnderneath vpon the ryne or brimme of his belly, are certaine haire growing, or at the least thinn small things like hayres, the tayle beeing shut vp in one vndeuided finne. Of this kind no doubt are those which *Bellonius* faith hee sawe by the Lake *Abydus*, which liue in the waters, and come not to the Land but for sleepe, for hee affirmeth that they are like Land-serpents, but in their colour they are redde-spotted, with some small and duskie spots. *Gellius* affirmeth, that among the multitude of Sea-serpents, some are like Congers, and I cannot tell whether that of *Virgill* be of this kind or not, spoken of by *Lacoon* the Priest of *Neptune*.

*Solennes taurum ingentum matibat ad aras.
Ecce autem gemini a Tenedo tranquilla per alta
(Horre) caerulei immensis orbibus angues
Incumbens pelago; pariterq; ad litora tendunt.
Pectora quorum inter fluctus aethra, subaque
Sanguinea exuperant undas: pars cetera pontum
Pone legit, sinuasque immensa volumine terga.
Fit sonitus spumante solo, &c.*

Which may be englished thus;

*Whilst he a Bull at Altars Sollemne sacrifices,
Behold (I feare to tell) two monstrous snakes appeared,
Out of Tenedus shore both calme and deepe did rise
One part in Sea, the other on Land was reared:
Their breasts and redde-blood manes on waters mounted,
But backe and tayle on Land from foaming sea thus founded.*

OF

OF THE SALAMANDER.



Will not contrary their opinion which reckon the Salamander among the kinds of Lizards, but leaue the assertion as somewhat tolerable: yet they are not to be followed, or to be beleued, which would make it a kinde of Worme, for there is not in that opinion cyther reason or resemblance. What this beast is called among the Hebrewes I cannot learne, and therefore I iudge that the Iewes (like many other Nations) did not acknowledge that there was any such kinde of creature, for ignorance bringeth insidelite in strange things and propoositions.

The Gracians call it *Salamandra*, which word or terme is retained almost in all Languages, especially in the Latine, and therefore *Isidore* had more boldnesse and wit, then reason, to deriue the Latine *Salamandra*, quasi *valencendram*, resisting burning, for beeing a Greeke word, it needeth not a Latine notation. The Arabians call it *Saambiras*, and *Samabras*, which may wel be thought to be deriued or rather corrupted, from the former word *Salamandra*, or else from the Hebrew word *Semamit*, which signifieth a Stellion. Among the Italians and Rhetians it retaineth the Latine vvord, and sometimes in Rhetia it is called *Rofada*. In the dukedome of Sauoy, *Planina*. In Fraunce, *Sourd*, *Blande*, *Albrenne*, and *Arrasfide*, according to the diuers Prouinces in that Kingdome. In Spaytie it is called *Salamandregna*. In Germany it is called by diuers names, as *Maall*, and *Puntzer maall*, *Olm*, *Moll*, and *Molch*, because of a kinde of liquour in it like milke, as the Greeke word *Molge*, from *amelgein* to sucke milke. Some in the Country of Heluetia doe call it *Quartertesch*. And in *Albertus* it is likewise called *Rimatrix*. And thus much may suffice for the name thereof.

The description of theyr feuerall parts followeth, which as *Anicen* and other Authours write, is very like a finall and vulgar Lizard, except in their quantitie, which is greater, theyr legges taller, and their tayle longer. They are also thicker and fuller then a Lizard, hauing a pale white belly, and one part of their skinne exceeding blacke, the other yellow like Verdigreace, both of them very splendent and glistering, with a blacke line going all along their backe, hauing vpon it many little spots like eyes: And from hence it cometh to be called a Stellion, or *Animal stellatum*, a creature full of starres, and the skinne is rough and balde, especially vpon the backe where those spots are, out of which as writeth the *Scholiast*, issueth a certaine liquour or humour, which quencheth the heate of the fire when it is in the same.

This Salamander is also foure-footed like a Lizard, and all the body ouer it is set with spots of blacke and yellow, yet is the sight of it abhominable and fearefull to man. The head of it is great, and sometimes they haue yellowish bellies and tayles, and sometimes earthy. It is some question among the Learned, whether there be any discretion of sexe, as whether there be in this kinde a male and a female. *Pliny* affirmeth that they neuer engender, and that there is not among them cyther male or female, no more then there are among Bees. But this thing is iustly crossed, both by *Bellonius* and *Agricola*, for they affirme vpon their owne knowledge, that the Salamander engendereth her young ones in her belly like vnto the Viper, but first conceiueth egges, and she bringeth forth fortie and fiftie

Matthioli

hittie at a time, which are fully perfected in her wombe, and are able to runne or goe fo soone as euer they belittered: and therefore there must be among them both male and female.

The Countries wherein are found Salamanders, are the Region about Trent, and in the Alpes, and some-time also in Germany. The most commonly frequent the coldest and moystest places, as in the shadow of Woods, in hedges neere Fountaines and Rivers, and some-times they are found among Corne & thornes, and among Rocks. They are sildome seene except it be eyther in the Spring-time, or against raine, & for this cause it is called *Animal vernalis*, and *Pluuiojum*, a Spring or raynie creature. And yet there were many of them found together in a hole neere vnto the City *Sueberge* in Germanie, 10 in the month of February, for they loue to lue in flocks and troupes together, and at another time in Nouember, a liuing Salamander was found in a Fountaine. Howbeit, if at any time it be seene foraging out of his denne or lodging place, it is held for an assured prelage of rayne. But if the Spring-time fortune to be colde or frostie, then they keep home, and goe not visibly abroad.

Some doe affirme that it is as cold as Ice, and that it therefore quencheth heate or fire like a peece of Ice, which if it be true, then is the old phyllophicall Maxime vtterly false, namely, that all liuing creatures are hot and moyst, being compared to creatures without life and fence, for there is not any dead or fencelesse body that so quencheth fire as the Ice doth. But the truth is, that the Salamander is cold, and colder then any Serpent, yet not without his naturall heate, which being compared to Arsmans, may truly be said to be hot, and therefore the venome of the Salamander is reckoned among Septicks, or corroding things.

It naturall loueth milke, and therefore some-times in the Woods or neere hedges, it sucketh a Cow that is layde, but afterward that Cowes vdder or stocke dryeth vpp, and neuer more yeeldeth any milke. It also greatly loueth the Honny-combe, and some Authours haue affirmed, that they vse to gape after ayre or fresh breath, like the Camellion, yet they which haue kept Salamanders in glasses, neuer perceived by the any such thing. They are slow of pace, and voyde ground very sluggishlie, and therefore it is iustly termed a heauy and slothfull beast.

But the greatest matter in the Salamander to be inquired after, is whether it can lue and be nourished by and in the fire, or whether it can passe thorough the fire without any harme, or quench and put out the flame. Which opinions in the very relation and first hearing, doe crosse one another, for how can that either be nourished or lue in the fire, which quencheth the flame being put into it? *Aristotle* that neuer saw a Salamander himselfe, but wrote thereof by heare-say, hath giuen some colour to this opinion, because he writeth, *nonnulla corpora esse animalium que igne non asumantur Salamandra documento est: quia (ut aiunt) ignem inambulans per eum exstinguit*. That is to say, the Salamander is an existence, that the bodies of some creatures are not wasted or consumed in the fire, for (as some say) it walketh in the fire and extinguisheth the flame.

Now whether this befelmed to great a Phylosopher to write vpon heare-say, vvho tooke vpon him to gather all naturall learning into his owne Graunge or store-houise, & out of the same to furnish both the present and all future ages, I leaue it to the consideration of euery indifferent Reader that shall peruse this story. I for mine owne part, rather iudge it to be lightnes in him, to infer a matter of this consequence in the discourse of this beast, without either Authours, or experience gathered by himselfe. This one thing I maruaile at, why the Egyptians, when they will expresse or signifie a man burnt; doe in theyr Hieroglyphicks paint a Salamander, except eyther fire can burne a Salamander, or else contrary to all their custome, they demonstratte one contrary by another.

Nicander plainly affirmeth, that the Salamander dooth without all harme passe thorough the fire, and the Scholiast addeth, that there are certaine passages in the skinn, out of vvich issueth a kind of liiquour that quencheth the fire: And hee telleth a story of one *Andreas*, who did dippe a peece of cloth in the blood of a Salamander, and tried afterward vvhether it would burne or not, but did not find that it would burne, vvherefore he put it vpon his hand, and thrust that into the fire, and then also he felt no manner of paine.

And

Of the Salamander.

And therefore the said *Nicander* calleth this creature *Ciporhinum*, because of a certaine fatte humour which issueth out of it, quenching the fire, but I rather thinke that this fat humour maketh the skinn to glister, for if it were properly fatte, it would rather kinde and encrease the fire then quench or extinguish the same.

Suidas followeth the common receiued opinion, that the Salamander quencheth the fire, (although it be not bredde of the fire as Kicketers are) like Ice, and when the fire is so quenched, it is in vaine to blow or kinde the same againe with any bellows, as they say hath bene tryed in the forges of Smithes. And this also caused *Serenus* to write, *Sen Salamandra potens, nullisq; obnoxia flammis*: the potent Salamander is neuer hurt by flames. 10 *Seneca* consenteth heere-vnto, and *Zoroastres*: and so great hath bene the dorage about this opinion, that some haue written that it ascendeth vp to the fire neere the moone, farre about the reach of the Eagles or swiftest Fowles. Thus say they that write, and maintaine the Salamanders abyding in the fire without harme. Now on the contrary, let vs also heare their opinions, vvich deny this naturall operation in the Salamander.

Pliny affirmeth, that in his owne experience hee found that a Salamander was consumed in the fire, and not the fire by it, for he saith he burned one to powder, and vsed the same powder in medicines.

Sextius also denyeth that it quencheth the fire, and vnto this opinion agreeth *Dioscorides*. *Actius* writeth, that when it is first put into the fire, it deuoth the flame, and passeth 20 thorough speedily without harme, but if it tarry long therein it is burned and consumed, because the liiquour or humiditie thereof is wasted. And this is also graunted by *Galen*, *Theophrastus*, and *Niphus*. And *Matthaeus* affirmeth that hee tryed the same, and found that if burning coales were layde vpon it, then it burned like vnto any other rawe flesh, but being cast into the fire, it burneth not speedily.

Albertus writeth, that there were some which brought to him a certaine thing which they called Wool, and said that it would not burne, but he found it not *Lana*, vvool, but *Lamye*, that is, a vapoury adherencie of a thing which flyeth from the strokes of hammers vpon hot burning yron, and being collected vpon cloth, or cleauing to any part of the forge, it there becometh in like yellowish pale wooll.

The said Authour affirmeth, that hee tooke a Spyder, and layde the same vpon a hot burning yron, where it continued vnburned and vnharmed without motion a great while, by reason of his thicke skinn and coldnesse, and vnto another hee suffered a little Candle to be put, which instantly put it out. And for the same causes, that is to say, both the thicknesse of the skinn, and cold constitution, cometh it to passe, that a Salamander can lue so long in the fire without burning or consuming to ashes, for indeed the skin thereof is so hard, that it is cutte or pierced with a knife with great difficultie: And so when the force of the fire hath broken the skinn, then also issueth forth a cold humour, which for a season keepeth the heate out. For this beast is said to be very full of humour, and the certaintie thereof may most manifestly appeare by his full and grosse body, and also by this, that it is sildome seene to issue or come forth of his denne, except it be against raynie weather: and yet as the egges of other Serpents being cast into a hot burning furnace, do for a season rest in the same vnburned, & yet are afterward consumed, so is it with the Salamander.

There be some that haue found a webbe out of the hayre growing vpon Salamanders, vvich can by no means be sette on fire, but this is very false, because the Salamander hath no haire vpon it at all. And this kind of webbe rather cometh of a kind of flaxe that *Pliny* writeth of, or rather of the Amiantus stone, called the *Asbest*, which is found in Cyprus, vvhereof they vsed to make coverings for the Theaters. This being cast into a fire, seemes to be forthwith all in a flame, but being taken out againe, it flyeth the 50 more gloriously.

Some also doe affirme, that such a peece of cloth or webbe, may be wrought out of the Salamanders skin, but *Brahauius* denyeth both the vertue of the stone, and of the Salamanders hyde or shell, for hee saith hee tried the stone, and it would not be wrought into wooll or spun into thred, and when hee cast the Salamanders shell or hide into the fire, it burned, and the matter cold liiquor thereof did almost flye into his face,

But some then will demand, where had Pope *Alexander* that coate, which could not be purged but by fire, which made it alway as white as snow, or that map or net at Rome wherein (it is said) the napkin of our Saviour *Christ* is preserved, which men say is not washed but in the fire, which thing was sent to a Bishop of Rome for a present from the king of Tartars, vnto whom I aunswer out of *Paulus Venetus* as foloweth. There is a prouince in Tartaria called *Chinehitlas*, wherein is a mountaine abounding with Mines of Steele and Copp^r; now in this Mountaine there is a kind of earth digged vp, which yeeldeth a thred like the thred of wooll. After the digging of it vp they dry it in the funne, and then beate it in a brazen mortar, afterward they spinne it and weave it, in the same manner that they spin and weave other wollen cloth. After it is made, they haue no meanes to purge it from spots or from filthines, but to cast it into the fire for the space of an houre, and then it is taken forth againe as white as any snow.

Cordus.

There is also an Allum called *Alumen Sciole*, and it is the same which among the Ancients is called *Aster famius*, out of which also is made cloth that cannot burne, by reason of a certaine oyle that it containeth or yeeldeth to resist the fire. So out of the stone *Pyrus* found in *Sylbeba*, there cometh out a Greene liquour pressed with dead coales, & after that, no fire can burne that cloth. There are also certaine Mantles in Bohemia, (as witnesseth *Agricola*) which could neuer be burned. And out of the *Magnesia* a scaly stone in *Boldecrana*, they make tables, which cannot be clesed but by fire. It is also recorded, that the fore-named *Aster famius* and pitch quenched in the iuyce of Mallowes or Mercuriall, beeing annoynted vpon a maus hand, doth keepe them from burning, or fence of extraordinary heate. So *Albertus* writeth of a stone which he calleth *Ischulos*, or *Ischulos*, which I take to be a kind of the *Asbestes* or *Amiantus*. And this stone is found (as the same Author writeth) in the farthest parts of Spaine, neere the Straights and *Hercules-pillers*.

Pliny.

And this thing seemeth the lesse strange, because they which are annoynted with bird-lime, or else with vineger and the white of an egge, do not so quickly feele the strength of fire and heate, when they thrust their hands into the midd of it. It is also found, that the hart of them that dye of the hart-burning discafe, or else are killed by poyson, cannot be burned with fire. And therefore when *Germanicus Cesar* was dead, it being suspected that he was poysoned by *Piso*, they cast his hart into the fire and it would not burne; vvhich thing was alleaged against him by *Pitellius* the Oratour. And one *Aesculapius* in an Epistle which he wrote to *Offianus Augustus* saith, that there is a poyson to extreame cold, that it keepeth the hart of a man poysoned there-with from burning, and if it lye long in the fire, it waxeth as hard as a stone, which is concreted is called *Proflis*, from the force of the fire, and from the matter whereof it consisteth it is called an humane stone. Hee also saith, that this is redde in colour, mixed with some white, and is accounted precious, because both it maketh a man that weareth it to be a Conquerour, and also preserveth him from all manner of poyson.

When the Salamander is prouoked, it casteth forth a white matter liquour or humour, and it is an audacious and bold creature, standing to his aduersary, and not flying the sight of a man; and so much the lesse, if it perceiue that a man procure and follow it, to harme and kill it. The byting of it is very extiall and deadly, and therefore the French men vse this speech vpon the byting of a Salamander.

*Si mordus t' a vne areffade,
Prenton lincol et ta flafade.*

That is, if a Salamander bite you, then betake you to the coffin and winding sheete. The *Rhetians* also doe ordinarily affirme, that when a man is bytten by a Salamander, he hath neede of as many Phisicians as the Salamander hath spots. And *Arnoldus* saith, that it hath in it as many venoms and meanes of hurting, as it hath colours distinguished one from another. For when it once byteth and fasteneth teeth, it neuer letteth goe, and beeing pulled off, it leaueth the teeth behind, and then there neuer can be any remedie; and therefore it must be suffered to hang vpon the wound vntill it fall off, cyther willingly or wearied, or els compelled by the medicines that the wounded patient receiue. For by this

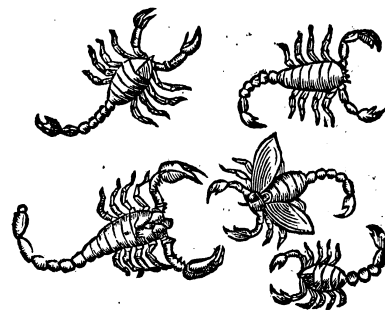
this meanes onely is the patient kept alive: yet this is alway to be remembered, that the Salamander doth not alway bite, although prouoked, for *Göfner* affirmeth, that hee hauing two of them, could neuer by beating make them open their mouthes, nor that in all his life did he euer heare of any man bytten by them. And of this thing hee not onely gathereth the difference of time, wherein their rage sheweth it selfe by byting, and when not, but also the difference of place and region, for that they bite in some Countreies, and not in other. When they haue bitten, there followeth a vehement payne and scabbe vpon the place, for the cure whereof there must be taken a decoction of Frogges, and the broth must be drunke, and the flesh applyed to the fore, or else other common remedies against the poyson prescribed in the Treatise following.

The poyson hereof is great, and not inferior to the poyson of any other Serpent, for sometimes by creeping vpon Apple-trees, it infecteth and poysoneth all the fruite, so that those which eate the same, dye and languish: they know not whereof: and if the heele of a man doe but touch any small part or portion of the pettele of a Salamander, it maketh all the hayre of the body to fall off. The poyson it selfe is not cold, as some haue thought, but hote, like to the poyson of Cantharides, and therefore to be cured by the same meanes, as by vomits, Glysters, Ephemerons, and such like. Onely Swyne doe eate Salamanders without harme or damage, for there is in them a kinde of resistance in nature, and yet if man or dogge doe chauce to eate of that Swyne that hath eaten a Salamander, it hath bene obserued that they perished by the same. And this poyson spreadeth it selfe further when it is dead, because it is strengthened by putrefaction, and wine or water where in one of these lieth dead, is empoysoned & made mortall thereby to others. But in our dayes Salamanders are not so venomous, if there be any credite in *Brasilius*, howbeit I haue heard and read, that if at this day a Salamander goe into a heape of corne, the so infecteth it, that whatsoeuer eateth of that Corne, dyeth: sit were of poyson, and the King of Heluetia, which are sucked by Salamanders, doe euer after remaine barren, and without milke, and sometime also they dye of that euill. And as *Arnoldus* writeth, it casteth forth a certaine matter white humour like milke out of the mouth, wherevpon, if a man or any other liuing creature doe but tread, he is poysoned thereby, and at the least, all the hayre of their body falleth off, and in like sort they infect herbes & plants of the earth by their poyson.

Sometimes it happeneth that beasts or men haue swallowed Salamanders, and then the tongue is inflamed, and all the body falleth into grievous torment, by cold corruption and putrefaction, part after part, and also paines in the fundament & in the stomack, likewise dropies, and impostumation, in the belly, crampe of the guttes, and retention of vrine. For the cure whereof they giue sweete water, Calamints, Saint Iohns-wort, sod with the shells Pine-apples, leaues of Cypresse, *Galbanus*, and hony or Rozen, *Ammoniacke*, and *Syrax*. New cow-milke, the meale made of flax-seede with sweete water, sweet wine and oyle to cause vomits: Scammony, & a decoction of Calamints and figges, fatte Bacon or hogges-flesh, and also the egges of a Tortoyse, with the flesh thereof; besides infinite other remedies, ordained by the goodnesse of Almighty God, as Phisicians knowe by their owne studie and daily experiments. And therefore I hold it sufficient for mee to haue lightly touched them, referring those that are desirous to know more, vnto the learned collection of *Carromus*.

Out of the Salamander it selfe arise also some medicines, for it hath a septicke power to eate and corrode to take away hayres, and the powder thereof cureth cornes and hardnes in the feete. The hart tyed to the wrist in a blacke skinne, taketh away a quartane Ague, and also *Xiraddes* writeth, that being bound vnto a womans thigh, it stayeth her monthlie flowers, and keepeth her barren: But this is worthily reproued for vntueth, and therefore I will not commend it to the Reader. And thus much for the Salamander.

OF THE SCORPION.



Scorpion in Greeke is attributed both to the Scorpion of the Land and of the Sea, although some-times for difference sake, the scorpions of the earth be called *Scorpions chersalos*. The derivation is manifest according to some Writers, either of *Scorpiacein ton ion*, that is, dispersing his poyson, or of *Schanoos erpein*, because the motion of it is oblique, inconstant, and vncertaine, like as the flame of fire beaten with a small wind. The Grecians also vse for a Scorpion *blephas*, because it catcheth poyson, & *octopos* from the number of his eight feet. And in Ethiopia there is a kind of Scorpion which the Greeks call *Sybrice*. The Latines doe vse indifferently *Scorpions*, *Scorpione*, & *Cancer* also *vinula* and *Geptaria*, as we find in *Ponzetius*. The Arabians haue many words, as *Harrab*, *Acrob*, *Achrah*, and *Satoracon*, *Hacparab*, *algerarat*, *algeterat*, and *algenis* and *alkatares*, for little Scorpions which draw their tayles after them. Howbeit, among these names also *Algerat* signifieth that little kind of scorpions, & *Algerarat*, the Scorpion with bunches on his backe. The Hebrewes, according to the opinion of some, call a Scorpion *Aschabin*. The Italians *Scutigigio*, and *Scorpione terrestre*. The French, *Vn scorpion*, the Spanyards, *Alacram* & *alacran*, which name they haue also giuen to an Island in the west-Indies subiect to their dominion. In Castilia it is called *El scorpion*, and in Germany *Ein scorpion*.

The Countries which breed Scorpions, are these that follow, in Egypt neere the City *Copos*, are many very great and pestilent stinging Scorpions, who kill as soone as they bite. Also Ethiopia and Numidia abound with Scorpions, especially the latter, wherein (as writeth *Leo Affric*) are euery yeere found very many that die of their wounds. *Tenas* one of the *Cyclades* Ilands, is called *Ophissa*, because it yeeldes many Serpents and Scorpions. Also in that part of Mauritania which is neere the vvest, are Scorpions with wings and without wings: likewise in Iberia, Caria, & Lybia. And it is also said, that once there were many Scorpions brought into India, into that part of the Country where the *Rhiphagi* dwell. By the way betwixt *Susa* in Persia and Media, there were wont to abound Scorpions vnder euery stone and tuiffe, for which cause, when the King of Persia was wont to goe into Media, he gaue commandement vnto his people to scoure the way, by vsing all meanes to kill them, giuing gifts to them that killed the greatest number of Scorpions. There is an ancient towne in Affricke called *Pescara*, wherein the abundance of Scorpions doo much harme, that they driue away the inhabitants all the Sommer-time euery yeere vntill Nouember following. And in like sort *Diodorus* declareth of many other places, vnto forsaaken to auoyd the multitude of Scorpions, as namely, one part of Arabia, and the region of India about *Arribatan*, or the riuer *Estumennus*, likewise neere the

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Of the Scorpion.

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Cynmolgi in Ethiopia. There is also a City called *Alabanda*, standing betwixt two hills or mountaines, like as a chest turned inward, which *Apollonius* calleth *Cistam inuersionem*. *Scorpionibus plenam*: a chest turned inward full of Scorpions. In an Island of Canaria also are many Scorpions, and those most pestilent, which the Turkes gather as often as they may to make oyle of Scorpions. In Italy, especially in the Mount *Testaceus* in Rome, are also Scorpions, although not so hurtfull as in Africa, and other places, and it is thought that *psylli*, whose nature cureth all kind of venomous Serpents harmes, did onely for lucers sake bring Serpents and Scorpions into Italy, and there they left them, whereby they encrease to that number & multitude which now we see them haue. And thus much may suffice to haue spoken of the Countries of Scorpions.

The kindes of Scorpions I finde also to be many, but generally they may be referred vnto twayne, whereof one is called the Scorpion of the earth, and the other the Scorpion of the water or of the Sea, whose discourse or history is to be found among the fishes, for we in this place doe onely write of the Scorpion of the earth, which is also called by *Auicen* a wild Scorpion. Of this kind there are many differences. First they differ in sex, for there are males and females, and the female is greater then the male, beeing also fatter, hauing a grosser body, and a greater & sharper sting, but the male is more fierce then the female. Again, some of these haue wings, and some are without wings, and some are in quantitie greater then a Beane, as in Heluetia, neere *Rapirsnill* by *Zurike*. The Scorpions called *Vinula*, are of reddish colour, as it were rose-water and wine mixed together: and from thence it is probable that they tooke their name, and from their colour, the Authors haue obserued seauen severall kinds.

The first is white, and the byting of this is not deadly.

The second is reddish, like fire flamant, and this when it hath wounded causeth thirst.

The third is of a pale colour, and therefore called by the Grecians *Zophorides*, & these when they haue wounded a man, cause him to lye in continuall motion and agitation of his body, so as he cannot stand still, but remaineth distract & without wit, alway laughing, like a foole.

The fourth kind is greenish, and therefore termed *Chloas*, which hauing wounded, causeth intolerable trembling, shaking and quivering, and also cold, so that if the patient be layd in the hot sunne, yet he thinketh that he freezeeth like hayle, or rather feeleth hayle to fall vpon him.

The fifth kind is blackish-pale, and it is called *Empelios*, it hath a great belly and broad, whereof the poyson is great, and causeth after stinging an admirable heauinesse, and sorrowfull spirit. This kind is called by *Gesner*, *Pentricolum*, because of the large belly, by the Arabians *Algetarat*, and by *Ponzetius*, *Geptaria*. It eateth herbes, and the bodies of men, and yet remaineth insatiable, it hath a bunch on the backe, and a tayle longer then other Scorpions.

The sixth is like a Crabbe, & this is called by *Elianus* a flamant Scorpion, it is of a great body, and hath tonges and takers very solide and strong, like the Gramuell or Creusch, & is therefore thought to take the beginning from that fish.

The seauenth is called *Mellichlorus*, because of the honny-colour thereof, or rather waxe-colour, and the wings it hath on the backe, are like the wings of a Locust.

Also Scorpions do differ among themselves in regard of their outward parts, for some of them haue wings, as those in India, which are spoken of by *Strabo*, *Nicander*, & others, and therefore many times when they settle themselves to flye, they are transported by the wind from one country to another.

There is also another difference obserued in their tayles, and in their stings, for some of them haue fixe knots on their tayles, and some of them seauen, and those which haue seauen, are more hardy & fierce, but this fallth out very sildome that the Scorpions haue seauen knots in their tayle, and therefore much sildomer to haue nine, as writeth *Apollodorus*. For if any haue seauen, then is there likewise in them a double sting, for there is also another difference, some of them hauing a single, and some a double sting, yea sometimes a treble one, and the sting of the male is more thicke and strong then the sting of the female.

Elianus. Pliny.

Aristotle

And to conclude, there is also a difference in motion; for some of them holde vp their tayles from the earth, and these are not much venomous, others againe draw them along vpon the earth, a litle rowled together, and these are most deadly and poysonfull, Some of them also flye from one Region to another, as we haue shewed already.

Againe, there is nothing that giueth a man a more liuely difference then the consideration of their poyson, for the Scorpions of *Pharus*, and that part of the Alpes neere *North-cum*, doe neuer harme any liuing creature, and therefore are they suffered to abound, so as they lye vnder euery stone. In like sort, in the Ile *Sanguola*, the Scorpions are like vnto those that are in Castilia or Spayne, for there the sting of the Scorpion dooth not bring death, yet they cause a smarting paine, like the paine that cometh by the stinging of a Waspe, differing herein, that the Scorpions stinging is more lasting & continueth longer then the stinging of a Waspe, for it tarrieth about a quarter of an houre, and by the byting thereof all are not payned alike, for some feele more, and some lesse paine. Contrary to these are the Scorpions of *Persia* in Affrick, whoe euer with their tayles v wound mortally. And those in Scythia, which are great, and hurtfull vnto men and beastes, kylling swyne, who doe not much care for any other serpent, especially the blacke swyne, who doe also dye the sooner, if they drinke immediatly after the wound receiued. The like may be said of the Scorpions of *Egypt*. And thus much for the different kinds of Scorpions, wherein nature produceth a notable varietie, as may appeare by all that hath been said. Now it followeth that wee likewise make some relation of theyr congruity one with another.

They are all litle liuing creatures, not much differing in proportion from the great Scarabee or Horse-flie, except in the fashion of theyr tayles. Their backe is broad and flat, distinguished by certaine knots or seames, such as may be seene in Sea-crabbes, yet their head differeth, and hath no resemblance with the Crabbe, because it is longer, and hangeth farre out from the body, the countenance whereof is fawning, and virgin-like, and all the colour a bright browne. Notwithstanding the sayre face, it beareth a sharpe sting in the tayle, which tayle is full of knots, where-withall it pricketh and hurtheth that which it toucheth. And this *Pliny* affirmeth to be proper to this insect, to haue a sting in the tayle and to haue armes: For by armes hee meaneth the two crosse forkes or tongues which come from it one both sides, in the toppes whereof are litle things like pynsons, to dectaine and hold fast, that which it apprehendeth, whiles it woundeth with the sting in the tayle.

It hath eyght feete, foure on the one side, and foure on the other, from whence, as we haue shewed already, it is called *Octopus*. For the feete and armes thereof is very much like vnto the Sea-crabbe, and therefore may not vnjustly be called eyther the Mother or the Daughter thereof. They haue also tongues, where-withall they vse often to lick and smoothe ouer theyr owne bodies. And feeling of all other things they loue fresh & cleane linnen, whereinto they insinuate and wrappe themselves when they can come vnto it, then also first of all they clense theyr whole bodies all ouer with theyr tongues, and next to their flesh put on this cleane linnen, as a man would put on a shirt.

As we haue said already, it hath a tayle, wherein the sting thereof is placed, but what this sting is, diuers Authours are of diuers opinions concerning the same, some affirming it to be hollow, others denying it, finding in it no passage at all to containe or euey poyson. *Adrianus* againe sayth, that there must needs be in it a passage or cauite, although it be so small, as by no means it can be perceived with the eyes of any mortall man; and in that sting is the poyson lesse visible, which when it striketh, disperseth it selfe instantly into the wound. But what should this poyson be? whether a substance or spirituall humor, surely a substance, which although it be *Mole minima*, yet facultate *maxima*; that is, of great power, although of small quantitie. And therefore another Authour (namely *Gerardus*) writeth thereof after this manner; *Scorpius ex centro quod cauum esse creditur emittit humorem venenosum*: That is to say, the Scorpion out of a hollow center sendeth forth a venomous humour. And of this venom wee will afterwards discourse more at large. Thus much in this place may serue, to make knowne the several partes and members of this Serpent.

Now then it followeth, that we enquire about the manner of their breede or generation, which I find to be double, as diuers Authours haue obserued, one way is by putrefaction, and the other by laying of eggs, and both these wayes are consonant to nature, for *Lacinius* writeth, that some creatures are generated onely by propagation of seed, such are men, Vipers, Whales, & the Palme-tree, some againe onely by putrefaction, as the louse, the flye, grasse, & such like imperfect things, & some both wayes, as myce, scorpions, emmets, spyders, Purslaine, which first of all were produced by putrefaction: and since their generation are continued by the feede and egges of their owne kind. Now therefore wee will first of all speake of the generation of Scorpions by putrefaction, and afterward by propagation.

Pliny sayth, that when Sea-crabbes dye, and theyr bodies are dried vpon the earth when the Sunne entereth into *Cancer* and *Scorpius*, out of the putrefaction thereof ariseth a Scorpion; & so out of the putrified body of the Creuith burned, arise Scorpions, which caused *Ouid* thus to write;

*Concaua litorale si demas brachia cancro,
Catera supponas terra, de parte sepulta
Scorpius exibat, caudaque minabatur vnca.*

And againe:

*Obrutus exemptis Cancer tellure lacertis,
Scorpius exiguo tempore factus erit.*

In English thus;

*If that the armes you take from Sea-crab-fish,
And put the rest in earth till all consumed be,
Out of the buried part a Scorpion will arise,
With hooked tayle doth threaten for to hurt thee.*

And therefore it is reported by *Elianus*, that about *Estamenus* in India, there are abundance of Scorpions generated, onely by corrupt raine-water standing in that place. Also out of the Bazilliske beaten into peeces and so putrified, are Scorpions engendered. And when as one had planted the herbe *Basilica* on a wall, in the roome or place thereof hee found two Scorpions. And some say that if a man chaw in his mouth fasting this herbe *Basilica* before he wash, and afterward lay the same abroad vncouered where no sun cometh at it for the space of seauen nights, taking it in all the day time, hee shall at length find it transmuted into a Scorpion, with a tayle of seauen knots.

Hollerius, to take away all scruple of this thing, writeth that in Italy in his dayes, there was a man that had a Scorpion bredde in his braine, by continuall smelling to this herbe *Basilica*, and *Gesner* by relation of an Apothecary in Fraunce, writeth likewise a storie of a young mayde, who by smelling to *Basilica*, fell into an exceeding head-ach, whereof shee dyed without cure, and after her death being opened, there were found litle Scorpions in her braine.

Aristotle remembreth an herbe which he calleth *Sisymbria*, out of which putrified Scorpions are engendered, as he writeth. And wee haue shewed already in the history of the Crocodile, that out of the Crocodiles egges doe many times come Scorpions, which at their first egression doe kill theyr dam that hatched them, which caused *Archelaus* which wrote Epigrams of wondets vnto *Ptolomans*, to sing of Scorpions in this manner.

*In vos dissoluit morte, & redigit Crocodilum
Natura extinctum, Scorpij omnipotens.*

Which may be englished thus;

*To you by Scorpions death the omnipotent
Raines the Crocodill in natures life extinct.*

And thus much for the generation of Scorpions out of putrefaction. Now we will proceede to the second manner of their generation, which is by propagation of feede: for although

though *Ponassus* make some question about their copulation, yet he himself inclineth to that opinion, as neerer vnto truth, which attributeth carnall copulation vnto them, and therefore he allegeth the example of flies, which admitte copulation although they engender not thereby. Wherefore wee will take it for graunted, that Scorpions lay egges after copulation, which hapneth both in the Spring and Autumne.

And these are for the most part in number eleuen, vpon which they sit and fight their young ones, and when once they are perfected within, those egges (which are in sight like the little wormes out of which Spiders are engendered) then doe they breake their egges, and driue the young out. For as *Isidorus* writeth, otherwise the olde should be destroyed of the young, euen as are the Crocodiles. Some againe say, that the olde Scorpions doe deuour theiyr young ones.

Being thus produced by generation, they liue vppon the earth, and those which are bredde of the Sea-crabbe, doe feede vpon the foame of the Sea-water, and a continuall white mould or chaffe neere the Sea. But the Scorpions of Ethiopia doe eat all kind of wormes, flies, and small Serpents. Yea those Serpents whole very dunge beeing troden vpon by man, bringeth exulcerations: And a tryall that Scorpions eat flies, was made by *Volphius* at *Montpellier*, for hauing a young one in a boxe, for one whole month together it liued vpon flies, and grew by the deuouring of them bigger, beeing put into the glasse vnto him.

They liue among tyles and bricks very willingly, and for this cause they abound in Rome in the hill called *Tessacus*. They are also in Bononia found in the walls of old houses, betwixt the stones and the mortar. They loue also cleane clothes, as we haue sayd already, and yet they abhorre all places whercon the Sunne shyneth. And it seemeth that the sunne is vterly against their nature, for the same Scorpion which *Volphius* had at *Montpellier*, liued in the glasse vntill one day he set it in the Sunne, and then presently after it dyed.

To conclude, they loue hollow places of the earth neere gutters, and sometimes they creepe into mens beddes, where vnawares they doe much harme: and for this cause the *Lybians*, who among other Nations are most of all troubled with Scorpions, do vse to set theiyr beddes farre from any wall, and very high also from the floore, to keepe the Scorpions from ascending vp vnto them. And yet fearing all deuises should be too little to secure them against this euill, they also set the feete of theiyr beddes in vessells of water, that so the Scorpion may not attempt so much as to climbe vp vnto them for feare of drowning. And also for their further safeguard, they were flocks and hofe in theiyr beddes so thicke as the Scorpion cannot easilly sting thorough them.

And if the bed be so placed that they cannot get any hold thereof beneath, then they climbe vp to the sicing or couer of the house, & if there they find any hold for their pinching legges to apprehend and fasten vpon, then in their hatred to man-kind, they vse this pollicie to come vnto him. First one of them (as I haue said) taketh hold vpon that place in the house or sicing ouer the bed wherein they find the man asleepe, and so hangeth thereby, putting out and stretching his sting to hurt him, but finding it too short, and not being able to reach him, he suffereth another of his fellows to come and hang as fast by him as he doth vpon his hold, and so that second giueth the wound: and if that second be not able likewise, because of the distance, to come at the man, then they both admit a third to hang vpon them, and so a fourth vpon the third, and a fift vpon the fourth, vntill they haue made themselves like a chayne, to descend from the toppe to the bedde wherein the man sleepe, and the last striketh him: after which stroke, he first of all runneth away by the backe of his fellow, and euery one againe in order, till all of them haue withdrawne themselves.

By this may be collected the crafty disposition of this Scorpion, and the great subtiltie and malice that it is indued withall in nature, and seeing they can thus accord together in harming a man, it argueth their great mutuall loue and concord one with another, wherefore I cannot but maruell at them, who haue written that the old ones destroy the young, all but one, which they set vpon theiyr owne buttocks, that so the damme may be secured from the sting and bytings of her sonne. For seeing they can thus hang vpon one another without

without harme, fauouring their owne kinde, I see no cause but that nature hath grafted much more loue betwixt the old and the young ones, so as neither the old do first destroy the young, nor afterwarde, that young one persecuted, in reuenge of his fellowes quarrell, killeth his Parents.

It is reported by *Aristotle*, that there is a hill in *Caria* wherein the Scorpions doe neuer sting any strangers that lodge there, but only the naturall borne people of that country. And heere vnto *Pliny* and *Eliaius* seeme to subscribe, when they write that *Scorpiones extraneos leniter mordere*, that is, Scorpions bite strangers but gently. And hereby it may be collected, that they are also by nature very fagacious, and can discern betwixt nature and nature; yea the particular differences in one & the same nature. To conclude, Scorpions haue no power to hurt, where there is no blood.

The naturall amity and enmity they obserue with other creatures commeth now to be handled, and I find that it wanteth not aduersaries, nor it againe hath no defect of poyson or malice to make resistance and opposition, and to take vengeance on such as it meeteth withall. The principall of all other subiects of their hatred are virgins and women, whom they doe not onely desire to harme, but also when they haue harmed, are neuer perfectly recouered. And this is at all times of the day, but vnto men they are most dangerous in the morning fasting, before they haue vented theiyr poyson; and this is to be observed, that their tayles are neuer vnprovided of stings, and sufficient store of venome, to hurt vpon all occasions.

The Lyon is by the Scorpion put to flight wherefoeuer hee seeth it, for he feareth it as the enemy of his life, and therefore writeth *S. Ambrose*, *Exiguo Scorpionis aculeo exagitur Leo*, the Lyon is much moued at the small sting of a Scorpion. Scorpions doe also destroy other Serpents, and are likewise destroyed by them. There was one *Cellarius* a Phisician in Padua, who put together into one viall a Viper and a Scorpion, where they continually fought together vntill they had killed one another. The Swyne of Scythia, which doe safely eat all other kind of Serpents and venomous beasts, without all harme, yet are destroyed by eating of Scorpions, and so great is the poyson of the *Siberian* Scorpion, that the dung thereof beeing trode vpon, breedeth vicers.

And as in this manner we see the virulence, and naturall euill of Scorpions against other liuing creatures, so now we are to consider the terrouis of the Scorpion, for God in nature hath likewise ordained some bodies, whereby the Scorpion should be, and is driven away, scarred, and destroyed.

First of all therefore men, which are the cheefe, and head of all liuing creatures, do by naturall instinct, kill and destroy Scorpions, and therefore *Galen* writeth thus, Let vs (saith he) kill Scorpions, Spiders and Vipers, not because they are euill in themselves, but because it is ingrafted in vs by nature, to loue that which is good vnto vs, but to hate and auert from that which is euill vnto vs, *Non considerantes genitum ne in ista sit sententia*, not considering whether it were so bred or not. As we haue shewed their generation out of putrefaction to be by heate, so also is their destruction by heate, for they are not able to abide the heate of the sunne, and therefore, although they cannot liue in cold Northerne Countries, but in the hotter, yet in the hotter they chioose shadowes, holes of the earth, courtiers of houses, and such like vile and obscure places, to succour and secure themselves in.

It is also reported, that if Scorpions doe at any time behold a Stellation, they stand amazed and wonderfully astonished. The Viper also hauing killed a Scorpion, becommeth more venomous, and the Ibis of Egypt destroyeth Scorpions. There are a little kind of Emmets, called by the Arabians *Gerarets*, which are eaters of Scorpions. The quick-sighted Hawkes also, from whose piercing eye no Serpent can be hidde, when hee seeth a Scorpion, he neither feareth nor spareth it. It is also thought that Hares are neuer molested by Scorpions, because if a man or beast be annoynted with the rennet of a Hare, there is no Scorpion or Spider that will hurt him. Wild-goates are also said to liue without feare of Scorpions, euen as the Affrican Pylli of whom we haue oftentimes spoken.

Now this vertue against Scorpions, is not onely in liuing things, but also in the plants of the earth, & therefore *Seisius* writeth, that the seede of Nole-wort buried or scorched doth

doth drie away Serpents, and resist Scorpions, and so doth the roote of the Mast-tree, & the feede of Violets, and the same vertue is ascribed to the herbe *Zythius*, which is englisht Calues-flout, and also to the feede of Wild-parfenip.

The smell of Garlicke and Wild-mints set on fire, or strewed on the ground, & Ditany haue the same operation: and aboue all other, one of these Scorpions burned, dryeth away all his fellowes which are within the smell thereof, and therefore this is a most vsuall thing in Asia and Affricke, to perfume their houses with Scorpions burned, and in steed thereof they make as it were little pills of *Galbanum sandaracha*, with butter, and the fatte of Goates, and thereof altogether make their perfume: also Bitony and wild-Pellitory with Brimstone. They vse also to couer pannes with certaine things called by them *Alkitrax* and *Afa*, and with these they compasse the place wherein the Scorpion lodgeth, and then it is found that they can neuer stir any more from that place. And some in steede thereof, poure oyle into their holes after them for the same effect. And the Husband-men of Mauritania doe tye and fasten to their bedde-sides sprigs of White-thorne, and *Hafill-nuts*, where-withall, by a secrete antipathy in nature, they drie away, and keepe themselves safe in their beddes from the annoyance of Scorpions.

By touching of Henbane they lye dead and ouer-come, but if one touch them againe with white Ellebore, they reuiue, and are released from their former stupefaction. It is also said, that the leaves of water-mallows doe also astonish Scorpions, and so also doth the Radish-roote. The Sea-crabbe with Basill in her mouth destroyeth the Scorpion, and so doth tunicle and mushrom of Trees. To conclude, the spite of a man is death vnto Scorpions: and therefore when a certaine fellow tooke vpon him to be a cunning Charmer, and by incantation to kill a Scorpion, he added to the wordes of his charme a treble speting in the mouth of the Serpent, and so it dyed: where-vpon *Wolphius* which was present and saw this Charmer, did afterward by himselfe alone at home, make triall of spite without a charme, and so found that it alone killeth Scorpions, especially the spite of a man fasting, or very thirsty. Moreover, there be certaine Lands wherein no Scorpions be, as *Clupea* in Affricke, and the dust of the Iland *Gallus* neere *Cercina*, beeing sprinkled vpon a Scorpion, doth incontinently kill it. And so much also writeth *Hermolans*, of the Region *Galatha*.

These and such like things are obserued by our painefull and industrious Auncestours about the nature of Scorpions, as well that which is hurtfull vnto them, & they are afraid of, as those to which they are enemies in nature, & wound mortally when they light vpon them. It is remembered by *Taxor*, that *Orion* was slaine by a Scorpion, wherewith the Poets haue made many tales. They say that when he was growne to be a man, he was a great hunter, and a continuall companion of *Diana*, who glorying much in his ovyne strength, boasted that he was able to ouer-come any Serpent, or other wild beast, whereas the Gods beeing angry, for reuenge & taking downe the pride of this young man, caused the earth to bring forth a Scorpion, who killed *Orion*. Whereat *Diana* was very fory, and therefore in lamentation of her champion, and for the good deedes he had done vnto her, translated him into heauen, close by the constellation of the Bull. *Lucan* on the other side saith, that *Diana* sent this Scorpion to kill him, enuying his famous success in hunting, and that afterward the Goddesse taking pity on him, translated him into heauen. Others write againe, that he had his eyes put out by *Ocnopion*, & that he came blind into the Iland *Lemnu*, where he receiued a horse of *Vulcan*, vpon which he rode to the Sun-rising, in which iourney, he recovered againe his eye-sight, and so returning, he first determined to take reuenge vpon *Ocnopion* for his former cruelty. Wherefore hee came into *Crete*, and seeking *Ocnopion*, could not find him, because he was hid in the earth by his Citizens, but at last comming to him, there came a Scorpion and killed him for his malice, reuenging *Ocnopion*. These and such like fables are there about the death of *Orion*, but all of the ioyntly agree in this, that *Orion* was slaine by a Scorpion. And so saith *Anthologium* was one *Panopaus* a Hunter.

There is a common adage, *Cornix Scorpionum*, a Rauens to a Scorpion, and it is vsed against them that perishe by their owne inuentions: when they set vpon others, they meete with their matches, as a Rauens did when it preyed vpon a Scorpion, thus described by

Alciatus,

Alciatus, vnder his title *Iusta vltio*, iust reuenge; saying as followeth.

Raptabat volucer captum pede cornus in auram

Scorpion, audaci pramia parva gula.

At ille infuso sensim per membra veneno,

Raptorem in stygias compulsi cultor aquas.

O risu res digna, alij: qui sasa parabas.

Ipe perijt, proprijs succubusque dolis.

Which may be englisht thus;

The raucning Crow for prey a Scorpion tooke

Within her foot, and there-withall aloft did flye,

But he imposon'd her by force and stinging stroke,

So rauener in the Stygian-Lake did dye.

O sportfull game: that he which other for belies sake did kill,

By his owne deceit should fall into deasht will.

There be some learned *Writers* who haue compared a Scorpion to an Epigram, or rather an Epigram to a Scorpion, because as the sting of the Scorpion lyeth in the tayle, so the force and vertue of an Epigram is in the conclusion, for *vel acriter & falsè mordet, vel incunde & dulciter delectet*, that is, eyther let it bite sharply at the end, or els delight playfully. There be many wayes of bringing Scorpions out of their holes, and so to destroy and take them, as we haue already touched in part, vnto which I may adde these that follow: A perfume made of Oxe-dung, also *Storax* and *Africke*. And *Pliny* writeth, that renne water-Crabs beaten with Basill is an excellent perfume for this purpose, and so is the ashes of Scorpions. And in *Padua* they vie this Arte, with small sticks or straw they touch and make a noyse vpon the stones and morture wherein they haue their nests, then they thinking them to be some flies for their meate, instantly leape out, and so the man that deluded them, is ready with a paire of tonges or other instrument, to lay hold vpon them and take them, by which meanes they take many, and of them to taken, make oyle of Scorpions. And *Constantinus* writeth, that if a mans hand be well annointed with iuyce of Radish, he may take them without danger in his bare hand.

In the next place we are to proceede to the venom & payson of Scorpions, the instrument or sting whereof, lyeth not only in the tayle, but also in the teeth, for as *Ponzettus* writeth, *Ledit scorpion morsu & ictu*, the Scorpion harmeth both with teeth & tayle, that is, although the greatest harme doe come by the sting in the tayle, yet is there also some that cometh by their byting. This payson of Scorpions, (as *Pliny* out of *Apollodorus* writeth) is white, and in the heate of the day is very feruent and plentifull, so as at that time they are insatiably and vnquenckably thirsty, for not only the wild or wood Scorpion, but also all other, are of a hot nature, and the symptoms of their bytings are such as follow the effects of hote paysons: and therefore *Raissa*, all their remedies are of a colde qualitie. Yet *Galen* thinketh otherwise, and that the payson is cold, and the effects thereof are also cold. For which cause *Rondeletus* pretiseth oyle of Scorpions to expell the stone, and also the cure of the payson is by strong Garlicke and the best Wine, which are hote things. And therefore I conclude, that although Scorpions be most hote, yet is their payson of a colde nature.

In the next place, I thinke is needfull to expresse the symptoms following the striking or stinging of these venomous Scorpions, and they are (as *Aetius* writeth), the very same which follow the byting or payson of that kinde of great *Phalanx* Spyder, called also *Teragnatum*, and that is, they are in such case as those persons be which are smitten with the falling-sicknesse.

He which is stung by a Scorpion, thinketh that he is pressed with the fall of great and cold hayle, beeing so cold, as if hee were continually in a cold sweat, and so in short space the payson disperseth it selfe vvithin the skinned, and runneth all ouer the body, neuer ceasing vntill it come to possesse some predominant or principall vitall part, and then followeth death. For as the skinned is small and thin, so the sting pierceth to the bottom thereof, and so into the flesh, where it woundeth and corrupteth eyther some veine, or arterie,

A a.

or sinew,

A. L. M.
E. L. M.

or sinew, and so the member harmed, swelleth immediatly into an exceeding great bulke and quantity and aking, with insufferable torment. But yet (as we haue already said) there is a difference of the paine, according to the difference of the Scorpion that stingeth. If a man be stung in the lower part of his body, instantly followeth the extension of his virile member, & the swelling thereof: but in the vpper part, then is the person affected with cold, and the place smitten, is as if it were burned, his countenance or face discolored, glewly spots about the eyes, & the teares viscous and stymie, hardnes of the articles, falling downe of the fundament, and a continuall desite to egestion, foaming at the mouth, coughing, conuulsions of the braine, and drawing the face backward, the hayre standes vprights, palenesse goeth ouer all the body, and a continuall pricking like the pricking of needles.

Also, *Gordomus* writeth, that if the pricke fall vpon an artery, there followeth swooning, but if on a nerue, there speedily followeth putrefaction and rottenesse. And those Scorpions which haue wings, make wounds with a compasse like a bow, whose succeeding symptomes are both heate and cold, and if they hurt about the canicular dayes, their wounds are very sildome recovered.

The Indian Scorpions cause death three months after their wounds. But most wonderfull is that which *Strabo* relateth of the *Albemian* Scorpions and Spydres, whereof there faith are two kinds, and one kind killeth by laughing, the other by weeping. And if any Scorpion hurt a vaine in the head, it causeth death by madness: as writeth *Paracelsus*.²⁰ When an oxe or other beaſt is strooken with a Scorpion, his knees are drawne together, and he halteth, refusing meate; out of his nose floweth a greene humour, and when hee is layd, he careth not for rising againe.

These and such like are the symptomes that follow the bytings and stings of Scorpions, for the cure whereof I will remit the Reader to that excellent discourse written by *Volphius*, wherein are largely and learnedly exprest, whatsoever Art could collect out of nature. And seeing we in our Country are free from Scorpions, and therefore shall haue no need to feare their poyson, it shall not I trust offend my Reader, if I cut off the relation of Scorpious cures, as a thing which cannot benefit either the English-Reader, or else much adorne this history, and so I will proceede to the medicines drawne out of Scorpions.³⁰

The application or vse of Scorpions in medicine, is eyther by powder, or by oyle, or by applying them brused to their owne wounds, wherefore euery one of these are to be handled particularly; and first of all for the powder, it is made by vision or burning in this manner. They take tenne Scorpions and put them alieue into a new earthen pott, whose mouth is to be dammed vp with loame or such like stufte, then must it be sette vpon a fire of Vine-tree-shredde, and therein must the pott stand day and night vntill all within it be consumed to powder, and you shall know by their white colour when they be enough; otherwise, if they be browne or burned, they must be continued longer, and the vse of this powder is to expell the stone.

Again, they vse to make this powder another way, they take twentie Scorpions, and put them in a litle earthen pot with a narrow mouth, which mouth must be stopp'd, and then the pott put into a Furnace by the space of fixe houres, which Furnace must also be kept close within, and with a gentle fire: then after fixe houres take off the pot, and bruse the Scorpions into powder, and keepe that powder for the vse afore-said. There are other waies also to prepare this powder, but in all preparations the attendant and assistant must take heede of the fume or smoake that commeth from it, for that is very venomous and contagious.

But besides, there are many things to be obserued heerein, as first, that the Scorpions be alieue, and that they be killed in oyle, then, that they be put in whole, with euery member, without mutilation, and that the Scorpions appointed for this confection, be of the strongest poyson, and the time of their collection to be when the Sunne is in *Leo*, and not in *Scorpius*, as some without reason haue imagined.

The oyle so made, is distinguished into two kindes, one simple, and the other compound. The simple is made of a conuenient number of Scorpions, (as it were twentie if they

Haly.

Of the Scorpion.

they be great, and moe if they be litle, and they beeing put into a glasse vessell, oyle of bitter-Almonds must be poured vpon them, and the vessell stopp'd close and sette in the sunne by the space of thirtie dayes, and then stirred and vsed. Yet the women of *Ferrara* vse Oyle-olue in steede of oyle of Bitter-almonds, and also obſcure no quantitie of *Brasanolus* oyle, but fill the pot full, and likewise no order in the number of the Scorpions, putting one to day, and another to morrow, and so more the next weeke or month, as they can find them.

The compound-oyle is thus made, they take round *Astrologe*, *Cypresse*, and *Gentian*, the rootes of *Capars*, and vpon these they poure oyle of Bitter-almonds, and soake the rootes in the oyle in the hot sun for the space of twentie dayes, then take they a complete number of Scorpions, from betwixt tenne to fifteene, these they put againe to the oyle, and so stoppe vp the mouth againe, and set it the second time in the sun thirtie dayes, and afterward straine it and vse it. This compound-oyle is not so much approved by *Brasanolus*, as the former simple, because the first hath more Scorpions, & the second is stufed or seasoned with Spices.

The greene Scorpion which is bredde of *Basill*, hauing seauen knots in the tayle, beeing beaten and pounded with the herbe Scorpion, and so made into pills, then dried and put into a glasse, are very profitable to him that hath the Falling-sickeſſe, if hee take of them three euery morning fasting in temperate Wine, but these beeing giuen to a found man, putteth him cleane out of his wits. If a man take a vulgar Scorpion and drowne the same in a portinger of oyle in the wane of the Moone, and there-withall afterward annoynt the backe from the shoulders to the hyppes, and also the head and fore head, with the types of the fingers and toes of one that is a darmoniacke or a lunaticke person, it is reported that he shall ease and cure him in short time. And the like is reported of the Scorpions sting ioyned with the toppe of *Basill* wherein is seede, and with the hart of a Swallow, all included in a peece of Harts-skinne.

The oyle of Scorpions made of common Oyle-olue, is good for the paine in the eares infused by distillation; also it cureth a Pluresie in this manner. They take meale out of a Windmill, and make thereof with water, paste, or litle cakes, in quantitie like a French crowne, these must be sodde in a frying-panne in oyle of Scorpions, and so applied as hot as can be to the place where the pricking is, and so kept to the same very hot, and when it beginneth to be cold, let new be applied still, nine times together, successively one time after another. Scorpions brused in new sweete Wine, doe cure the Kings-euill. The ashes of a Scorpion infused by the yard into the bladder, breaketh and dispereth both the stone of the bladder and the reynes. And the like operation hath a vulgar Scorpion eaten, with vineger and Rose-cakes applied to the gowtie members, it many times easeth the inflaming paines thereof.

The oyle of Scorpions is very auayleable in the time of plague, both by oymntment and also in potion: where-withall one did affirme to *Volphius* that hee gayned a great summe of money, which he prepared in this manner. Hee tooke a hundred Scorpions, and sodde them in the oldest Oyle-olue he could get, vntill such time as the Scorpions were consumed, then did he straine them thorough a linnen cloth, adding vnto it an ounce of *Rubarbe*, and so shutting it close in a glasse bottle, he set it fortie dayes together in the sunne, and afterward hee gaue of it to be vsed in time of infection, aduising them that had it to apply it in oymntment to the pulse, hart, hinder-part of the head, necke, and nostrills. And if a man began to be sicke, within twelue houres after the first sense of his paine, hee was annoynted heere-with about the tumour, and then was it launced. This oymntment is also commended against all manner of poyson, not onely of other Serpents and venomous beaſts, but also of the Scorpion it selfe. And thus much for the history of the Scorpion.

OF THE SCYTALL.



His Serpent called by the Gracians *Scytale*, is likewise termed by the Latinists *Scytalis*, and by some *Scicalis*, *Picalis*, *Seiscetalis* and *Seysculus*, and by *Albertus*, *Sirula*, which we haue already interpreted a *Dypsis*, but all of them are most manifestly corrupted from *Scytale*, the first Gracian word. And therefore I will not stand to confute them that call it also *Cacilia*, a blind-worme, because (after the manner of other Serpents) it eateth no Fennell, but this *Cacilia* or Blind-worme, wee shall afterward demonstrate to be our English Slow-worme. This Scytall is very full of markes or spots vpon the back, so variable and delectable, that it possesseth the beholders with admiration, and almost bringeth them asleepe looking thereon: for it is also slow and moueth softly, wherefore it cannot pursue where it would doe harme, instead therefore of celeritie, these naturall spots doe hold them that it doth desire to harme, like as they were stupified & astonished. And in this brightness of the scales, first of all it must lay aside the Winter-skinne, or else there appeareth nor any splendour at all. And it is also said to be so hot and fernide, that it casteth skinne in the Winter, according to this saying of *LUCAN*.

*Et Scytale sparsis etiam nunc sola pruinis
Exuiat positura suas.*

That is in English thus;

*None but the Scytall while Winter-frosts abide,
Out of his spotted skinne and scales doth glide.*

The outward forme or visible proportion of this Serpent, is like that which wee haue already called a Double-head, and the Latines *Amphisbena*, except that the tayle hereof is flatter and thicker. The length of this Serpent is like the longest wormes of the earth, and the thickness like a helue or handle of a spade. And the greatest difference betwixt this and the Double-head, is that this goeth but one way, and the Double-head goeth as well one way as another: and the colour hereof, is like the colour of the other. The generall description of this Serpent, is thus expressed by *Nicander*:

*Bifronti similem reperis Scytalam Amphisbena,
Pinguior est tamen, & cauda, qua nulla ferè exit,
Crassior, ut quantum solita est comprehendere lignum.
Curua manus strictum quoties tenet ipsa ligonem.
Tam prolixa, vagans pluuio quam reptile calo,
Quod fecunda genus sua gignit viscera tellus.
Nec postquam iuuenis venient tempore veris,
Magna Deum quando profert serpentia mater,
Liquerit obscuram coniecta cubila petram,
Est nitidos tepido sub sole extrinxiit artus,
Pendens se fenuiculi teneram exedit herbam,
Sed per opaca morans imi declina montis*

Setener,

Of the Sea-Serpents.

*Se tener, & multo grauior latet obruta somno,
Eque alia sua conquiris sibi pabula terra:
Nec licet id magno cupias, fludeatq; labore
Arescente stim potis est depellere fauce.*

Which may be englished thus;

*The Scytall like the Double-head thou shalt in feature find,
Yet is it faster, and a tayle that hath no end much thicker is,
As bigge as crooked hand is wonted for to wind
The haft and helue of digging-spade the earth that rifts.
As long it is as that thimbe crawling worme which beaueus rayne
Begets on fruitfull earth, when bewells warmly moystened are,
And when the mother-Goddesse great sends forth her creepine traine,
Which is Teeres-youth, fresh time of Spring, both calme and sayre.
Then leaues it off his wonted bed in rocke obscure,
And in what sunne he stretches out his limbes and sinnewes all,
Eating the new sprang-blades of Fennell-herbe, so putting teeth in ure,
In holes of the declining hills so keeps both great and small,
Where time in deepe sleep of buried nature it doth passe,
And beeing hungry, the earth in toppe of hole it eates,
Quenching the thirst by force of dryest chappes as grasse,
Though without payme, despoile it seeks these drinkes and meates.*

The byting of this Serpent, is like the byting of the Double-head, and therefore the cure is in the same manner, wherefore I shall not neede to reapeate the signes thereof, or the cure in this place. And so I will conclude the story of this Serpent.

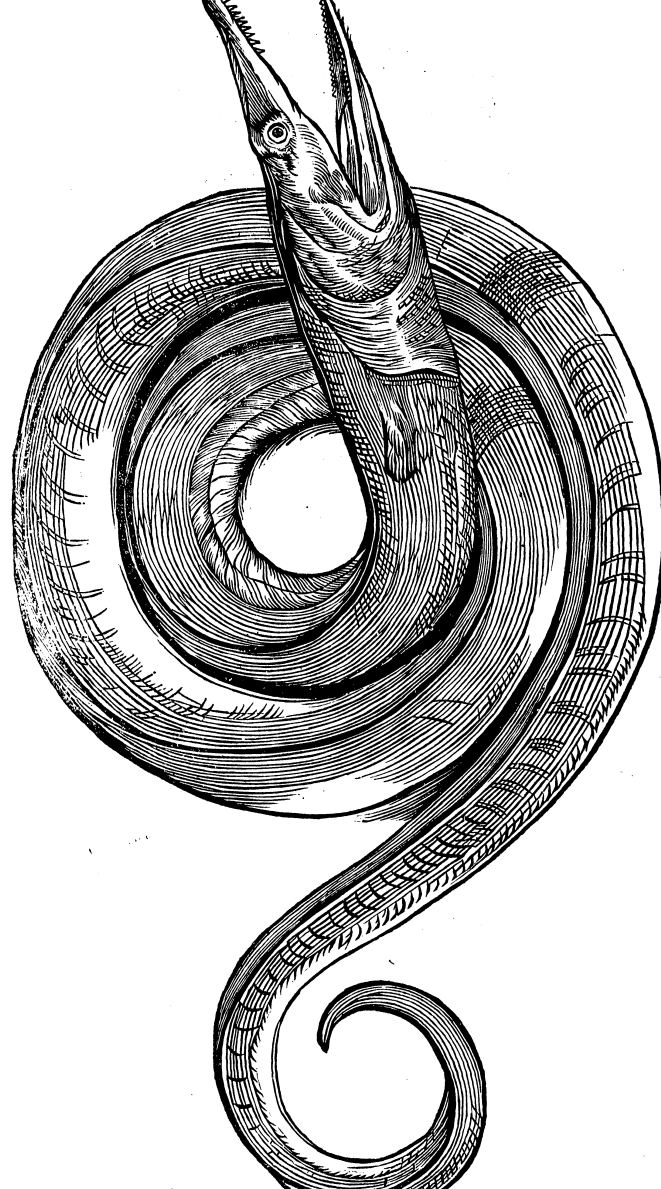
OF THE SEA-SERPENTS.



Mong the manifold kinds of Sea-serpents, as well knowne as vnknown, (whereof some are like the Lamprey, some like the *Myru*, and many other like the Serpents of the earth, except in their head, as *Aristotle* writeth, for that is more like the head of a Conger then a serpent) it peculiarly hath one kind, in colour & forme not vnlike an Eeclie, in length about three cubits, in the gylls & finnes resembling a Conger, but it hath a longer snout or beake, which is also fortified inwardly with very many small sharpe teeth, the eyes not so great, a smooth or pield skinne, and hanging out at the backe, hauing no scales, so as it may easily be sleyed. The belly of it is betwixt redde and white, and all the body ouer is set with spires, so as beeing aloue, it is not handled without danger. And this is by *Pliny* called the Dragon of the Sea, which cometh out of the Sea into the Sands, and therein with an admirable celeritie and dexteritie maketh his lodging place. For the snout thereof is sharper then the Serpents of the earth, therefore there-with it diggeth and hideth it selfe in the hole or hollow place which it hath made. This is also called by *Pliny* *Ophidion*, but I thinke it better to follow *Aristotle*, who doth call it *Ophis thalattios*, a Sea-serpent, the colour whereof is blacker or dymmer then the Conger.

There be also Vipers of the Sea, which are in few little fishes, about a cubit long, hauing a little home in their fore-head, the byting or sting whereof is very deadly, & therefore when the Fisher-men haue taken any one of these, they instantly cutt off the head and bury it in the sand, but the body they eate for good meate: yet these Serpents are thought to be none other then the Fishes called *Aranei*, or Spider-fishes, sauing that they are said to haue a sharpe sting in their head, and this a home, for all Water or Sea-Serpents, haue harder and lesse heads then the Serpents of the Land.

Aa 3



In the Germaine-Ocean there is found a Serpent about the bignesse of a mans legge, which in the tayle carryeth a sting as hard as any horne, this hauntheth onely the deepest part of the Sea, yet is it some-time taken by the Fishermen, and then they cut off the tayle and eate the residue of the body. Yet I will not expressely define whether this may be called a Sea-Serpent, or a Serpentine-fish; it may be it is the same that is a Forke-fish, or Ray, which by reason of the tayle thereof, it might giue occasion to *Albertus* to call it a serpent of the Sea.

There be also Snakes or *Hyders* in the Sea, for although all water-serpents, as well of the fresh, salt, & sweet waters may be called *Hyders*, or Snakes, yet there be some peculiar
 10 Snakes, such are those in the Indian-Sea, where they haue broade tayles, and they harme more by byting with the sharpnes of their teeth, then by any venome that is contained in them; and therefore in this they some-what resemble the Snakes of the earth. And *Plinie* writeth, that once before *Persis*, vpon the coasts of certaine Ilands, there were scene of these Sea-*Hyders* very many, of the length of twenty cubits, where-withall a whole Nauy or fleet of ships were mightily affrighted. And the like is reported of three other Ilands, lying betwixt the promontory of *Carmania* and *Arabia*; and such were those also in the Affrican-sea, who are said by *Aristotle*, not to be affraid of a Gally, but will set vpon the men therein, and ouer-turne it. And he himselfe saw many bones of great wild-oxen, who had beene destroyed by these kind of Sea-snakes or *Hyders*. *Elianus* *Solinus*

20 The greatest Riuer that falleth into the Red-sea, is called *Sinthus*, the fall whereof a far off, seemeth to the beholders to be like winding Snakes, as though they were coming against the passengers, to stay them from entrance into that Land; and there is not onely a sight or resemblance of Serpents there, but also the very truth of them, for all the Sea-men know when they are vpon these coasts, by the multitude of Serpents that meet them. And so do the Serpents called *Graae* about *Persis*. And the Coast of *Barace* hath the same noyome premonstration, by occurrence of many odious, blacke, and very great Sea-serpents. But about *Barygaza*, they are lesse, and of yellow earthy colour; their eyes bloody, or fierie red, and their heads like Dragons. *Kerandes* writeth of a Sea-dragon, in this manner, saying: The Dragon of the Sea is a fish without scales, and when this is growne to a
 30 great and large proportion, whereby it doth great harme to other creatures, the winds or clowdes take him vp suddenly into the ayre, and there by violent agitation, shake his bodie to peeces: the parcels whereof so mangled and torne asunder, haue bene often found in the tops of the mountaines. And if this be true, (as it may well be) I cannot tell whether there be in the world a more noble part of Diuine providence, & signe of the loue of God to his creatures, who armeth the clowdes of heauen to take vengeance of their destroyers. The tongue of this Sea-dragon (saith hee) is like a horses tayle, two foote in length; the which tongue preferred in oyle, and carried about by a man, safegardeth him from languishing infirmities, and the fat thereof, with the Herbe-Dragon annoynted on the head or sick-parts, cureth the head-ache, and driueth away the Leprosie, and all kind of scabs
 40 in the skinned.



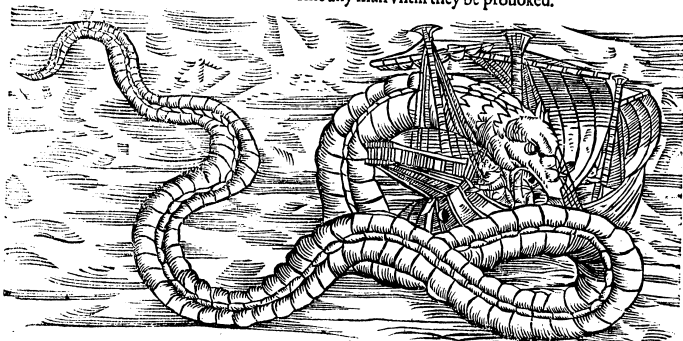
50 Heere is also the picture of another Sea-serpent, very like to the serpent of the earth, being 3. or 4. cubits long, hauing a rounder belly then an Eele, but a head like a Conger, & the vpper chap is longer, and standeth out further then the neather chap; the teeth grow therein as they doe in Lampreys, but they are not so thicke, and it hath two small finnes nere the gills like an Eele. The colour of it is yellow, but the beake and belly is of Ash-colour, the eyes yellow, and in all the inward parts it doth not differ from a Lamprey, and
 there.

Rondeletus.

there is no man of any vnderstanding, (as writeth *Rondeletius*) but at the very first sight, will iudge the same to be a Serpent, although the flesh thereof be no more harmefull then the Conger or Lamprey; yet for similitude with other Serpents, I could not chuse but expresse the same in this place.



There be also in the *Suenian* Ocean or *Balticke* Sea, Serpents of thirty or forty foote in length, whose picture is thus described, as it was taken by *Olau Magnu*, and hee further writeth, that these doe neuer harme any man vntill they be prouoked.



The same Authour also expresth likewise the figure of another Serpent, of a hundred and twenty foote long, appearing now and then vpon the coasts of Norway, very dangerous and hurtfull to the Sea-men in calmes and still weather, for they lift vp themselves about the hatches, and suddainly catch a man in their mouths, and so draw him into the Sea out of the Shippe: and many times they ouer-throw in the waters, a laden vessell of great quantitie, with all the wares therein contained. And sometimes also they sette vp such a Spire about the water, that a boate or little Barke without sayles may passe thorow the same. And thus much for the Sea-Serpents.

OF THE SEPS OR SEPEDON.



Although I am not ignorant that there be some which make two kinds of these Serpents, because of the two names rehearsed in the title, yet when they haue laboured to describe them severally, they can bring nothing or very little wherein their story doth not agree, so as to make twaine of them, or to handle them asunder, were but to take occasion to ratiologize, or to speake one thing twice. Wherefore *Gesner* wisely pondering both parts, and after him *Carron*, deliuer their opinions, that both these names doe thew but one Serpent, yet according to theyr manner, they expresse them as if they were two. For all their writings doe but minister occasion to the Readers to collect the truth out of their labours, wherefore I will follow their opinion, and not their example. Sepedon and Seps, commeth of *Sepem*, because it rotteth the body that it byteth: in colour it neerely resemblh the Hamorrhoe, yet it vially goeth by spytes and halfe-hoopes, or

for which cause as it goeth, the quantitie cannot be well discerned, the pace of it beeing much swifter then the Hamorrhoe. The wound that it giueth is smarting, entering deepe and bringing putrefaction, for by an inexplicable celeritie, the poyson passeth ouer all the body, the hayre rotteth and falleth from all parts, darknes and dimnesse is in the eyes, & spots vpon the body, like as if a man had bene burned in the sunne. And this Serpent is thus described vnto vs by *Nicander*.

*Iam quæ Sepedonis species sit, qualesque corpus
Accipe: dincta tractum ratione figurat.
Quin etiam mustila nulla insunt cornua fronti,
Et color, hirsuti qualem est spectare tapetis,
Grande caput, breuior dum currit, cauda videtur:
Quam tamen obliquo maiorem tramise ducit.
Quod fit ab hoc vulnus, magnos moenisque dolores
Excitat, interimens quia fundit & ipse venenum,
Quo sata marcentes tabes deposcitur artus,
Indeque siccata resolutus pelle capillus.
Spargitur, & volitans candentis pappus achanta,
Præterea sædum turpi vitilagine corpus,
Et veluti vrenti maculas à sole videre est.*

Which may be englished thus;

Sepedons shape now take, and what his forme of body is,
It doth not goe as Hamorrhoe doth, but trayleth diuersly,
His powled head of Hamorrhoe's hornes full happily doth misse,
And colours are as manifold as works of Tapestry:
Great is his head, but running seemes the tayle but small,
Which winding, it in greater path drawes after to and fro,
But where it woundeth, by paines and torments great is doth appall,
Killing the wounded, infusing poyson so
Whereby consumed are the leane and slender sinewes,
And dried skinn lets hayre fall off apace,
Like as the winde driue whites from top of thistle Cardus,
Besides the body fith, as with sunne parched, loofeth grace.

Thus doth *Nicander* describe the Sepedon: now also we will likewise relate that which another Poet saith of the Seps, that both compared together, may appeare but one, therefore thus writeth *Lucan*, vpon occasion of one *Sabellus* wounded by this Serpent.

*Miserique in crure Sabelli
Seps stetit exiguus, quem flexo dente tenacem
Aussitque manu, piloque affixit arenis.
Parua modo serpens, sed qua non vlla cruentæ
Tantum mortis habet: nam plagæ proxima circum
Fugit raptæ cutis, pallentique ossa retextit.
Iamque sinu laxo nudum est sine corpore vulnus:
Membra natant sanie, sura fluxere, sine ullo
Tegmine poples erat: femorum quoque musculi omnis
Liquitur: & nigra distillant inguina tæbe.
Disiuluit stringens veterum membrana fluuntque
Viscera, nec quantum toto de corpore debet,
Effluit in terræ seum sed membra venenum
Decoquit: in minimum mors contrahit omnia virus.
Vincula nervorum, & laterum textura, cauumque
Pectus, & abstrusum sibi vitalibus omne,
Quicquid homo est, aperit pectus: natura profana*

Morte pater: manant humeri, fortesq; lacerti:
Colla caput fluunt, calido non oculus anstro
Nix refulsura cadis, nec solem cera sequitur.
Parua loquor, corpus sanie stillasse perustum:
Hoc & flamma potest: sed quis rognus abstulit ossa,
Hac quoque discedunt, puresq; secuta medullas
Nulla manere sinunt rapidi vestigia sati.
Cynophias inter pestes tibi palma nocenda est:
Eripunt omnes animam, tu sola cadaver.
Mole brevis seps, peste ingens, nec viscera solum,
Sed simul ossa vorans tabificus Seps.

Which is to be englished thus;

On wretched Sabells legge a little Seps hung fast,
Which with his hand from hold of teeth he plucks away
From wounded place, and on a pile the Serpent all agast
He staked in sands, so him o' wofull wretched day,
To kill this Serpent is but small, yet none more power hath,
For after wound falls off the skinn, and bones appeare full bare,
As in an open boosome, the hart whole body gnaweth,
Then all his members swamme in fish: corruption did prepare
To make his shankes fall off, vncovered were knee bones,
And euery muscle of his thigh resolued, no more did hold,
His secret blacke to looke vpon, distilled all consumption,
The rym of belly brake out fierce, which bowels did infold,
Out fell his guts on earth, and all that corps containe,
The raging venom still beating members all,
So death contracted all by little poysons maine,
Vnloosing nerves, and making sides on ground so fall:
This plague the hollow brest and euery vital part
Abstrused, where the fibres keepe the life in vye
Did open vnto death. The life, the lungs, the hart:
O death prophane, and enemy vnto nature,
Out flow the shoulders great, and arme-blades strong,
Both necke and head gush out in matter, all doth ronne.
No snow doth melt so soone the Southerne blast among,
Nor waxe so fast dissolve by heate of slyning Junne.
These things which now I speake I doe account but small,
That corps should runne with filthy core, may caused be by flame,
Yet bones are spared in fire, beere all away they fall,
Of them and marrow sweete, fast lets no signe remaine.
Among the Cyniph plagues this still shall beare the bell,
The soule they take, this soule and carkeasse both.
The Seps, though short it be, in force it is a hell,
Denouring bones, the body all vndoeth.

Thus you heare that more largely expressed by *Lucan* of the Seps, which was more briefly touched by *Nicaner* of the *Sepedon*, and all commeth to one end, that both kill by putrefaction. The length of this Serpent is about two cubits, being thicke toward the head, but thinne and slender toward the tayle. The head thereof is broad, and the mouth shap, it is of many colours, so as some haue thought that it could change colour like a Camelian. The foure vnder teeth are hollow, and in them lyeth the poyson, which are covered ouer with a little skinn.

Paufanias affirmeth that he himselfe saw one of them, and that *Egyptus* the sonne of *Eletus* a King of Arcadia was slaine by one of these. They liue in Rocks, in hollow places of the valleyes, & vnder stones, & they feare no winter, according to this verse of *Pictorius*.

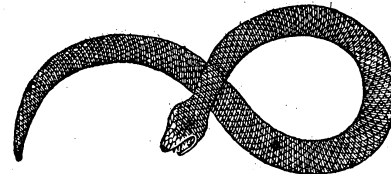
Hic

Hi hyemis calidus frigora nulla timet.
Which may be englished thus;
Of Winters cold it hath no feare,
For warme it is throughout the yeere.

First of all after the wound appeareth some blood, but that symptom lasteth not long, for by and by followeth matter smelling very strong, swelling tumour, and languishing paine, and all the parts of the body affected herewith become white, and when the hayte falleth off, the patient sildome liueth above three or foure dayes after. The cure hereof is by the same means that the poyson of the Viper, the Ammodyte and Horned-Serpent is cured withall. And particularly *Actius* prescribeth a spige wet in warme vinegar to be applyed to the wound, or else to lay the ashes of chaffe with the earth vpon which they are burned, to the place, and to annoynt it with butter and hony, or else lay vnto it Millet & Hony, likewise Bay-sprigs, Oximell, Purslaine, and in their diet salt fish.

Aristotle writeth of a little Serpent which by some is called a facted or holy Serpent, and he saith that all other Serpents doe auoyde it, and flye from it, because whatsoeuer is bitten by it, presently rotteth. It is in length (as he saith) a cubit, and it is rough all ouer, and therefore I take this Serpent to be a kind of *Sepedon*. Also *Aristoxenus* saith, that he knew a man by touching this Serpent to dye, and afterward that the garment which hee wore at the time of the touching the Serpent, did likewise rot away. And thus much for the Seps and *Sepedon*.

OF THE SLOW-VVORME.



His Serpent was called in auncient time among the Grecians *Typhlops* and *Typhlimes*, and *Cophia*, because of the dimnes of the sight thereof, and the deafenes of the eares and hearing, & vulgarly at this day it is called in Greece *Tephloti*, *Tefliti*, & *Tephlini*, and from hence the Latines haue taken their word, *Cacilia* quasi cacus serpens, a blind serpent, & it is also called *Cerula*, *Cacula*, and *Ceriella*, as witnesseth *Albertus*, because the eyes thereof are none at all, or very small. The Italians call it, *Bisa orbala*, and the Florentines *Lucignola*, the Germans *Blynden schlycher*, the Helucians *En vious*, al' amiole, and the people of Narbon *Nadels*.

It being most euident that it receiueth name from the blindnes and deafenes thereof, for I haue often prooued, that it neither heareth nor seeth here in England, or at the most it seeth no better then a Mole: The teeth are fastned in the mouth, like the teeth of a Camelian, the skinn is very thicke, and therefore when the skin is broken by a hard blow, the whole body doth also breake and part asunder. The colour is a pale blew, or sky-colour, with some blackish spots, intermixed at the sides. There is some question whether it hath one or two tymes on the belly, for seeing they conceine they young ones in their wombe,

Scaliger

wombe: they haue such a belly by nature, as may be distended and stretched out accordingly as the young ones growe in their wombe. It hath a smooth skinn without all scales. The neather eye-lidde couereth all the eye it hath, which is very small. About the head they are more light coloured, then about the other partes of the body: The tongue is clouen, and the toppe thereof very blacke. They are in length about a spanne, and as thicke as a mans finger, except toward the tayle which is more slender, and the Female is more blacke then the Male. The passage or place of excrements or conception is transeuerse. If they be killed with the young in their belly, the little ones will instantly creepe out at their dammes mouth, and some-times (as withetheth *Bellonius*) in this little serpent are found forty little young ones. They are in Greece and England, and come not abroad till Iuly, and they goe into the earth in August, and so abide abroad all haruest, and they loue to hide themselves in Corne-feldes vnder the type corne when it is cut downe. It is harmelesse except being prouoked, yet many times when an Oxe or a Cow lye downe in the pasture, it it chance to lye vpon one of these Slow-wormes, it byteth the beast, & if remedy be not had, there followeth mortallitie or death, for the poyson thereof is very strong. If it swell, it is good to prick the place with a brazen bodkin, and then apply vnto it Fullers earth and Vineger. There is a Triacle made of the Slow-worme, which smelleth like *Aqua-vita*, with this some men are cured of the plague. And thus much of this little Serpent.

Ofwaldus

OF THE SNAKE.



Here is no reasonable Learned-man that maketh question, that *Anguis* in Latine is a generall word for all kind of Snakes and Serpents, and therefore when *Virgill* writeth of the Fury *Allecto*, how she cast a Snake into the bosome of *Amata*, he first of all calleth it *Anguis*, a Snake, and presently after *Coluber* & *Vipera*, a Serpent, as appeareth by these verses of his following, *Aeneid*. 7.

*Hinc dea seruleis unum de crinibus anguem
Coniicit, inq, sinum prae cordia ad intima subdit:
Vipeream inspirans animam, fit torille collo
Aurum ingens Coluber:*

Which may be englished thus;

*To her the Goddesse a Snake made of the Gorgons haire,
Which to the bottom of her breast and entrails made to fyde,
Inspyring to her a Vipers soule though she were fayre,
For chayne of gold an Adder bout her necke did gyde.*

And this is the lesse to be admired or doubted, seeing the very word *Anguis* seemeth to be deriued of *Angulosus*, winding or turning, for euery kind of Serpent may be folded or winded vp together almost in euery fashion. Yet some-times, as the Grecians vse *Ophis* for one kind, as *Hamorrhoe* or *Hor* for Aspe, so also is the word *Anguis* vsed for one kinde, which we call a Snake, that is, a little Serpent liuing both in the water and on the earth. Howbeit, as we shall shew afterward, when it is in the water it is called *Hydru* & *natrix*, and when it is on the land, it is called *Chersidru*.

Among the ancient Pagans, Snakes were accounted the Gods of the Woods, and this caused *Perseus* to write this verse following;

Pinge duos angues, pueri sacer est locus.

That is, O ye children, draw the figure of two Snakes, for this place, (meaning the groue of wood) is a holy place, and sacred to the Gods. And in like sort, the Snake in ancient time was sacred to *Aesculapius*, because it was thought to be without venome, & to containe in it many excellent medicines or remedies against other euills, and also a kinde of diuine power or helpe to driue away calamities, whereof I remember that I haue read this story in *Valerius Maximus*.

Rome

Of the Snake.

Rome (saith he) our Citty was for three yeeres together continually vexed with pestilence, so as neither the mercy of God could be obtained for the release of this euill, nor all wit, power, or industry of man put an end vnto it. At last by the care and traualle of the Priestes, it was found in the writing and Bookes of *Sybill*, that vntlesse they could obtaine of the *Epidaurians* the Holy-Snake of *Aesculapius*, there should bee no end of that pestilence.

For which cause there were Ambassadors sent to the Citty of *Epidaurus*, to entreat at the hands of the Citizens and Priestes, that holy beast or Snake (as was prophaneely supposed) and they attayned the end of their journey, for the *Epidaurians* did kindly entreat them, and sent with the Snake of *Aesculapius*, and then (saith he:) *Tam promptam Epidauriorum indulgentiam numquam ipsius dei, subsecutum, verba mortalium calisti obsequio comprobant*: That is, The very grace & power of God seconded that fauourable indulgence of the *Epidaurians*, and with an heavenly obsequiousness allowed & performed the words and writings of mortall creatures, (meaning the *Sibils* writings aforesaid. For that Snake (which the *Epidaurians* neuer see but they worship, with as great reuerence as they would *Aesculapius* himselfe; for it neuer appeareth but for their exceeding great good and commodity) beganne to slyde about the broadest streetes and noblest part of the Citty, gently looking vpon every body, and licking the earth, and so continued three dayes, to the religious admiration of all the Beholders, bearing an vndoubted aspect & alacritie, for the obtaining and aspiring a more beautifull habitation: so at last it came to the Isle neere Rome, called *Tirremis*, whereinto in the sight of all the Marriners it did ascend and enter, and lodged it selfe round in that place, where standeth the house of *Quintus Ogulnius*: which story is thus most excellently followed by *Ouid* in his *Metamorphosis*:

*The folke of Rome came hither all by heapes, both men and wiuers,
And eke the Nuns that keepe the fire of vesta as their liues
To meete the God, and welcome him with sayfull noyse: and as
The galley rowed vp the streame, great store of incense was
On alars burnt on both the banks, so that on either side,
The fuming of the frankincense, the very ayre did hide,
And also slaine in sacrifice full many castled yed.
Anon he came to Rome, the head of all the world: and there
The Serpent listning vp himselfe began his head to beare
Right vp along the mast, vpon the top whereof on hye,
He looked round about a meete abiding place to spy:
The Tyber doth deuide it selfe in twaine, and doth embrace
A little Ile *Tirremis*, for so the people tearme the place,
From either side whereof, the banks are distant equal space:
Apollas Snake descending from the mast, conuayed him thither,
And taking of his heavenly shape, as one repaying hither,
To bring our Citty healthfulnesse, did end our sorrowes quite.*

Thus saith *Ouid*: But the truth is, that the Poet did but fayne this thing for the excitation and stirring vp of the minds of men to religion and religious worship of the Heathen Gods; and therefore this Snake of *Epidaurus* was but a fiction, and therefore in the beginning of the History he maketh it to bee *Aesculapius* in the likenesse of a Snake, for in a vision he sheweth how that *Aesculapius* appeared to the Roman Ambassador, and tolde him that he would appeare in that forme, saying;

*Pone metus, veniam, simul acbraha, nostram relinquam,
Hunc modo serpentem, baculumq, veribus ambis,
Perspice & vsq, nota visum vt cognoscere possis,
Vertar in hunc, sed maior ero, tantuq, videbor:
In quantum verti caelestia corpora possunt.*

B b

Which

Which may be englished thus;

Fear not, for I will come and leave my storye.

*This Serpent which doth weare with knots about this staffe of mine,
Marke well and take good heed thereof, for into it transformed will I be,
But bigge to I will be, for I will feare of such a fide,
As wherein may celestiall bodies turne suffice.*

But all Poets are so adjected to sayning, that I my selfe may *astonomic* while I imitate them, to set downe fables for truth: and if euer there were such a Snake as this, it was diabolical, and therefore in nature nothing to be concluded from it; and in that place of Rome called *Tiremis*, was *Aesculapius* worshipped. And at this day in the Garden called *S. Bartholomewes-Garden*, there is a Marble-thyppie on the side whereof is the figure of a creeping Snake, for the memory of this fact, as writeth *Gyraldus*.

Phœnix:

But in the Emblems and documents of the auncient Heathen, it is certaine that *Aesculapius*, and the Snake and the Dragon, did signifie health, and from hence it came to haue the name of the Holy-Snake, and also to be accounted full of medicine. The true occasion in nature, was for that about the countries of *Bononia* and *Padua*, they had a Snake which they call *Bisse*, and *Bisse-anguinea*, and about *Padua*, *Musca*, which they say is harmelesse. And as well children as men, doe often take vp the same into their handes, with no more feare and dread then they would doe a conny; or any other tamic & meeke creature.

By the relation of *Pellinus*, it is in length five spannes and five fingers, the head also compared with the body, is long, and in the necke thereof are two blanches, and betwixt them a hollow place, the backe part whereof is attenuated into a thinne and sharpe tayle, and vpon cyther chappe they haue many teeth, which are sharpe, and without poyson, for when they byte, they doe no more harme then fetch blood onely, and these men for ostentation sake weare about their necks, and women are much terrified by them in the hands of wanton young boyes. The backe of this Snake, (as writeth *Erastus*) is blackish, and the other parts greene, like unto *Leekes*, yet mixed with some whitenesse, for by reason it feedeth vpon herbs, it beareth that colour. They are also carried in mens bosoms, and with them they will make knots. For the same *Erastus* affirmeth, that he sawe a Fryer knit one of them vp together like a garter, but when hee pulled it harder then the Snake could beare, it turned the head about & byte him by the hand, so as the blood followed, yet there came no more harme, for it was cured without any medicine, and therefore is not venomous.

Te. Asie:

In the mountaine of *Mauritania* called *Ziz*, the Snakes are so familiar with men, that they waite vpon them at dinner-time like cats and little dogges, and they neuer offer any harme to any liuing thing, except they be first of all prouoked. Among the *Dygerons* inhabiting the *Pyrenes*, there be Snakes 4. foote long, and as thicke as a mans arme, which likewise liue continually in the houses, and not onely come peaceably to their tables, but also sleepe in their beds without any harme, in the night-time they hisse, but sildom in the day time, and picke vp the crummes which fall from their tables.

Glau.

Among the Northern people they haue household-Snakes, as it were household-gods, and they suffer them both to eate and to play with their Infants, lodging them in the cradles with them, as if they were faythfull Keepers about them, and if they harme any body at any time, they account it *Pium piaculum*, a very diuine and happy mischaunce. But after they had receiued the Christian-fayth, they put away all these superstitions, and did no more foster the Serpents broode, in desecration of the deuil, who beguiled our first Parents in the similitude of a Serpent. Yet if it happen at any time that a house be burned, all the Snakes hide themselves in their holes in the earth, and there in short space they fo encrease, that when the people come to reedifie, they can very hardly displant their number. *Plautus* in his *Amphitrye*, maketh mention of two-maned-Snakes, which descended from the cloudes in a shower; but this opinion grew from the fiction of the *Epidaurian* Snake, which onely by the Poets is described with a mane and acombe, and therefore I will not expresse the Snake to haue a mane.

There

Of the Snake.

There is no cause why we should thinke all Snakes to be without poyson, for the Poet hath not warned vs in vaine, where he saith;

Erigidas & pueri fugite hinc, lares Anguis sub herba.

Which may be englished thus;

*Fly hence you boyes as farre as feete can beare,
Vnder this herbe a Snake full cold doth leare.*

For this cause we will leaue the discourse of the harmelesse Snake, and come to those which are no way inferior to any other Serpent, their quantitie and spirit being considered, wherefore we are to consider, that of Snakes which are venomous and hurtfull, there are two kinds, one called the *Vater-Snake*, the other the *Land-Snake*. The *Vater-Snake* is called in Greeke, *Hydra*, *hydras*, *hydrakes*, *karanros*, & *Euhydros*, in Latine *Natrix*, and *Lutrix*. *Munster* calleth it in Hebrew *Zepha*, and *Avicen* relateth certaine barbarous names of it, as *Handrium*, *Andrium*, and *Abider*, and *Kedafuderm*, *Echydram* and *Aspichon*. The Germans call it *Nater*, *Wasser-nater*, and *Wasser-schlange*: and they describe it in the manner as it is found in their Country, which doth not very farre differ from them of our Country here in England. It is (as they say) in thickness like the arme of a man or child, the bellie thereof yellow, and of a golden colour, and the backe blackish-greene, & the very breath of it is so venomous, that if a man hold to it a rodde newly cutte off from the Tree, it will so infect it, that vpon it shall appeare certaine little bagges of gall or poyson. And the like effect it worketh vpon a bright naked sword, if it doe but touch it with the tongue; for the poyson runneth from one end to the other, as if it were quick, and leaueth behind a lyne or scorched path, as if it had beene burned in the fire.

And if this Serpent fortune to byte a man in the foote, then is the poyson presently dispersed all ouer the body, for it hath a fiery qualitie, and therefore it continually ascendeth, but when once it commeth to the hart, the man falleth downe and dyeth. And therefore the meereft cure is to hang the party so wounded vpon by the heeles, or else speedilie to cutt off the member that is bitten. And that which is heere said of the *vater-Snake*, doth also as properly belong to the *Land-Snake*, seeing there is no difference betwixt these, but that at certaine times of the yere they forsake the water when it draweth or falleth lowe, and so betake themselves to the Land.

They liue in the water and in the earth, (but they lay their egges on the land in hedges, or in dunghills) and especially in those waters which are most corrupt, as in pooles where there is store of Frogs, Leaches & Newtes, and but few fishes, as in the Lakes about *Fuscoli* and *Naples*, and in England all ouer the Fennes, as in *Ramsfey*, *Holland*, *Ely*, and other such like places, and when they swymme they beate their breast about the water. They abound also in *Coryra*, and about *Turacina* in Italy, and in the Lake *Nylen*, and especially in *Calabria*, as the Poet writeth:

*Est etiam illa malus Calabria in salibus Anguis,
Squammea conuolvens sublaropectore terga
Atque notis longam maculosus grandibus alnum,
Qui dum amnes vlli rumpuntur fontibus, & dum
Vere madent vdo terra ac pluvialibus anstris
Stagna colit, ripisque habitans hic piscibus atram
Improbis ingluemem, ramisque loquacibus explet
Postquam: exhausta palus terraque ardore desiccant,
Exiit in siccam & flammantia lumina torquens
Sequit agris, asperque siti, atque exterritus aestu.*

Which may be thus englished;

*That euill Snake in the Calabrian coasts abides,
Rowling his scaly backe by holding up the breast,
And with great spots vpon large belly glydes,
When as the Riuers streames in fountaines all are ceast.
For whiles the moyened Spring with raine from Southwind falls,*

*It haunts the peoples, and in the water all blacke it feedes;
In rauening wise both fish and frogs doe fill his galls;
For when some waters drought enforce, then must it needes
Fly to dry Land, rowling his flaming eye,
Rage in the fields to quench his thirst full dry.*

There be some Writers that affirme, that there is a certaine stone in a Water-Snakes head, which is called *Ophtes*, or *Ophtes*, the skinne thereof is stayed from the bodie, and after it is cast vp it must be resigued into a peece of silke, the vertue whereof is to be propoied after this manner: Fill a brasie caldron or kettle full of water, and about the same vessel so filled, binde this stone fast, as it were to the handle or handle thereof, and you shall find, that every day this stone looses ineth bound to the kettle, that the water will decrease euen by nine ounces. And this *Ophtes* affirmeth, that hee bound to a woman that had the Dropsie, and she was thereby deliuered from her disease; for every day he found that her belly did fall the quantitie of foure fingers, until it came to the naturall bignesse, and then heooke it off, for he saith that if he had not then taken it off, it would also haue dried vp the naturall humidity.

In like sort, the vertue of this stone is applied against the rhume in the legges, or any fluxe of the eyes, eares or head, but the vie of it must not excede the quantitie of three honyes a time. It also driueth out of the body all venomous wormes, and is a special remedy against their byting and stinging. This stone is also called *Serpentinus* and *Brachynites*, but it is questionable whether it be generated in the head of the Snake, or by their vapourous breath, concurring together in the Spring or Winter-season. Some of these stones are sayd to be of a blewish-greene colour, and the forme thereof pyramidall. *Albertus* saith, he hath seene one of them that was blacke, and not light some, onely about the edges of it there was some palenesse apparent, and in the superficies, or vpper part thereof, there was (as he writeth) a beautiful picture of a Snakes proportion, and the vertue thereof did put to flight venomous beasts, and also cure their harmefull poysons.

Such like things we haue already shewed to be in the stone which the Toade is said to haue, but this stone is more likely to be the *Ophtes*, for in the Castle of *Tangra*, once the seat or habitation of *Charles* the fourth, there is a Chappell wherein are many precious stones, wrought in the valls and doores; and among diuers other these *Ophtes*. But where as there is a pyramidall forme attributed to these stones, I take it thereto: that it is the same which *Pliny* calleth *Glossapetra*, for in shew it resembleth the tongue of a Snake, and the tongue of a Snake being great or broad at the roote, and smaller toward the end or typp thereof, is rightly said to be of a pyramidall forme: and among the Germans it is called by a peculiar word, *Naterungen*, that is, Snakes-tongue.

And such a kind of stone as this Snakes-tongue, (as *Agricola* and some other Authors writeth) is found in a certaine earth neere *Limburgh* in Saxonic. And *Conradus Gesner* affirmeth, that there is a certaine Towne in Germanie called *Aenipon*, where there is one of these stones halfe a cubite long, and therefore it seemeth that they are not all generated in Serpents or Snakes heads. Among the French-men this stone is called *Sugne*, because there be Serpents seene in it twynning their tayles together, or folding them one within another.

There went to be a superstitious way to extract or expresse this stone from out of the Snake, which was done in this manner: First, when they had taken the Snake aliue, they did presently hang her vpp by the tayle, then iust vnderneath her they did make a suffumigation of Laurel, and so did coniuere the Snake, saying: *Per Dominum qui te creauit, lapidem tuum quem in capite tenes te in hanc erigere iubeo*: This kind of enchanting Charme, I hold not worthy to be translated, and yet let mee not be blamed for the relation of it, seeing it is pertinent to this story to know all the good and cuill about these Serpents. And therefore, not to expresse the same at all, might argue in mee, cyther ignorance, or filly precisenesse: and againe on the other side, to make it vulgar, might bring mee into suspicion of some approbation: therefore let the Reader know it from mee, but vnderstand it from some other.

And

And for mine owne opinion, I account no better of these Snake-stones then I doe of the Toade-stones, concerning which I haue already giuen my opinion in another place. And therefore what heere is related of this stone, let it be examined, and then be cyther received or refused.

Many, and almost infinite are the Epithets which are giuen to Snakes, whereby their nature is expresse, as *Aliger anguis*, the winged-snake, blacke, fierce, bawly, greedy, wild, cold, Gorgonian, wreathen, flyding, deadly, light some, spotted, martial, purple, wholl some, scaly, terrible, winding, grym, swelling, fearefull, venomous, greene, infolded or implicit, horrible, hissing, marian, maurian, pestilent, retorted, and such other like, as it hath pleased the furrall Authours writing hereof to ascribe and attribute vnto it. Which we will not prolecuete with any explication, but only leaue them to the Readers pleasure, being onely content to nominate them.

There is great account or reckoning made of their egges, which they lay in the Sommer-time, for first of all they are so glewed and conioyned together, partly with the sperle and moylines which proceedeth from their mouthes, and partly with the pume and froath of their owne body, that a man seeing their heapes, would iudge them to be coupled together by some artificial deulie. These egges thus knotted together in bunches, the Latines call *Anguinum*. The *Druides* or ancient Wifards of England and Scotland, haue deliuered, that if the Snake hyfle, these will of their owne accord fly vpp into the ayre, and then if some Wile-man take them by preuention, before they touch the ground, againe, the Snakes will follow him as fast as any horse, vntill he come to some Riuer, into the which they dare not enter.

And the folly of these also proceeded so far, that they were not ashamed to report, that if one of these *anguines* or bunches of egges, were tyed to a peece of gold, it would swim in a Riuer against the streame. These they comended vnto Princes and great men to carry about with them in the time of warres and other contentions, and that therefore when a Romane Knight of *Volomy*, was found by *Claudius* to carry one of these about him, hee was by the Emperours commaundement put to death.

But to leaue vanities, we will prosecute the true and naturall description of their egges in this manner. They are round and soft, in colour white, cleauing (as we haue already said) together in great bunches, forty, or fiftie, or a hundred in a cluster, without they are couered with a skinn or crust, much harder & whiter then the substance contained within it, which is like matter, or the rotten egges of a Henne or Ducke, in quantitie as bigge as Bullis, Plummes, and sildome bigger, being most commonly very round and orbicullar. Yet *Gesner* reporteth, that he had one sent him of the proportion of a Lentill, and as great as the fist of a man, & within eury egge appeare certaine small things, like the tayles of Serpents, or Leaches, being in number tenne, five greater and five smaller, one folded or lapped within another. And these haue also little puffules vppon the skinn or crusts, whereof one doth not touch the other.

Out of these egges come the young ones, but I cannot affirme what great affection the old ones beare vnto them, or that when many Snakes lay their egges together, eury one in that multitude hath skill to discern her owne egges from the other. For I haue bene with other my colleagues or Schoole-fellows when I was young, at the destruction of many thousands of them, and neuer perceiued that the old Snake did with any extraordinary affection fight for their egges, but rather forooke them, and suffered vs to do with them what we pleased: which some-times we brake, sometimes scattered abroad vpon the dunghill out of which wee digged them, and some-times wee cast them into the next Riuer we came at, but neuer saw any of them recollected againe to their former place by the Snakes, although the place were very full of them, and therefore I conclude for mine owne experience, that Snakes cannot be perceiued to beare any exceeding loue in nature to their egges or young ones.

Their ordinary foode for the most part, is earth, frogges, vwormes, Toades, and especially Paddocks, or crooke-backed Frogges, Newtes, and small fishes. The Foxes and Snakes which are about the Riuer *Nylus* are at continual variance, and besides the Harts are by nature common enemies to all Serpents.

They are not in venom inferiour to other Serpents, for they infect the waters neere to houses, and are many times the causes of diseases and death, whereof the Physicians cannot discern. When they bite or sting, there followeth extreme paine, inflammation, greenenes or blacknes of the wound, dizzines in the head, and death within three dayes. Whereof dyed *Phyllostetes*, Generall of the Fleet of Greece, in *Lemnos*, *Dadalus* & *Metalippus*.

The cure of this euill must be by Origan stamped and layd to the fore with lye & oyle, or ashes of the roote of an Oake with pitch, or Barly-meale mixed with honny and water and sod at the fire. And in drinke take wilde Nofewort, Daffadill-flowers, and Fennell seede in Wine. And it is also said, that a man carrying about him the Luer of a Snake, shall neuer be bitten by any of that kinde. And this Luer is also prescribed against the stone in the bladder, beinge drunke in strong drinke. And thus much for this Serpent.

¶ Of Spydres and their seuerall sorts :

And first of those that are commonly called Phalangies.



L HIS kinde of venomous creature, of the Latines is called *Araneus*, or *Aranca*, & of *Cicero* in his booke *De natura Deorum*, *Arancola*, and *Arancolus*. Of the Grecians, *Arachnes* or *Arachne*. *Hesichius* termeth it *Stibe*. The Hebrewes name it *Acobitha*, *Achar*, *Acabith*, and *Semamith*. The Arabians, *Sibth*, & *phibib*. In the Germane tongue, *Spinne*, and *Banker*. In English, *Attercop*, *Spyder*, and *Spyner*. Of the Brabanders, *Spinne*. In France, *Araigne*. In Italy, *Ragno*, and *Ragna*. In Spayne, *Arana* or *Tarama*. Of the Illyrians it is called *Spananck*. Of the Polonians, *Pajak*, and *Pajeczino*. Of the Hungarians, *Pox*. Of the Bar-

barians, *Kestan*, & *Kerfemat*. *Isidore* in his twelfth booke saith, that the Spyder is termed *Araneus*, because she is both bred and fedde in the ayre : but here in hee hath fallen into a double errour. For if they liued onely in the ayre, and by the ayre, as hee would seeme to enforce, I maruell to what end and purpose they should so busily make and pitch theyr nettes for the enlarning of flies? And if they receiue their first beeing and breeding in the ayre, I cannot see to what purpose they doe eyther lay eggs, or exclude small little wormes after their coupling together.

But we will easily pardon this presumptuous Etymologist, and deepe diuer into Interpretations, with others also of the same humour, whose ordinary custome thus to dally and play with words, is with them esteemed as good as Statute-law, for the most part. There are many sorts of Spydres, and all of them haue three ioynts apeece in their legges.

*Effig. caput minimum toto quoq; corpore paruum est,
In latere exiles digitis pro cruribus haerens,
Latere uenter habet, de quo sament illa remittet
Stamina.*

Which may be englished thus;

*Little is theyr head, likewise the body small
All ouer is, and fingers thinn upon the sides
In steed of legges, out of the bellys flankes doe fall:
Yet out of which the makes her webbe to glyde.*

All Spydres are venomous, but yet some more, and some lesse. Of Spydres that neuer doe nor can doe much harme, some of them are tame, familiar, and domestically, and these be commonly the greatest among the whole packe of them. Others againe be meere wilde, liuing without the house abroad in the open ayre, which by reason of their rau-

nous

nous gut, and greedy deuouring maw, haue purchased to themselves the names of wolves, and huping Spydres. The least sort of these weaue no webbes at all, but the greater beginneth to make a small and harsh webbe about hedges neere vnto the earth, spreading and setting the same abroad in the very entry, and in voyde places neere their lurking holes, their deceitfull nets, obsequiing very diligently the stirring of their deceitfull webbes, and perceiving them moouing, though neuer so lightly, but with all speed possible hasteneth her selfe to the place, and whatsoever shee there findeth, she seizeth vpon as her lawfull prize.

The most dangerous & hurtfull Spydres are called *phalangia*, if they bite any one, (for they neuer strike) their poyson is by experience found to be so perillous, as that there will a notable great swelling immediately follow thereupon. These kindes of venomous Spydres, are of two sundry sorts, for some of them are lesse, and some greater. The lesse sort are very vnlike one to another, and of changeable colours, violent, libidinous, hot, stinging, sharpe-topped, holding on their pace and way, as it were in jumping manner or leaping-wise; and these I find to be called by *Aristotle* in his xj. booke *De Animal*. *Pfillus*, or *Pulices*, and *Pitheci* or *Simy*. Of some they are called *Oribates*, because they are vitallie found among Trees that grow vpon Mountaines. They are also called *Hypodromi*, because they liue vnder the leaues.

The *Phalangium* or *Phalangx* Spyster, is vnknowne in Italy (as *Pliny* saith) & there are found many sorts of them. One sort of them is very like vnto a great Pismire, but much bigger, hauing also a redde head, but all other parts are blacke, speckled, and garnished with many white spots running all alongst their bodies. This formicarian or Pismire-like *Phalangx*, of *Actius* is described to haue a body much resembling foote in colour, his necke ash-coloured, and his backe glistering, as it were with many starres on it. *Nicander* calleth it *Agrotes*, and *Actius*, *Lucos*. The Latines terme it *Venator*, that is, the Hunter. This stingeth but weakely, without any paine at all, but yet it is some-what venomous, though not very much. This kinde of *Phalangx* is often found among Spydres-webbes, where (after the fashion of some Hunters) they beguile and intrap flies, gnats, and Bees, gad-flies and Wasps. (And if *Lonicus* write no more then may be warranted for truth,) those great horse-flies or oxo-flies and Brimlees, that in Sommer-season vexce cattle, and whatsoever they lay their clowches on, that they hold fast and destroy; and thus liue they by taking of booties and preyes.

There is no man (I thinke) so ill aduised, that will confesse this to be the same creature which *Aristotle* calleth *Pulex*, for the body of that by his description is broad, rowling, round, and the parts about the necke haue certaine lines or cuts: and besides, about the mouth there appeare and seeme to bud forth three eminenties or standings out.

There is another sort of *Phalangia*, called by *Nican*: *Rox*, of *Actius*, *Ragion*, of *Aelianus*, *Rhax*, (because it is so like the kernell or stone that is found in Grapes,) and this kinde of Spyster is of a round figure, blacke in colour, the body glistering, and round as a ball, with very short stumped feete, yet neuerthelesse of a very swift pace. They haue teeth, and their mouth is high their belly, and when they stirre, they gather vpon their feete very round. In the description of this Spyster, *Actius*, *Aelianus* and *Pliny* doe wholly consent and agree in opinion, and yet *Aelianus* was a little besides the way, when he set downe *pedus macronis*, for *micron*, long feete for short feete, and that this kinde of Spyster was onely found in *Zybia*, and not els where.

That kinde of Spyster termed of *Pliny*, *Asterion*, seemeth to be all one with the former, sauing that this is more knowne by his little white spots made starre-wise, & the glistering stripes or rayes where-with his body seemeth to be ouer-sprinkled. *Pliny* onely mentioneth this, as if *Aristotle*, *Galen*, *Actius* and *Nicander*, had neuer heard of it.

The most venomous and hurtfull of all these, is that which *Nicander* calleth *Pedeoros*, of colour azure, or bright blew, which hath long, high, and losie feete on both sides of the body. The Scholiast addeth *Dafu* and *meteoron*, that is, *lanuginosum* and *sublime*, soft like cotton or wooll, and losie or high, and not *sublime lanuginosum*, as *Lonicus* tranlateth it. *Pliny* saith, that this Spyster hath a blacke moffins or soft downe, although it will scarce sinke into my head, that any Spyster that is of an azure or blew colour, hath any soft

soft haytes, or woollie substance of a blacke colour.

There is another kind of *phalangium* Spyder called of *Nicander*, *Dysder*, which name is neither to be found in *Aristotle*, *Pliny*, nor yet in any other auncient Author that euer I could reade, which some others call, and that very properly, *Spekion*, *quæ respurium*, because it is so like a redde *Wasp*, sauing that it lacketh wings, & this waspe-like Spyder is of a passing deepe redde colour, and counted far worser then the blew Spyder, although the azure or blew Spyder onely by touching doth infect with poyson, and will breake any Christfall glasse, if it runne ouer it though neuer so speedily, or doe but touch it in glauncing wise, as *Scaliger* beareth witnesse.

There are two sorts of *Phalangie*-Spiders called *Tetragnathe*, and the worser is that which hath halfe of his dead deuided with one white line, and another white line running crosse-wise. There is another of these not so hurtfull as the former, and this is of an ashe-colour, and very white in the hinder-parts. There is also a Spyder coloured as this, that maketh her webbe by walls sides for the taking of flies, which as some affirme; hath little or no venome in it at all. *Aetius* saith, that the *Tetragnathus* is a kinde of *Phalangium*, hauing a broad and a whitish body, rough footed, with two swelling or little bunches standing out in the head, the one some-what broad, the other standing right sooth, so that at the first, one would imagine that it had two mouthes, and foure lawes.

Aelianus in his xvij. booke, chap. 40. saith, that there is great flore of these to be found in India about the Riuer *Arrihata*, where their multitude is so dangerous and mischious, as that they bring death and destruction to the Citizens and people bordering ne those places. And *Strabo* the Geographer, in his xvj. booke telleth vs, that beyond the Libyans and on the western-side of Affricke, there is a Country left destitute of inhabitants, hauing goodly large fieldes and pastures, being vnhabitable by reason of the multitude of Scorpions there bred, and of the Spiders called *Tetragnathoi*.

There is to be found in Haruest-time amongst Peale, Beanes, and other sorts of pulse, (when they are gathered and reaped by the hand) certaine small Spiders called *Kantharides* *Eikela*, in shew like vnto Cantharides or Spanish-flies, of a very redde and fiery colour, such as we Englishmen call *Twinges*, by eating or licking vp of which, both oxen & other beasts doe many times dye. There is another kinde of *phalangium* that breedeth al- together in the pulse, called *Errum*, which is like vnto Tares, and likewise in the Peach- tree, which *Nicander* and *Aetius* terme *Cranoclapetes*, and *Discorides* nameth it *Kephalkronites*, because it is so presumptuous bolde as to strike at the hands of trauailers by the high-ways, when as eyther it passeth downe in glyding manner by her fine thredde, or that she tumbleth downe without any stay of thred or other support. It is a small creature to see to, keeping on the pace very fearefully, nodding with the head, reeling, and as it were staggering, beeing great and heauie in the belly, some-what long of body, and of a greenish colour. It carryeth a sting in the topp of her necke, and striking at any, she commonly smyth at those parts which are about the head. And as *Aetius* saith, *En tois phal- lois tes perlas trepheteis, kai tapera echei homia tais en tais kustais puehai*: That is, they are nourished in Peach-tree-leaues, and they haue wings like vnto Butter-flies that are found amongst Barly.

Where-vpon the Scholiast seemeth to insinuate to vs, that this kind of Spyder is win- ged, which no man (as I iudge) hath hitherto obserued. *Ponzettus* and *Ardoyms* do take the *Cranoclapetes* to be a *Tarantula*, but herein they are both mistaken, as was *Rabbi Moses* before them. The Spyder called *Sclerocephalus*, in forme differeth but little from the former. It hath a head as hard as a stone, and the lineaments and proportion of the body do much resemble those small creatures which are seene about Lamps-lights, or candles in the night time.

There cometh in the last place to be described, the *Phalangie*-Spyder of *Apulia*, com- monly knowne by the name of *Tarantula*, taking his denomination from the Country of *Tarentum*, where there are found great store and plenty of them. *Firdinandus Ponzer- tus* imagineth, that it hath but only fixe feete, and *Ardoyms* is of the same iudgment, & further saith, that it hath a stretched out taylor. *Rafis* calleth a *Tarantula*, by the name of *Sypra*, *Albucasis*, *Alfari*, *Rabbi Moses*, *Aggonfarpa*, *Auicenn*, *Sebigi*: Doctor *Gilbert Taranta* therein

therein following *Ardoyms*, which maketh two sorts of *Tarantulas*, the one of a browne, the other of a yellow colour and cleere shyning, such as are to be found in Egypt. *Pliny* (as you read a little before) sayd that the *phalangium* was not knowne in Italy, but in these dayes they are found throughout all the Southerne parts of that Country, especially ne the Sea-shore, as both Haruest-men and Hunters can well testifie by their owne wofull experience.

Ponzettus was much deceived, when in his third booke and xvj. chapter entreating of the Scorpion, he expressly affirmeth the *Phalanx* to be such a venomous flye. It is a vengi- ble and cruell creature (as *Alexander ab Alexandro* saith,) and to be touched, horrible ve- 10 nomous and pestilent: and most especially theyr byting is exceeding venomous in the parching heate of the Sommer, but at other seasons of the yeere not so great. There be many sorts of Spiders found in very cold Countries, but no *Phalangies* at all, or if there be any, yet haue they very little poyson in them, and nothing comparable to them of hot- ter Clymates.

All the sorts of *Phalangies* doe lay their egges in a nette or webbe, (which for the pul- 15 puse they make very strong and thicke,) and sitte vpon them in very great number, and when their broode is increased to some growth, they kill their damme by theyr hard em- bracements, and sling her cleane away; and further, casting off all fatherly affection, they many times serue the male with the same sauce, if they can come handsonely by him, for 20 he is a helper to the female in sitting ouer their egges. They hatch at one time three hun- dred, as hath been seene by the testimony of *Bellonius*, in his Booke *Singul obseruat*. chap. 68. The *Tarantulas* commonly lye lurking in holes, chinkes, and chappes of the earth, and with their teeth they bite and wound at vnawares, inreimspsect Mowers, & Har- 25 uest-folkes, and rash Huntsmen, who thinke of no such matter: and therefore they that are acquainted with theyr sleights, doe weare bootes and gloutes on theyr hands & legges, for their further defence, so often as they goe forth, eyther to hawking, hunting, or to reaping and mowing, or any such like labour in the common fields.

All these Spiders are venomous euen naturally, for that is so fetted and deeply faste- 30 ned in them, as it can by no means be eradicated or taken away. Neither sick they this venom and poysonous qualitie from plants or herbes, as many men thinke, which in ve- ry truth they neuer so much as taste of, neither do they purchase this venomous com- plexion and nature from any naughty, hurtfull, and malignant qualitie that is in their meate, by reason their chiefe foode and sustenance is flies, gnats, and Bees, and without ques- 35 tion they can sucke and draw no such cacochymical iuyce from their bodies. If the for- micarian (which I call the Pismire-like) *Phalangie* doe byte any man, then will presentlie follow most fearefull accidents: for it bringeth an exceeding great tumor vpon the wound- ed place, the knees are loofe and feeble, trembling of the hart, and decay of strength doe succede, and some-times it induceth death it selfe.

Nicander saith, that they who are bitten of this kind of Spyder, doe fall into such a pro- 40 found sleepe, as that they will neuer be awaked, for they haue and suffer that which Hi- stories report of *Cleopatra* Queene of Egypt, who to escape the fingets of *Pompey*, because she would not be brought to Rome in triumph, caused two Serpents called Aspes, to be sette to her breasts, which did sting her to death, whose nature is to giue a heauynesse and sleepe, without any shrinking or marke in the skinned, onely putting forth a gentle sweat 45 out of the face, as if one were in a trance and hard to be awaked.

The Spyder called *Agrostus*, maketh but a small wound with her byting, and in a man- ner without any paine at all, and no wayes deadly, vnlesse it be but slightly regarded, or that no care be had for the cure in the beginning. The *Phalangie* that is called *Dysderus*, 50 which is fashioned like a *Wasp*, if he hurt any one by his byting, it causeth the same ac- cidents that the azure or blewish-coloured Spyder doth, but yet not altogether so terribel and vehement. And besides, the *Dysder*-Spyder with her poyson, bringeth a wasting and pyning away of the whole body by degrees, without any great fence.

If a man be poysoned with that kind of Spyder which is found amongst pulse, and is (as I said before) like vnto Spanish-flies, there will presently arise certaine pustules, risings or swellings, much like vnto blisters, as if one were scalded with hot water, in which swell- ings

The signes to know when one is bitten of any *Phalang* and the effects of the same.

things there will commonly be much yellowish matter, besides, the patient is much disquieted, vexed, & too much out of order, the eyes seeme to be writhed, deformed, looking askint on the one side, the tongue faltereth and stammereth, not being able to sound their words, or to pronounce directly: their talke is idle, they wander and rouse vpp and downe in great perplexitie, their hart being tormented, tossed & turmoyled with an extraordinary kind of furious passion.

The Spyder that is found in the pulfe, called *Eruum*, which is very like to Tares or Vetches, produceth by his venom the same cuill effects that the former doth, and if horses or other beasts doe by chance deuour any of them, their bodies are so inflamed by means of the vnuenchable thirstines the poyson caueth, that many times they burst asunder in the midst. If the *Cranulaptes* wound any man (as *Pliny* asseureth vs) it is not long before death it selfe doe succede. And yet *Nicander* and *Aetius* hold the contrarie, and would make vs beleue that his hurt is soone remedied, without any great aide: yet herein they doe consent, that if any be hurt with any Spyder of this kinde, there will follow a great paine of the head, coldnes, swymming and gyddines of the braine, much discomforts of the whole body, and pricking paines of the stomack. But notwithstanding all this (saith *Nicander*.) the patient is soone remedied, and all these aboute rehearsed passions quickly appeared and brought to an end.

The *Sclerocephalus*, as it much resembleth the *Cranulaptes*. Spyder in forme and proportion, so in his force, effect and violence they are much alike, causing the same symptoms, accidents and passions as the former. The wound that the Spyder called *Region* inflicteth, is very small, so that a man can hardly discern it with his eyes, but yet if one be hurt therewith, the lower parts of the eyes, and the eye-liddes waxe very redde. Besides, the patient feeleth a shuytering cold or chylidnes in his loynes, with weakenes and feeblenes in the knees, yea the whole body is taken with a great quaking cold, & the sinewes by means of the violence and ranknesse of the poyson, suffer a convulsion. The parts setting to generation, are made fo impotent and weake, as that they are not able to retaine the seede, nor yet to containe their vrine, which they voyde forth much like in colour to a Spiders webbe, and they feele the like paine as they doe which are stung vvith *Scorpions*.

Of the wounding of the Starre-Spyder feeblenes and weakenes followeth, so that one cannot stand vpright, the knees buckle, sleepe and shaking drowines seath vpon the hurt parts: and yet the worst of all is the blewish Spyder, for this bringeth dimnesse of the eyesight, and vomiting, much like vnto Spiders and cobwebs in colour, fainting and frowning, weakenes of the knees, heauy sleepe, and death it selfe.

If a man be wounded of the *Tetragnathian* Spyder, the place waxeth whitish, vvith an intolerable, vehement, and continual paine in it, and the member it selfe withereth and pyneth away euen to the very ioynts. Finally, the whole body by receiuing any whole some sustenance, is nothing at all relieved thereby, yea and after a man hath recovered his health, yet is he neuertheless disquieted by much watching for a long time after, (as *Aetius* writeth.) *Nicander* in expresse wordes confesseth, that the Ash-coloured *Tetragnath*, doth not by his biting infuse any venom or like hurt. If the speckled *Phalangie* of *Apulia*, which is usually knowne by the name of *Tarantula*, doe bite any one, there will follow diuers and contrary accidents and symptoms, according to the various constitution, different complexion, and disposition of the partie wounded. For after they are hurt by the *Tarantula*, you shall see some of them laugh, others contrariwise to weepe, some will clatter out of measure, so that you shall neuer get them to hold their tongues, and other some againe you shall obserue to be as mute as fishes: this man sleepeeth continually, and another cannot be brought to any rest at all, but runneth vp and downe, raging and raising like a mad man.

There be some that imagine themselves to be some great Lords or Kings, & that their authority, Empire and signory, extendeth it selfe farre and wide, and for that cause they will seeme to charge others by vertue of their absolute and kingly authority, and as they tender their fauours, and will auoyde their displeasure, to see this or that busines dispatched; and with others againe the contrary conceits so much preuaileth, as by a strong imagination.

imagination they cannot be otherwise disuaded but that they are taken prisoners, that they lye in some deepe dungeon or prison, with bolts and shackles about their feete, so many as their legges can beare, or that their necke and feete lye continually in the stocks. You shall see some of them to be cheerefully, quicke of spirit, and luckily, with dauncing, swiaging, and shaking themselves. Vvith others againe you shall haue nothing but sadness, and heauinesse of mind, browne studies, vnaptnes to doe any thing, as if one were astonied, so that nothing but nummesse, and dulnes of mouing and feeling; seemeth to pinch them, being to see to very senselesse.

In conclusion, as dronkenesse to sundry persons is not all one, but much different, according to the diuersitie of complexions, & natural constitution of the braine: so neither is the madnes or frenzie-fits of these persons all one that be infected with a *Tarantulae* poyson: but some of them are fearefull, silent, euer trembling and quaking: and others againe are more foole-hardie, rash, presumptuous, clamorous, full of noyse, dooing nothing else but call and cry out, and some fewe seeme to be very grate, constant & steadfast, that will not alter their purposes for a world of wealth. But let the be affected cyther with this or that passion, yet this is common to them all, as well to one as to another, that they are generally delighted with muscical instruments, and at their sound or noyle, vvill so trye it on the toes dauncer-like, applying both their mindes and bodies to dauncing & frisking vp & downe, that during the time of any muscical harmony, they will neuer leaue moving their members & lymbes, like a Iack-an-apes that cannot stand still. And which is more strange, they will vse these motions and gestures when they are ready to depart this life, through the lingering stay and vehement crueltie of the poysons operation: and yet for all this, though they be so neere vnto death, yet if they heare any musick, they come againe to themselves, newly gathering their spirits and strength, and with a greater alacritie, promptnes of mind and cheere, they foote it as frolicly as euer they did or could haue done.

And thus dooing and dauncing both day and night, without any notorious intermission, & by their continued sweating, the poyson being disperfed into the pores of the skin, and euaporated by insensible transpiration or breathing out, are at length by this means recovered to their former health & state of body. And if the Pypers or Fiddlers cease playing with their musicks, though neuer so little awhile, before the matter of the poyson be in some part exhausted, then will they make a reuiduation and returning to their former passions and griefes, with which they were at first tormented and disquieted. But yet this is the most strange, deseruing the greatest admiration of all, that all those persons vvich are bitten or wounded by any *Tarantula*, they will daunce so wel, with such good grace & measure, and sing so sweetly, and withall delicate it so finely and tunably, as though they had spent all their life-time in some dauncing and singing-school.

Neuertheless, *Cardan*, contrary to all authority and experience, calleth in doubt and question this poynt, and at last concludeth that they cannot be restored to health againe by musick. Vv herein he doth maruailously repugne and contrary, both *Felix Platerus*, *Theodorus Zuingerus*, *Andreas Matthiolus*, *Bellunenfis*, *Ponzettus*, *Paracelsus*, and manye other famous learned men. Trulie, a bare contradiction against so great authorities, is farre vnworthy and vnbecoming a man any thing (though neuer so little) scene or exercised in Philosophy: much more so great a Philosopher and Phisitian as *Cardan* was. Yet surely I am of the opinion, that *Cardan* did not erre in Philosophy through ignorance, but hauing a desire continually to appeare more learned, he did euer bend himselfe to impugn that, which he knew the foundest and best part of men did hold and maintaine. But this little which I haue heere spoken, shall serue sufficiently for the discussing of *Cardans* opinion.

And surely, if the harmonickall sound and melodie of warlike drummes and trumpets, hath cured furious, madde, and enraged horses, and mitigated the paine of their legges and hyppes, as *Astelepiades* hath written, I see nothing to the contrarie, but that it may helpe those persons that are wounded of any *Tarantula*. The Pope, with his poll-horne generation, haue mustered diuers of the Saints together, and haue assigned and appointed to each his sundry charge and severall office apart, for the cure of sundry diseases. As for example,

example, *S. Anthony* can heale the burning, *S. Roch* the pestilence, notwithstanding that, *S. Sebastian* hath some skill in it also. *Saint Cosmus* and *Damian* are good for all byles and swelling difeases. *S. Job* for the pocks. *S. Apollin* for the tooth-ach. *S. Petronella* can drive away all manner of Agues. And *S. Vitus* or *Vitulus*, (we may well call him *S. Calfe*) that in times past excelled in the muscical Art, doth direct all Dauncers, or such as will leap or vault: So that if this Saint be invocated and pacified with muscical harmonie and melodious found of instruments, he will be an excellent Apothecarie & Doctor for the curati-on of any that are wounded with a *Tarantula*. Superstitious people fondly imputing that to the Patron and Proctor some-times of Musick, which ought rather to be attributed to Musike it selfe, and motion of the body.

Dioscorides concerning the common bytings of hurtfull Spydres or *Phalangies*, vvrieth thus. The accidents (saith he) that doe accompany the bytings of Spydres, are these that follow. The wounded place waxeth red, yet doth it not swell nor grow very hot, but it is some-what moylt. If the body become cold, there will follow trembling and shaking, the groyns and hamms doe much strout out, & are exceeding distended, there is great prouocation to make water, and struing to exonerate nature, they sweat with much difficultie, labour and paine. Besides, the hurt persons are all of a cold sweat, and teares de-still from their eyes that they grow dym-sighted there-with. *Actius* further addeth, that they can take no rest or sleepe, sometimes they haue erection of the yarde, and the heade itcheth, other-whiles the eyes and calves of the legges grow hollow and lanke, the bellie is stretched out by means of wind, the whole body is puffed vpp, but in especiall the face, they make a maffeling with theyr mouth, and stammer so that they cannot distinctly be vnderstood.

Some-times they can hardly voyd vrine, they haue great paine in the lower parts, the vrine that they make is waterish, and as it were full of Spydres-webbes, the part affected, hath a great pricking and swelling, which *Dioscorides* (as you reade a litle before) will by no means yeeld to, and it is a litle red. Thus saith *Actius*, from whom *Paulus Aegineta*, *Atharius*, *Ardynus* and some others differ but a litle. In *Zacynthus* an Ile in the Ionian-Sea, on the W cilt of *Peloponnesus*, if any there be hurt of a *Phalangium*, they are otherwise and more grievously tormented then in any other place, for there the body groweth stiffe and benumbed; besides, it is very weake, trembling, and exceeding cold. They suffer also vomiting with a spafme or crampe, and inflammation of the virge, besides an intolerable paine in their eares and soles of their feete. The people there doe cure themselves by bathes, into which if any found man after that doe enter to wash himselfe, or be drawne into the same by any guile or deceitfull meanes, hee will forth-with fall into the same griefes & passions, that the other sicke patient endured before he receiued remedie. And the like to this writeth *Dioscorides*, in his Chapter of *Trifolium asphalites*, in these words following.

The decoction (saith he) of the whole plant beeing vsed by way of fomentation, bathing or foking the body, cealeth all those paines which are caused by the byting or sting-ing of any venomous Serpent: and with the same bathing or fomenting whatsoeuer vlc-erous persons shall vse or wash himselfe withall, he will be affected and haue the same ac-cidents, as he that hath bene bitten of a Serpent.

Galen in his booke *De Theiaca ad Pisonem*, ascribeth this to miracle, accounting it a thing exceeding common reason and nature: but I stand in doubt that that Booke vvras neuer *Galen's*, but rather fathored vpon him by some other man. And yet *Aelianus* writeth more miraculously, whē he affirmeth that this hapneth to some helthy persons, & such as be in good plight & state of body, neuer so much as making any mention of vlcet or sore. Thus much of the symptomes, accidents, passions or effects which sicke and waite vpon those that are hurt by Spydres. And now come I to the cure.

The generall cure, according to the opinion of *Dioscorides*, is, that first there must be scarification made vpon the wounded place, and that often, and cupping-glasses must as often be applied and fastened with much flame to the part affected. *Alybius* counsellis to make a fumigation with egge-shells first steeped in water, and then beeing cast on the coales with Harts-horne or Galbanum, to perfume the venomd part there-with. After that

that to vse sacrifications, to let bloud, or to sucke the place, or to draw out the venom with cupping-glasses: or (which is the safest course of them all) to apply an actual cautery, ex-cept the place affected be full of sinewes. Lastly to prouoke sweat well, either in bed, co-uring the patient well with cloathes, or it is better by long and easie walking to procure sweating. In foment to attaine to the perfect curation, you must worke both with inward & outward meanes, such as here shall be prescribed and set before your eyes: whereof the most choyce and approued I haue set downe for the benefit of the Reader: and first I wil beginne with *Dioscorides*.

Forward Medicines out of Dioscorides.



Ake of the feedes of Sothern-wood, Annise, Dill, the wilde Ci-cet, of the fruite of the Cedar-tree, Plantine and Trifolie: of each a like quantity, beate them to powder by themselves, be-fore you doe mixe them. The dose is two drammes to be taken in Wine. Likewise one dramm of the feedes of Tamariske drunke in Wine, is very effectuall. Some vse a decoction of *Chamapitys*, and the greene Nuts of the Cipres-tree in Wine. There be some which prays the iuyce of Croy-fishes, to be ta-ued and confirmed, for the ceasing of all paynes. Lye made of Figge-leaues is drunke with Althes, Milke, and Smallage-seede, and this Medicine experience hath approu- with good successe against all bytings of Spydres. It is good also to take the fruite of the Turpentine-tree, Bay-berries, leaues of the Balme, and the feedes of all sorts of Carrets: or to drinke the iuyce of Mirtle-berries, of the ber-ries of Iuy, or Mull-berries, the iuyce of Colewort-leaues, and of Cluires or Goose-grease with Wine or Vineger. A dramm of the leaues of Beane-Trifoly drunke in wine, the decoction of the rootes of a *sparagus*, iuyce of Sen-greene, or any opening iuyce, is good for the same. Some vse with very good successe, the leaues of the Hearbe called Balme with Niter, and Mallowes, boyled both leafe and roote, and so taken often in a potion. The leaues of the Hearbe called *Phalangium*, with his floures and feedes. The feedes of *Nigella* also serue to the same end.

Medicines out of Galen.



Ake of *Aristolochia*, of *Opium*, of eyther alike much, soure drammes, of the roots of Pelletorie of Spayne three drams. Make thereof Trochisces, to the quantitie of a Beane. The dose is two Trochisces, with three ounces of pure wine. The Ashes of a Ramms hoofe tempered with Hony, and drunke with Wine. Remedies of *Diophantes* against the bytings of *Phalangies*. Take of Astrologe or hartwort 4. drams, of Pelle-torie of Spaine as much, Pepper 2. drams, *Opium* one dram, make thereof Trochisces, to the quantitie of a Beane, & take two of them in a good draught of pure Wine. Another more excellent. Take of the feedes of wilde Rue, Rocket-seede, *Syrax*, *Sulphur viuum*, of either alike much sixe drammes, of *Castoreum* two drammes, commix them to make Trochisces, as before, with the bloud of a Cresshe. The dose is one scruple and a halfe in Wine. Another. Take of Myrrhe, *Castoreum* and *Syrax*, of either one dram, *Opium* two drammes, of Galbanum three drammes, Smallage-seedes and Annise-seedes, of ei-ther alike two ounces and a halfe, Pepper thirty graines, make them vpp with Wine so much as is sufficient. Another. Take of Myrrhe five ounces, of Spiknard sixe drammes, of the flower of *Iuncus Rotundus* two drammes and a halfe, *Cassia* foure drams, *Cyna-*n on three drammes, white Pepper one dramm and a halfe, *Cassia* foure drams, *Cyna-*n and half a scruple, *Coffus* one dramm, make them vp with Atticke Hony. The dose is the quantity of a Haffell-Nut, to be taken either in Mulse or water.

Remedies out of Apollodorus.



Take of wilde Comin two ounces and a halfe, the blood of a Sea-Tortoyce foure drammes, the rennet of a Fawne or Hare, three drammes, the blood of a Kid foure drams, make them vp with the best Wine, and referue it to your vse. The dose is the quantity of an Olliue, in a draught of the best and purest Wine. Another. Take of the seedes of *Trifolium Bituminosum*, of round Astrologe, the seedes of wilde Rew, the seedes of *Eruum* dried in the Sunne, of each alike, 6. drams : worke them with Wine and make Trochiscs thereof, cuery one of them weighing foure drams. The dose is one Trochisce. Read more in *Galen* in his second booke *De Antid.* where any man may finde many for the same purpose, which he had gathered and selected from diuers Authours.

Out of Aëtius, and Paulus Aegineta.



Take of *Sulphur Yuum*, and of *Galbanum*, of either foure drammes, of bitter Almonds excoctated one dramme, of the Gumme called Benzoin foure drammes, temper them in Wine, and after their Maceration, worke them vp with some Hony to be taken inwardly. Being thus prepared, it may likewise be applied outwardly. Another. Take of *Ameos* two drammes, roots of Floure-deluce one dram, or else of Saint Johns-wort, or *Trifolium Bituminosum*, drinke them out of Wine. Or take of Annise-seedes, wilde Carrets, Comin, *Nigella Romana*, Pepper and Agaricke, of either one dramme, and drinke them. Or take the leaues of the Cipres-tree, or the Nuts beaten in Wine, and three quarters of a pint of the best Oyle, and giue it to drinke.

And to this end they doe prescribe Bay-berries, Scorpion-grasse, wilde-Timbe, Calamint, Champeyts, either to be taken by themselves alone, or with Rew and Pepper. *Aselepiades* vsed these that follow. Take of the seedes of Angulica and Calamint, of cyther alike much, and powdered together, to be taken in sixe ounces of Wine oftentimes in a day. Another. Take of Benzoin, the seedes of the wilde-Carrer, of dry Mintes and Spicknard a litle quantity, temper them vp with Vineger. The dose is one dramme with pure water and Vineger mixed together about foue or sixe ounces. Another more excellent. Take Garlicke and eate it, and a bath made of the same with Wine, and likewise all those Medicines which doe heale the bytings of Vipers, are notable in these cases. *Paulus Aegineta* commendeth all these very highly, and so dooth hee the seedes of *Agnus Castus*, or the leaues of the White-Popler.

Out of Nicander.

Take of the purest Turpentine that distilleth out of the Pine-tree, and eate or drinke it : for this is a very effectull medicine, which as *Bellonius* reporteth, he hath found to be true by experience.

Out of Auicenna.

THE fruite of the Mirtle-tree, *Doronicum*, Masticke, *Assa Farida*, Dedder, or With-wind and his root, the Nut of India, and white *Indellum* drunke with wine. Take of the rootes of Aristolochie, rootes of Floure-deluce, of Spicke, Pellitory of Spaine,

Spaine, the seedes of the wilde Carrot, blacke Hellebore, Commin, the rootes of the true Daffadill, of the fruite of the Carob-tree, the leaues of Dates, toppes of Pomgranates, Cynamon, of the iuyce of Rue, Crai-fishes, Syrtax, *Opium*, and *Carpobalsanum*, of cyther alike, one ounce, all of these being powdered, make thereof Trochiscs the weight of one dramme or foure scruples, which is their dose. Take also in Wine the decoction of the seedes of *Trifolium Bituminosum*, Cipres-Nuts, and the seedes of Smallage. Besides let him drinke the graynes or fruite of the Pine-tree, Comin of *Aethiopia*, the leaues and rinde of the Plane-tree, the seedes of *Siler Montanum*, blacke and wilde Cicets, the seedes of Nigella, Sothern-wood and Dill, Astrologe or Hartwort, the fruite of the Tamariske tree : for all these are very effectull to cure the hurtles that come by byting of any venomous Spider.

The iuyce also of wilde Lettice and of Houselike is excellent. The decoction of Cypres Nuts being boyled, especially with Cynamon, the broath of Crai-fishes, and of Goose-flesh, and likewise the decoction of the rootes of *Asparagus* in Wine and water. Another. Take of Astrologe and Comin, of each three drammes to be drunk in warme water : an excellent and approued antidote. Take of the seedes of Git or Nigella tenne drammes, Comin-seede, *Daucus*-seede (or wilde-Carret) of either fise drammes, Spicknard, Bay-berries, round Aristolochie, *Carpobalsanum*, Cynamon, roots of Gentian, seedes of the Mountaine Siler, and Smallage, of euery one alike two drams, make a confection with Hony. The dose is the quantity of a Nut with old Wine. A confection of *Assa*. Take of *Assa Farida*, Myrrhe, and leaues of Rue, of euery one alike quantity, temper them together with Hony. The common is one dram, or two at the most in Wine.

Certaine other selected Medicines out of Absyrtus, Albuca-sis, Lullus, Rhazes and Ponzettus.



Take of white Pepper thirty graynes, drinke it often in a draught of old Wine. Giue also the Hearbe Tymbe in Wine. *Absyrtus*. Let him drinke after it a Spoonfull of Wine distilled with Balme. *Lullus*. Take of dry Revv, of *Castus*, Horsemint, Pellitory of Spayne, *Cardamomum*, of each alike, of *Assa Farida* a fourth part, Hony so much as is sufficient, commixe them, The dose is the quantity of a Hasell Nut in drinke. *Albuasis*. The brayne of a Hen drunke with a litle Pepper out of sweet Wine, or Vineger and Water myxed together.

A notable Treacle or Antidote against the bytings of *Phalangies* or venomous Spiders. Take of *Tartarum* six drammes, of yelbow Sulphur eyght drammes, Rue-seeds threedrammes, *Castoreum* and Roker-seede, of cyther two drammes, with the blood of a Sea-Tortoyce make an Opiate. The dose is two drammes to be taken in Wine. Another. Take of Pellitory of Spaine, and the roote of the round Aristolochie of each one part, of White Pepper halfe a part, Horehouud foure parts, temper them vp with Hony, the dose that is to be giuen is one dramme. Another. Take of the rootes of Capers, the rootes of long Aristolochie or Hartwort, Bay-berries, rootes of Gentian, of each a like quantity to be taken in Wine, or let him drinke *Diasia* with syccete strong Wine, Comin, and the seedes of *Agnus Castus*. Another. Take of the seedes of *Nigella* tenne drammes, of *Daucus* and Comin-seedes, of each alike fise drammes, seedes of wilde Rue, and Cypres Nutes, of cyther three Drammes, Spicknard, Bay-berries, round Astrologe, *Carpobalsanum*, Cynaomn, the root of Gentian, seeds of *Trifolium Bituminosum*, and of Smallage-seede, of either two drammes, make a confection with Hony so much as is sufficient. Giue the quantity of a Nut with old Wine. *Rhazes*.

Out of Pliny, Celsus, and Scaliger.



L T is good to giue siue Pismires to them that are bitten of any *Phalangium*, or the seedes of *Nigella Romana* one dram, or Mulberries with Hypocistis and Hony. There is a secret vertue and hidden quality in the root of Parsely, and of wilde Rue, peculiatly against those hurts that Spiders infect by their venom. The blood of a Land-Tortoyce, the iuyce of *Origanum*, the roote of *Behen Album*, *Pervaine*, *Cinquefoyle*, all the sortes of Sengreene, Cipres-roots, the Lute, of Iuy roots being taken with some sweet Wine, or water and Vineger mixed and boyled together, are very speciall in this griefe. Likewise two drams of *Castoreum* to prouoke vomiting being relented in some mulle. *Appollonius* one of the disciples of *Democrites* saith, there is an herb called *Crocidies*, which if any *Phalangium* or other poisonous Spider do but touch, presently they fall down dead, and their poylon is so dulled and weakened, as it can doe no hurt. The leaves of the Bull-rush or Mat-rush which are next to the roote being eaten, are found to giue much help. *Pliny*. Take of Myrrhe, of *Ysa Taminea*, which is the berry of the herb called *Amples Agria*, being a kind of Bryony, which windeth it selfe about trees and hedges like a vine, of some called our Ladies scale, of either alike, and drink them in 3. quarters of a pinte of fad wine. Item, the rootes of Radish or of Darnell taken in Wine, is very effectuell. *Celsus*. But the excellentest Antidote of all other is that which *Scaliger* describeth, whom for his singular leaning and deep conceit, I may terme *Noftris orbis & seculi ornamentum*: The forme whereof in this place I will prescribe you. Take of the true and round *Antilochia*, & of the best Michredate, of either one ounce, *Terra Sigillata* halfe an ounce, of those Flies which are found to lue in the flower of the Herb called *Nepellus*, in number 18. iuyce of Citrons so much as is sufficient, mixe them altogether. For against this mischiefe of Spiders, or ag. list any other throwd turnes, grieuances, or bytings of any Serpents whatsoever. As yet neuer found out so effectuell a remedy, or so notable an alexipharmacall. Thus far *Scaliger*. The iuyce of Apples being drunke, and Endiue, are the proper Bezoar against the venom of a *Phalangie* *Petrus de Albano*. Thus much of inward: now will I proceed to generall outward medicaments and applications. Fine Spiders purtified in common Oyle, & applyed outwardly to the affected place, are very good. Aries made of the dung of draught beasts tempered with vineger, and vied as an ointment, or in steed of vineger, water and vineger boyled together, and applyed as before, are proued to be singular. Take of vineger 3. pints and a halfe, *Sulphur viuum* two ounces, mix them, and foment, bath, or soke the wounded part with a Sponge dipped in the liquor, or if the paine be a little asswaged with the fomentation, then wash the place with a good quantity of Sea-water.

Some hold opinion that *Achates* (which is a precious stone, vvherein are represented diuers forms, whereof some haue the nine masts, some of *Venus*, &c. will heale all bitings of *Phalangies*, and for this cause being brought out of India it is held at a very deere rate in this Country. *Pliny*. Aries made of fig. tree-leaves, adding to them some Salt and wine. The roots of the wilde *Panax* being beaten to powder, *Antilochie* & Barly Meale kneaded together and wrought vp with vineger. Water with hony and salt applyed outwardly for a fomentation. The decoction of the herb *Balme*, or the leaves of it being broght to the forme of a Pulvis, and applied: but we must not forget to vse warme bathes, and sometimes to the place agriued. *Pliny*. Cut the vaines that appeare vnder the tongue, rubbing and chafing the swelled places with Salt and good store of Vineger: then cause the patient to lueat carefully & warily for feare of cold. *Vigeti*. *Theophrastus* saith, that practitioners do highly commend the root of *Panax Chironia*, Moysten the wounded with Oile, Garlike bruised, Knor-grasse or Barly-meale, and Bay-leaves with wine, or with the dregs or Lees of wine, or wilde Rue applyed in manner of a Cataplasme to the wounded place. *Nomus*. Take of *Sulphur viuum*, *Gallanum*, of each alike, 4. drams and a halfe, of *Enforbium* halfe a dram, Haffell-nuts excoctiated two drams, dissolve them, and with wine make

Of the Spyder.

towards the curation. Flies beaten to powder and applyed vpon the place affected. The fish called a Barbe cureth the bitings of any venomous Spider, if being raw it be slit asunder in the middest, and so applyed (as *Galen* saith.) Annoint the whole body with a liquid Cerote, and foment the place affected with Oyle wherein *Trifolium Bituminum* hath beene infused, or bath it often with Sponges soaked in warme Vineger: then prepare & li. called *Salomons-scale*, Leekes, Cheefill or Branne decocted in Vineger, Barley-Meale and Bay-berries, and the leaves boyled in Wine and Hony. Some doe also make Cataplasmes of Rue or herb-grace, & Goats dung tempered with wine, Cyprus, Margerom and wilde Rue with Vineger. An emplaster of *Asclepiades*. Take of the seedes of wilde Rue, and Rucker-seeds, *Stansackre*, Rosemary-seeds, *Agnus-Castus*, Apples and Nuts, or in steed of these two, of the leaves of the Cipres-tree, of each alike, beate and temper them altogether with vineger & hony. *Atim*. Apply the decoction of Lupines vpon the affected place, the eschar being first remoued, then annoint it in the warme Sun-shine, or against the fire with the fat of a Goose tempered with wilde Rue and Oyle, or else of the pap of Barly, and the broth of Lupines make a cataplasme. *Oribasim*. The Filberd-Nut that groweth in India, healeth the bytings of the *Phalangies*. *Autenna*. Goates dung dissolved with other conuenient Cataplasmes, and Oyle of Vorme-wood, and the iuyce of Figs helpeth much. *Kiranides*. Apply oftentimes a cold peece of iron to the place. *Petrus de Albano*. Foment the place very often with the iuyce of the Herbe *Plantaine*. *Hildegardis*.

The artificiall Oyle of Balme is singular. *Ennimus*. A fomentation made of the leaves and stalkes of *Imperatoria* called Master-wort, and continued a good space: or else *Pervaine* bruised and stamped, the iuyce being taken in wine, and further, the hearb outwardly applyed, is much commended of *Turneiser*. Beate and stampe Heab-agrace with Garlike and some Oyle, and apply it outwardly. *Celsus*. There bee but a few particular cures for the bytings of Spiders that Phylitions mention: yet some they doe, although the generall bee most effectuell. *Pliny* against the byting of the *Formicari* or Pismire-like *Phalangie*, that hath a red head, commendeth much another *Phalangie* of the same kind, onely to be shewed to the wounded patient to looke vpon, and to be kept for the same purpose, though the Spyder be found dead. Also, a young Weasel dryed, and the belly thereof stuffed with Coriander-seede, and so kept till it be very old and stale, and drunke in wine, being first beaten to powder, is likewise good for the same intention.

There is a certaine little beaft called *Ichnemum*, of some it is called *Mus Pharaonis*, *Pharois Mouse*, and for the enmity vnto Serpents, it is called *Ophiomorphus*, (as *Bellonius* reporteth) being bruised and applyed to the byting of any VValse-like *Phalangie*, doth vterly take away the vemone of them. It often entereth and searcheth out the seats and holes of venomous Spiders and *Phalangies*, and if it finde any of them, sleepe haleth and tuggeth them cleane away as a Pismire doth a small graine of Corne: and if the *Phalangie* offer any resistance, the *Ichnemum* sparing no labour, pulleth her the contrary way: and by this struggling and struuing, sometimes it so falleth out that the *Ichnemum* is wearied, and then she breatheth a litle, and gathering new strength and courage, setteth againe vpon the *Phalangie* with a fresh assault, and woundeth her many times, so that at length she carrieth her to her owne lodging there to be deuoured.

If she *Tarantula* haue hurt any one, the best remedy is to styre and exercise the body continually without any intermission, whereas in all hurtes that are caused by any other Spiders, rest and quietnesse are the best meanes (as *Celsus* affirmeth.) But their Antidote is Musike and singing.

Chrisophorus de Honesis counselleth to take forth with *Theriaca Andromachi* without any delay. He also aduiseeth to take Butter tempered vwith Hony, and the roote of Saffron in Wine. His proper Bezoar (saith he) or the greene Berries or seedes of the Lentisc-tree. *Pompetus* in his booke *De venenis*, aduiseeth to take ten graynes of the Lentisc-tree in Milke, or an ounce and a halfe of the iuyce of Mull-berry-leaves.

In the encrease of the griefe, he cureth them with Agaricke, or the White Vine: and after much sweating, they are to be comforted and refreshed or strengthened with colde Medicines, as with the Water of Poppy, and the like (*Merula* saith) they are to be remedied with the stone of Muscicall Instruments, dauncing, singing and colours: concerning the three former I will not contend, but howe they should receiue any part of helpe or health from weying of any colours I doe not well vnderstand: considering that the eyesight of all those that are bitten of a *Tarantula*, is quite taken away, or they see but obscurely, as being mightily deceived in their obiects.

Andreas Matthiolus in his Commentaries, vpon the sixth booke of *Dioscorides* Chap. 40. reporteth a verie strange story of a certaine Hermit, his olde friende and acquaintance dwelling nere vnto Rome, who cured all those who were bitten or hurt of any venomous Wormes or Serpents, which in this last place I will insert (although some may say that it is needlesse, and belongeth not at all to this discourse in hand, or else will not beleue it.) For when as any of the Inhabitants in those parts were wounded of any poisonous Serpent, by a Messenger forthwith signified the same to the old Hermit: who by and by demaunded of the Messenger whether he could be content to take or drinke any Medicine in the stead of the sicke patient: which if the other assented too, promising to take it, the Hermit commaunded him without any further delay, to pull off his right foot shoe, and to set his foote on the earth, drawing a line round about the foot with his knife: then he willed him to take away his foote, and within the space of the line so marked, he writ or engraue these words following. *Caro Caruere, sanum reduce, reputata sanum, Emmanuel paracletus.*

Then immediately he pared away the earth with the same whittle, so that all the Characters were quite defaced, putting the same earth into a little earthen vessell full of Water, letting it there so long remaine, vntil the same sunke to the bottome: Lastly he strayed the water with a peece of the Messengers shirt, or some other Linnen that hee wore next to his skin, and being signed with the signe of the crosse, gaue it him to drinke: but surely (saith *Matthiolus*) it was marueylous strange, and a wonderfull thing to consider, how that the wounded patient was perfectly healed, euen at that very houre and moment of time, that the Messenger tooke the aforesaide potion of the Hermit, as it is plainly knowne vnto my selfe, and to all the people that dwell round about in that Territory or Shire.

And thus much of this heremiticall curation by the way. Now will I come into my path againe. A man may find a great sort, both of these, and the like remedies both in *Pliny*, *Dioscorides*, and other concerning the hurts of Spiders, but I thinke I haue bene a little tedious, and you may imagine that I do nothing but *Ta arachina biphacinis, Araneorum telas texere*: That is, In a trifolous matter and of small moment spend infinite and curious labour: so that I had more neede to craue pardon for my long discourse about this subiect: wherein though many things may want to the satisfaction of an afflicted & searhing head, yet I am sure here is enough to warrant the discharge of my good will, & to repell the censure of the scrupulous;

— Nunc imus ad illam

*Artificem, mens nostra cui est conformis, Arachnem
Qua medio tenera residens in flamine tela.
Qua ferit eurus atrox, trepidat volitantibus avis
Tangitur, versosq; vagus illi byssus ab astro.*

In English thus;

*Vnto Arachne, skilfull mistresse let vs come,
To whom conformed seemes the mind of man,
She sits in midst of web, her tender feet vpon:
Whiles she is tost with Eastwind now and then,
She trembleth at the noyse of railing winds,
As when the humming Fly hard wagging finds.*

OF THE TAME OR HOVSE- Spyder.



Aristotle, that diligent searcher and seeker out of Nature and naturall causes, termeth this kind of Spyder a very gallant & excellent wise creature. King *Salomon* himselfe, at whose high wisdome all succeeding ages haue and will admire, amongst those foure small creatures, which in wisdome doe outstrippe the greatest Phyllosophers, reckoneth the Spyder for one, dwelling (as he saith) in Kings courts, and there deuising and weauing his inimitable webbe. The Poets sayne that the Spyder called *Arachne*, was in times past a mayden of *Lydia*, who being instructed of *Minerva* in the cunning skill of Embroiderie and spynning, grew therein so excellent, and tooke such a pride in the same, (for you must remember she was a woman) that shee stily denied, facing it out in brauing-wise, that *Minerva* was neuer the Instructor, and so arrogant presumptuous shee was, as that she feared not to challenge her Mistresse-Goddessie to worke with her, if shee durst for her eares enter the lyst, in all manner of Embroidery, Tapestry-workes, and the like.

At which, Mistres *Minerva* being nettled, and taking the matter in dudgeon thus to be prouoked, and withall reprehending the mayde very sharply for her sauciness, in a pelting chase she brake all to peeces the wenches imagery worke, that was so curiously wouen, & so full of varietie, with her shuttle. The Mayde herat being sore greued, halfe in despayre not knowing what to doe, yeelding to passion, would needes haue herselfe. But *Minerva* taking compassion vpon her, would not haue her die forth-with, but transformed her into a Spyder, hanging by a fine small thred or line.

*Atq; ita viue quidem, pende ramentem, improba, dixit;
Lexq; eadem paret, ne sis secunda futuri
Dilecti tui generi, ferisq; nepotibus esto.*

In English thus;

*So liue indeede, yet hang, thou woman vile
She said, and let the selfe-same law of punishment
Be vnto thee and all thy offspring, while
All kindred last: shall not futures thee content.*

If any be desirous to know more of this fable, let him read the famous Poet *Ouid*, who hath excellently written thereof in the sixth booke of his *Metamorphosis*, although some what differing from this of *Pliny*. The Graecians besides doe write, as *Callius Rhodiginus* in his 7. booke *Lesionum Antiq.* chap. 16. affirmeth, how that there was in the Country of *Attica* a certaine man called *Phalanx*, who had also a Sister named *Arachne*, & when *Phalanx* had perfectly learned of *Minerva* the Military-Science, and all other warlike exercises and offices that belong to a Souldiour, and that shee had likewise instructed his Sister *Arachne* in weauing, spynning, and needle-worke, they concluded a match between themselves, but the Goddessie being much displeased with such a shamefull and incestuous marriage, marring their fashion, shee disfigured them both into the number of creeping creatures, laying this as a iust punishment vpon them, to be destroyed of their owne young ones.

But it is at euery mans choise to interpret these to be eyther fables and Canterbury-tales, or true historical narrations: yet most are of this mind, that *Arachne* first inuented spynning of lynnen, weauing, and working with the needle, which this mayde of *Lydia* first learned from the Spydres, taking her first samplers and patterns from them for imitation; which no man ought to thinke to be strange, such the craft of playsterring or working things

things in earth, and the Art of curing the eyes, was first taken from the Swallows. The Eagles haue taught vs Architecture, and men first receiued the light of Phlebotomie or letting of blood from the *Hippopotamus*, which is a Beast liuing in the Riuer of *Nilus*, hauing feete like an oxe, and his backe and mane like a horse, with a winding tayle, and tusked like a Bore. The byrd of Egypt called *Ibis*, first gaue knowledge to Physicians how to vse the Glister; yea, dogges, Goates, Harts, Storkes, Swallows and VValeills, haue taught men many medicines for many diseases.

To beginne therefore to make an enumeration of their prayes, I will declare vnto you, the rich vertues and externall goods of the body, fortune and mind. And first to beginne with the good gyfts of their bodies. If you will weigh and consider the matter and substance of a Spydres body, you shall find it to be light, pertaking much of fire and ayre, (being two of the most noble and effectfull elements in operation) and hauing but little earthy draggins and drossie refuse. If you behold their figure, they haue eyther a Spharicall and heavenly, or at least wise an Oual forme, which is next to the Spharicall, as beeing the perfectest of all other. Besides, their substance is thinne, fine, glystering and subtile, yea although they seeme now and then to be fatted vp with plenty of meate, that they grow as bigge in bulke as a VV alnut, and if the learned *Cardan* may be credited, they growe other-whiles as great as a Sparrow: yet for all that, if you cast your eye on them against the light, hanging in their webbe, the glittereth and shineth on all parts like vnto the Chrifolite, which is a kind of precious stone, shining with a golden colour quite thorow, causing a pleasant reflexion to the eyes, and piercing them with singuler delight.

The colour of a Spyder is some-what pale, such as *Onid* ascribeth to Louers, and when shee hangeth aloft in her webbe, with her legges wide and large spread abroad, shee perfectly and liuely expresseth the shape and proportion of a painted starre: as if Nature had intended to giue and bestow on her, not onely the resemblance & counterfeite similitude of heauen, but also the very luster of the starres themselves. The skinnie of a Spyder is so soft, smooth, exquisite, pure, cleane and neate, that it farre surpasseth by many degrees, the polished skinnies of those mayds that haue the Greene-sicknes, or those young whores that are so careful in sparing no cost to preferre their beauties; And it is of such cretreenes and perpicuitie, that it will easilie represent the visage and phisnomie of any beholder of it, much like vnto a fine glasse. Further, it hath fingers, for all the world such as faire virgins desire to haue, that is to say, long, round and slender, beeing also endued with the most exquisite fence of touching that possibly can be imagined, inso much that it farre surmounteth any mortall man liuing, and all other creatures in the world besides, according to that old and common verse.

*Nos aper auditur acellit, Aranea tacita
Vultur odorata, Lynx visu, Simia gustu.*
Which may be englished thus;
*To heare, the Bore, to touch, the Spyder vs excels,
The Lynx to see, the Ape to tast, the Vulture for the smell.*

It hath also feete, but yet not such a multitude as Scolopendraes haue, nor yet none at all, as the meanest ranke and sort of creatures, nor yet fixe onely, as the common sort of insects: but it hath eyght, a number which the meaneest Sophister in Cambridge can resolve, is next to the perfectest of all numbers, and these feete consisting of a lequitierrall proportion, which of all Mathematicians is esteemed to be wonderfull and admirable, so that although the hinder be shorter then the fore-legges, yet notwithstanding they retain a mutual harmonie, equalitie, and semblable concordance. Many Phyllosophers haue not dared to affirme that they are blind, but they themselves in this poynt are most blind. For if they be deprived of their eyes and eye-sight, I would faine be resolued how they could make choyce of such apt and convenient places for their hunting trade, and vwith what guide, Captaine or Director they doe knit, fasten and tye one thred to another, in such admirable order, ranke and range, as the excellentest worke-men in the world stand amazed at. Or els how they can come to the knowledge when their webbes are broken by

by chaunce, or haue the skill to mend them, beeing eyther shaken or burst in sunder. Besides, we may all obserue by our owne experience, that if one take a flye, and hold her at the side of the webbe, the familiar, tame, or domestically Spyder espying her, will make all the fast he can through thicke and thinne, yea though he be farre off, and will boldly at sayle and deuoure her, and will (as a man may say) take her out of your handes into her owne, which thing I haue often scene done. Surely therefore those persons are halfe blind, who neither can conceiue nor see, that Spydres can see.

Now in that a Spyder seemeth to some to be an vglie and lothsome creature, and cunct at the first sight to be detested in regard it is so misshapen, I will not impute this to any defect or default that is in their forme or proportion, but I rather ascribe it to their exceeding great melancholy (for this humour is most predominant in them) & to their strange lusting or longing, by reason of naughty humours gathered about the mouth of the stomacke, yea, and to their lacke of stay & moderation in their lusts and affections. For they are no lesse beholding to Nature for their elegancie, handsome and proper feature, then the Butter-flye, or any other cut-wast whatsoever. To conclude this poynt, G O D hath giuen and bestowed vpon this strange and admirable body, as strange and admirable a disposition, nature, and constitution of the skinne. For a Spyder changeth her skin, not once onely in a yeres space, (as Vipers doe) but once in the space of a month he reneweth it, (if he be well fedde and not hunger-starued) and putteth on a new hue and skinnie, and the same in all poynts more fesse, exquisite and neate, then the old skinnie which shee cast off.

Amongst the blessings of Fortune, or rather Fate, I esteeme this to be the excellentest that is conferred vpon them, in that they beare about with them an inexhausted matter or substance in their bellies to make infinite webbes, yea such a matter as can neuer be consumed, wasted or spent, of which they haue such foyson, as they are able to drawe out in length and breadth, and to spinne and deuile innumerable threds and stuffe to make and finish their cobwebbes, so that if a hundred flyes light in them, they are of force sufficient so to entangle and enstare them all, as they shall neuer get out againe. Furthermore, although they haue neither foode nor sustenance layd vp in Barnes or Storck-houses, as Pismires haue, nor yet any meate set or fowed for them as Bees haue, but get their commons onely by taking of booties casually, by hunting at all adventures, and by chaunceable preyes, yet doe they satisfie nature, and expell hunger, by meanes of that hazardous and suddaine spoyle; and sometimes you shall see them growne very thicke, fatte and vniwieldie, by reason of these good dithes, and fat messes of meate which they can purchase by their owne good-wary husbandry, or by any meanes can lay on, and catch into their claues.

Besides, I must tell you that Spydres haue not the least benefit of Fortunes fauour bestowed vpon them, when as beeing ingluttred with courtly viands, they haue bene glad to exchange lodgings with an old Courtier, called *Padagra*, or the Gowte, for it skilleth not whether of these two names you will chuse. For you haue heard before, the wise king *Salomon* to haue giuen them the most prime and chiefeest places in Princes Courts, that she might be an absolute patterne and president of wit, wisdom, moderate frugality and vertue; and in diuers poynts of regiment they might be our directors for imitation. Further, beginning their cobwebbes, they haue wholly bent and applied themselves to their most ingenious weaving trade, they haue giuen themselves to curious and superstitious hunting, to captious taking at aduantage, watching and espying their prey, nothing at all fearing any ambushes, treacheries, trappes or treasons, and no whit dreading any assaults, much lesse triumphs: and to speake briefly, the wisest creature of the wisest King, beareth a great stroke, cominereth, and hath (I may say) the sole soueraintie in the most noble, greatest, and sturdiest courts of Princes.

And yer for all these vertues, (since *Salomons* time) there haue risen vp and followed some Princes and Gouernours, vnuadvised, desperately naught, and vnthrifit, and such as were not well in their wits, and of those it cannot easily be spoken how churlishly they entertained her, how they sent out their proclamations and warrants, to expell the Spyder, to cast her downe to the earth, tread vnder-foote, vndoe and kill, as a night-thiefe, with

In the encrease of the griefe, he cureth them with Agaricke, or the White Vine: and after much sweating, they are to be comforted and refreshed or strengthened with colde Medicines, as with the Water of Poppy, and the like (*Merula* saith) they are to be remedied with the stone of Muscicall Instruments, dauncing, singing and colours: concerning the three former I will not contend, but howe they should receive any part of helpe or health from viewing of any colours I doe not well vnderstand: considering that the eyesight of all those that are bitten of a *Tarantula*, is quite taken away, or they see but obscurely, as being mightily deceived in their obiects.

Andreas Matthiolus in his Commentaries, vpon the sixth booke of *Dioscorides* Chap. 40. reporteth a verie strange story of a certaine Hermit, his olde friende and acquaintance dwelling neere vnto Rome, who cured all those who were bitten or hurt of any venomous Wormes or Serpents, which in this last place I will insert (although some may say that it is needlesse, and belongeth not at all to this discourse in hand, or else will not beleue it.) For when as any of the Inhabitants in those parts were wounded of any poysonous Serpent, by a Messenger forthwith signified the same to the old Hermit: who by and by demanded of the Messenger whether he could be content to take or drinke any Medicine in the stead of the sicke patient: which if the other assented too, promising to take it, the Hermit commaunded him without any further delay, to pull off his right foot shoe, and to set his foote on the earth, drawing a line round about the foot with his knife: then he willed him to take away his foote, and within the space of the line so marked, he wrot or engraue these words following. *Caro Caruere, sanum reduce, reputata sarum, Emmanuel paracletus.*

Then immediatly he parted away the earth with the same whittle, so that all the Characters were quite defaced, putting the same earth into a little earthen vessell full of Water, letting it there so long remaine, vntill the earth sunke to the bottome: Lastly he strayed the water with a peece of the Messengers shirt, or some other Linnen that hee wore next to his skin, and being signed with the signe of the crosse, gaue it him to drinke: but surely (*saith Matthiolus*) it was marueylous strange, and a wonderfull thing to consider, how that the wounded patient was perfectly healed, euen at that very houre and moment of time, that the Messenger tooke the aforesaide portion of the Hermit, as it is plainly knowne vnto my selfe, and to all the people that dwell round about in that Territory or Shire.

And thus much of this heremiticall curation by the way. Now will I come into my path againe. A man may find a great sort, both of these, and the like remedies both in *Pliny*, *Dioscorides*, and other concerning the hurts of Spiders, but I thinke I haue benee a little tedious, and you may imagine that I do nothing; but *Ta arachina biphainein, Araneorum telas texere*: That is, In a frivoliuous matter and of small moment spend infinite and curious labour: so that I had more neede to craue pardon for my long discourse about this subiect: wherein though many things may waite to the satisfaction of an afflicted & searching head, yet I am sure here is enough to warrant the discharge of my good will, & to repell the censure of the scrupulous;

— Nunc imus ad illam

*Artificem, mens nostra cui est conformis, Arachnem
Qua medio tenera resideas in flamine tela.
Qua ferit curus atrox, trepidat volitantibus auris
Tangitur, verefsono vagus illi byssus ab astro.*

In English thus;

*Vnto Arachne, skilfull mistresse let vs come,
To whom conform'd seems the mind of man,
She sits in midst of web, her tender feet vpon:
Whiles she is soft with Eastwind now and than,
She trembleth at the noyse of fraying winds,
As when the humming Fly hard waggling finds.*

OF THE TAME OR HOVSE- Spyder.



Risotle, that diligent searcher and seeker out of Nature and naturall causes, termeth this kind of Spyder a very gallant & excellent wife creature. King *Salomon* himselfe, at whose high wisdom all succeeding ages haue and will admire, amongst those foure small creatures, which in wisdom doe out-stripe the greatest Philosopher, reckoneth the Spyder for one, dwelling (as he saith) in Kings courts, and there deuising and weauing his inimitable webbe. The Poets sayne that the Spyder called *Arachne*, was in times past a mayden of *Lydia*, who being instructed of *Minerva* in the cunning skill of Embroiderie and spynning, grew therein so excellent, and tooke such a pride in the same, (for you must remember she was a woman) that shee stily denied, facing it out in brauing-wise, that *Minerva* was neuer the Instructor, and so arrogant presumptuous shee was, as that she feared not to challenge her Mistresse-Goddesse to worke with her, if shee durst for her cares enter the lyst, in all manner of Embroidery, Tapestry-workes, and the like.

At which, Mistres *Minerva* being nettled, and taking the matter in dudgeon thus to be prouoked, and withall reprehending the mayde very sharply for her saucines, in a pelting chase the brake all to peeeces the wenches imagery worke, that was so curiously wouen, & so full of varietie, with her shuttle. The Mayde heercat being fore greued, halfe in despayre not knowing what to doe, yeelding to passion, would needes hang herselfe. But *Minerva* taking compassion vpon her, would not haue her die forth-with, but transformed her into a Spyder, hanging by a fine small thred or line.

*Atq; ita vine quidem, pende ramen, improba, dixit,
Lexq; eadem pana, ne sis secunda futuri
Dicit tuo generi, serisq; nepotibus esto.*

In English thus;

*So liue indeede, yet hang, thou woman vile
She said, and let the selfe-same law of punishment
Be vnto thee and al thy offspring, while
All kindred last: shall not futures thee content.*

If any be desirous to know more of this fable, let him read the famous Poet *Ouid*, who hath excellently written thereof in the sixth booke of his *Metamorphosis*, although some what differing from this of *Pliny*. The Græcians besides doe write, as *Callius Rhodiginus* in his 7. booke *Lectionum Antiq.* chap. 16. affirmeth, how that there was in the Country of *Attica* a certaine man called *Phalanx*, who had also a Sister named *Arachne*, & when *Phalanx* had perfectly learned of *Minerva* the Military-Science, and all other warlike exercises and offices that belong to a Souldiour, and that shee had likewise instructed his Sister *Arachne* in weauing, spynning, and needle-work, they concluded a match betweene themselves, but the Goddesse being much displeased with such a shamefull and incestuous marriage, marring their fashion, shee disfigured them both into the number of creeping creatures, laying this as a iust punishment vpon them, to be destroyed of their owne young ones.

But it is at euery mans choysce to interpret these to be cyther fables and Canterbury-tales, or true historical narrations: yet most are of this mind, that *Arachne* first inuented spynning of linnen, weauing, and working with the needle, which this mayde of *Lydia* first learned from the Spiders, taking her first samplers and patterns from them for imitation; which no man ought to thinke to be strange, sith the craft of playstering or working things

with becoms, broomes, brufhes and long poles, fo that by and by in a trice, there flocked certaine Furies of hell, (for fo I thinke I may iuftly terme them) rubbing, brushing, fponging, making cleane fluts-corners, beating and fweeping together, and whatfoeuer they found curioufly wrought, all that either they fwept cleane away, or tore all to peeces, fo that hardly they could efcape the bufie becoms of thefe quick-fighted and lewd naughty-packs.

Surely, miserable was her condition and eftate, which in all that abundance of wealth, fhe only beeing indigent and bare, detefting idlenes withall, might not yet be admitted tenant for fome fhort terme of time, in fome fmall odde corner, in fuch large and fpacious buildings, nor yet find one hole to lue at peace in. Again, the great men, the rich myfers and penny-fathers, following the example of their Princes and Gouernours, they in like fort fent packing out of their doores, the Schoole-miftrefle of all labour, diligence & vertue, and will not permit a webbe, the very patterne, index, and anathema of fupernatural wifedome, to remaine vntouched.

This fame Spyder which now we treat of, in times paff, (it was when dogges & cats could fpeake, for now becaufe there are fo many languages in the world, they turne all to plaine barking) tooke a long iourney into a ftrange Country, and by good hap, fell into company with my Lady *Podagra*, although (being none of the beft footers,) fhee could hardly keepe way with the Spyder, but legged fill behind, and hauing now fpent one whole day in trauell, the night approaching that they fhould take vp their Inne to lodge in, they refolved betwixt them two to betake themfelues to fundry houfes: fo the Spyder entering the Towne, tooke vp her lodging in the houfe of a certaine wealthy Citizen, (I fuppofe it was neere the figne of the three Tunnes in Tower-hill-ftreete,) where when according to her vfuall manner, hating lewd idlenes, fhee began to buckle herfelue to her wroned tafke, in weauing her fine Tapiftrie, and other wrought workes, being fuddenly efpied of a company of Corner-creeper, Spyder-catchers, Fault-finders, and Quarrell-pickers, they prefently beginne to expofitulate the matter with her, & not ftaying to heare any reafon for her iuft defence, they made no more adoe but gaue her Jack-drummes entertainment, thrufting her out of doores by the head and fhoulders, to feeke her lodging where fhe could find it; fo that fhe lay abroad without doores a whole Winters-night in the raine and cold: and all this happened about Saint Nicholas time, when dayes are at the fhorteft.

Now in the meane fpace, *Podagra*, hauing none of the beft feete, but indeede being fome-what lame, when fhe could traualle no further, fhee by chance light into a poore Cottage or cabbin of tuffes, builded with Elder-poles at the Townes end, and yet in this poore fhe could hardly be receiued, but yet at length, through her inceffant follicitation being admitted, fhe fate downe to reft her weary bones, fo at length, fupper being prepared, the tender-hearted Lady found counfe fare, and commons faire fhorter & more homely, then euer *Lipfus* found in *Wefphalia*: fhe indured all the miferies in the WWorld, that pittie it was to fee. There was no infelicitie, no diftreffe, miffortune and aduerfity to be compared vnto hers, for there was nothing but a little browne Barly-bread fette on the boorde to fuppe withall, which this nice peece fo much milliked and abhorred, as that at the very fight thereof fhee was ready to difgorge her queafie ftomacke, then was there brought fome cock-crowne keale, hauing no good relifh, for they were not feafoned with falt, fo that they were in tafte very vntoothfome, & when they fhould drinke, they fetch a little cold water out of a pitte or pond, neere adioyning to the houfe in a wodden-difh, whereof Miftrefle *Podagra* had fetched but one found caroufe, it would haue made her runne through an Alphabet of faces: but there was no remedy, hunger breaketh ftone-walls, and hard neede makes the old wife trotte, fhee muft either quench her thirft vvith that, or fait.

Hauing thus thinline fupped, fhee called for her Chamber, where they fhewed her to clymbe vp a Ladder, (you would haue taken it to haue bene the fleas ladder,) & behind a corner there was provided a bed ftuffed with good W heate-chaffe in feed of Downe, to harden her hyde, and vnder her head a hard Oken-logge, with the W innow-cloth, and the one end of an old Hop-bagge, caft ouer in feed of a Courlet, (for the poore man

and

and his wife, thought that none but the Lord of the Towne, & women in child-bed vfed pillows.) But *Podagra* not knowing how to mend the matter, groned & made a lamentable noyle, and fetching a thoufand fighes, fhe couched herfelie downe. But alas what ill reft the poore hart tooke that night, and how ill her foft and tender limmes agreed vvith fuch cold cheere and entertainment, I referre my felfe to your fecrete thought. So foone therefore as the day began to breake, fhe flarted vp, and the Spyder and fhe met together againe at the appointed time and place: and fift of all the Spyder beganne much to complaine of the inicuiltie of the rich chuffe his hoft the Citizen. *Podagra* cōtariwife found as much or more fault with the fhort and fharp commons, thinne dyet, miserable pouterie, and indigence of his poore, bare and leane hoft, fhewing her blacke and blew markes and prints, into whofe tender skinn the bordes and plancks had made a deepe impreffion. For which caufe, being both much difcontented, after the matter was thoroughlie debated betwixt them two, they determined and refolved with themfelues, that the night following they would change hoftes and Innes, that is, that the Spyder fhould enter into fome poore Cottages, or houfes of poore men, and *Podagra* fhould bend her courfe vnto Noble and great mens houfes, to Kings courts & princely Pallaces, to fee what good was to be done there. So *Podagra* not being vnmindfull of her word, went with a fine and Snayle-like pace to the houle of a certaine fat, rich, and well-moned man, & quietly laid herfelie downe at the feete of this corrie fire: which as foone as the gentle hoft caft an eye vpon, it is ftrange to tell vvith what mildneffe, vvith what alluremt and gentle entreatie, vvith what promptitude and alacritie fhee was welcomed; they prepared fift pallats of Downe for her to lye vpon, the Bedfteds and the Settles whereon fhee fhould reft, were couered vvith pillows, foft cushions, and carpets of Perfia, the kitchen fmoakes, and all things are in a readines to giue her a moft friendlie welcome. According to the wordes of the Poet, where he faith;

Iam dapibus mēfas onerant et pocula ponunt.

In Englifh thus:

*Spred are the tables, and laded vvith ftore
Of delicates, the cups filled, could receiue no more.*

Briefely, hee was in all poynts for perfon and prouifion fuch a one, as *Chancer* in his vvorkes defcribeth his Franklin to be.

*White was his beard as the Daisie,
And of complexion he was fanguine;
Well loued he by the morrow a foppe in wine:
To liuen in delight was euer his wone,
For he was Epicures owne fonne,
That held opinion, that plaine delight,
Was very felicite pafite.
An houfholder, and that a great was hee,
Saint Iulian he was in his Countree,
His bread, his ale, was alway after one,
A better viended man was neuer none.
Without bake-meate was neuer his houfe,
Of fifh and flefh, and that fo plenteouffe,
It fnewed in his houfe of meate and drinke,
Of all dainties that men could thinke.
After the fundry feafons of the yeere,
So changed he his meate and his fupere.
Full many a fat Partrich had he in mue,
And many a Breame, & many a Luce in flue,
Woe was his Cooke, but his fauice euer were,
Peymant and fharp, and ready all his gere.*

His

*His table dormant in his Hall alway
Stood ready couered all the long day.*

Nay, heether thy brought fat and crammed Capons, Phefants, Quails, Turtle-doues, Larkes, and Nitingales. I passe ouer Turbot or Byrr, Gilt-heads, Sturgeon, Salmonds, Soales, and the like, for they were not vn furnished of all these, and of other store of shell-fish, as Lobsters, Crenishes, Oysters, and whatsoeuer the Sea yielded that might by loue or money be purchased: for I will not speake of a great number of Riuer-fish and Fowles that are to be had about *Peterborough, Wirtlesy-mare*, and those Fennish-counties, for thither he sent his people to purway for him all that was rare and daintie. Here was Reddewine, White, Claret, Muscadell, Rhenish, sweet-wines, harsh-wines, wine of *Falerum*, of the Islands of *Creta, Chio, Madera*, & those that are called *Baleares*, lying neere vnto the coast of Spayne.

To speake nothing of their reare-suppers, their fine Marchpanes and curious confections, made with sundry deuises, and exquisite skill of the Apothecarie. And to conclude, there was no wanton fare vnought for, no delicate luncate, no curious trimming and pickdnes that might gratifie, no fayre words, and pleasant enticements fitte to draw and allure, nor no delectation whatsoeuer omitted, that might seeme to please this great Lady *Podaga*, (for you must vnderstand shee was none of the courtest sort of Ladies, whereof there be many now adades, for all men know she was a gentlewoman borne, both by the father and mothers side, as beeing the daughter of *Bacchus* and *Pennis*;) and all this, I say, was done, to please both her and her two sweet Sisters, *Chiragra* and *Congra*, a poxe take them all three, and so I will let them goe, and come to the Spyder, who likewise beeing directed by some fauourable Planet, boldly and luckily trudge to the poore-mans house.

— *At q, ibi miro*

*Dogmate, quid vè marem deat, deat q, maritam
Addoet, at q, suo sese sudore saginat.*

Which may be englished thus;

*And there by strange instructions and documents,
She teacheth male and female how to liue,
That is, both man and wife how to encrease their rents,
Whil'st she, on her owne sweat and fat doth thrine.*

But some man may heere obiect & say, I see here no such great blessings of Lady Fortune, more then besides a bare commendation, and good happe in this their exchange of lodging & lodgers. Yes surely, very much, not onely because she spendeth her dayes more freely and safely from danger, but also because as out of a high watch-tower, she no longer beholdeth in the houses of poore persons, lauish and needlesse prodigality, banquettings, quaffings, ruyotting, playes, dauncing, dicing, and whoring, and a thousand vanities and villanies besides, whereof she knew herselfe conscious, and a priuie witnes vnto, whilst she liued in the Halls and Bowers of the rich and wealthier sort: who when they had thrust cleane from house and home, and for euer banished the Spyder, (the true Schoole-mistresse of industrie and frugality) straight-ways the lazie Gowte called *Podaga*, arrested them. Had it not bene better for them (thinke you) to haue graunted a dwelling place, to a sauing, wife, prudent and harmlesse little creature, then to haue giuen entertainment to such a base, blockish companion and guest as the Gowte is? Let not therefore, rich, courteous men wonder, if many times they be tormented with this fore grieve, sith they will neither admit true Phisitian nor Phisicke, I meane, trauaile, diligence, industry, moderation and paines-taking, with the like.

Now, to touch the rich and rare gifts and graces of the mind, and other noble qualities and dispositions of Spydres, I know not whether I should first beginne with the commendations of their prudence, iustice, fortune, temperance, their *Philanthropia, Philoponia, Autarkeia*, their humanitie and loue towards men, their studious industry and loue of labour, their contentation as hauing sufficient, and coueting no more then is allotted vnto them. Theyr wittinesse, pollicie, quicknes and sharpnes of fence, their cleannie neatenes, with

with many other vertues, or else her admirable cunning and skilfulnesse in their weaving trade. Their prudence, sagacity, and wittines to coniecture things future, appeareth in this one thing, that when great abundance of raine, flouds, swelling and ouerflowings of Riuers, are like shortly to come to passe, and thereby to threaten houses, they then begin to build their webs higher by a great deale, then their vusual custome heretofore hath bene. And this is another proofe of the same, in that they weaue not at all in a cleare Sun-shine-day, or when it is faire and calme weather, when Flyes are most busie in flying about to and fro, that they may be the better at leisure to giue themselves to hunting and watching after them, to take aduantage, and if any chance to light into their nets, forth-
10 with to leize vpon them for their repast.

Again, when houses are ready to drop downe, they with their Copwebs first of all fall, and get them away packing, alter their clymate to some other surer place and dwelling to rest in. If any thing touch her body that is hard or painefull, she immediately draweth vp her Legges round on a heape: for this end as I thinke, to feeble the left paine, and the better to prouide for the health and safety of her head, the director and gouernor of the whole body: for if any other part be hurt, she can easily cure it. Who hath manifested and made knowne this vnto them? Hath any *Chaldean* Starre-gazer, or figure-flinger, by the sight and position of the starres shewed it vnto them? No certainly. But a diuine prudence and forefeeling knowledge, originally in-bred by Nature to elchewe that
20 which is hurtfull, which is diffused into the Spyder, and as that famous Poet *Virgilius* hath excellently described:

*Spiritus intus alit, totosque insusa per artus
Mens agitat molem.*

In English thus;

*Mind bred within, infused in all limbes,
Mind mooues the bodies lump, and skinner.*

Furthermore, so soone as they espy their enemy to be caught in their nets, they do not
30 first of all bite and pricke him to death in any hostile manner, but they seeme with theyr feet gently and softly to stroke him, yea euen to entreat and allure him with tickling, and as it were clipping & colling, vntill they haue thoroughly ensnared him within their clammy and viscous gins, and beeing at length wearied, turmoyled, and tyred with strutting and strutting in vaine, the silly fly is made vnable either to get away, stir, or resist. So hauing made fire worke with one, she hyeth her to the Center of her Web, obseruing and prying whether any newe prey will come to hand againe: so by this pollicy you shall see
sometimes ten, yea otherwhiles twenty flies hanging aloft by their stringes and fine spun threads.

They onely feede on the iuyce of Flyes, and the dry carcase without any moysture,
40 they cast away as vnprofitable stuffe to be vied about any businesse. Moreover, because the Female Spyder is sometimes greater then the Male, therefore shee chuseth her standing in the lower part of the webbe, that the poore flies may seeme carelesse of her, yet is she very obseruant, taking great heed to the: for they seeing her hanging below, thinking themselves safe, do fly vp into the vpper part of the net, but by this meanes seeking to shun *Charydis*, they fall into *Scilla*, out of the smoke into the fire: for though in regard of her bodies magnitude, she bee vnwieldy, and very vnfit to bestir her selfe in this hunting office: yet the crafty Male-Spyder playing Bo-peep, and pretending some other businesse, though minding another, playing the dissembling Hypocrite, hideth himselfe in the toppe of the Webbe, noting vwell all occurrents, and being seene of no body, there he
50 lurketh till some fish (as we say) come to his net, and hauing eyed his prey, beeing more light, quicke, and ludy, it is a wonder to see, how diligent, vigilant, and earnestly bent hee is to bend his course vntill expedition toward this new offered booty: for there hee will not suffer it very long to remayne, but descending in a tryce, *Euro velocius*, as quicke as a Bee from the vpper vnto the lower part (as I haue sayde) of the Copweb, hee maketh a very quick dispatch, and hauing royally feasted himselfe, hee referueth

and layeth vp all his other enemies in one place, hanging the all by one of his own threds till some convenient time to feast himselfe againe withall. Then againe when as by reason of long continuance and length of time, the webs haue lost their binding, viscosity, and tenacious substance, either the Spyder vnweauech them againe, or else confirmeth and new strengtheth them afresh as it were, with another new glutinosity, or fast-bynding clamminesse. This their worke being finished, they either containe themselves in the center of it, or keeping sentinell and warding in the vpper part, they hold as it were in theyr hands a thred drawne from the middle or Center, by which they haue easie access and recesse to and fro to their beguiling netts; and withall this thred scrutech to another profitable vie, for if any prey bee entangled by the light moouing and stirring of it, they presently feeble and perceiue it. But yet to make sure worke, least the should wind downe in vaine, or take bootlesse labour about nothing, the draweth backe the thred a little now & then, and by the motion and peize of it, she putteth all out of doubt, being fully ascertained of the truth.

Then first, withall celerity possible shee hies her to the Center, which thing the filly flies being fast, and hauing some sense and feeling (as it should seeme) that they are taken Tardie, and fordeeming some hurt, are as quiet as a Moule in a trappe, making no noyse at all, least eyther they might beway or betray themselves, and so be further enfolden in danger. But alas in vayne doth he auoyde warre, that cannot enjoy peace, and bootlesse doth he thinne payne that hath no meanes to feele rest: for this awayeth but little, for they are not able withall these fetches to deceiue their sharp inquisitors, for both with eyes and feet, they finely and quickly run vnto them, making a cleane riddance & quicke dispatch of them euery one.

But yet it is more to consider what great iustice and equity is obserued to be in Spydres. For there is not one of them so ill bent, so malepartly fawey, and impudently shamesles, that can be seene to lay claime vnto, or to take away anothers wife or mate: there is none that entremedleth with anothers substance, businesse, or weauing: euery one liueth contented by the sweate of his owne browes, by their owne proper goods and industrious paynes taking procured by their owne bodily labour: so that not one of them dare enter his Neighbors frechold, but it is accounted a haynous matter, and very vnlawfull, nor one dare be so knock-hardy as to breake into their friends and fellowes fence and enclosure, but it is euen detested as a wicked and cursed deede.

*Non ita mortales, quos (pro dolo) urget habendi
Tantus amor, domibus domus, arvis additur arum,
Monticulus monti, maribus mare, siq. potest
Addiderint mundum mundo, suag. omnia dixit.*

In English thus;

*Then would not mortall men so farre engag'd in loue to haue
(A death it is to thinke) house to house, and land to land to lay
Hylocke to hill, sea vnto sea, to adde they craue,
And if they could, world vnto world, and all their owne would say.*

Again they spread not their ginses and nets to entrap and deceiue good Creatures, and such as true for mans vse and benefit, but for Walpes, Horse-flies, or Gad-bees, and Brimbees, or Oxe-flies, that in Summer-time vexe Cattle: for Drones, Gnats, and other Flies, which to vs are like to Theeues, Parasites, Bawdes, Pandors, and such Merchants that bring whoores and Knaues together, being *Telluris mutile pondus*, an vnprofitable burthen of the earth, seruing to no good vse. And besides being a vermine of singular, and incomparable courage, the dare aduenture to giue the onset vpon those young Serpents that are called *Lyzardes*, who if they offer to contend and strite against her fury, the quickly enclaspeth them round about, and very nimbly and eagerly seizeth vpon both their lips, byting and holding them together so fast, that the neuer giueth ouer till they be dead: and at length hauing vanquished her enemies, she like another *Cacus* carrieth them into her caue, or some secret corner.

Now

Now if it happen in this hot bickering, that the nets be either broken, entangled, or platted together, by and by without further delay shee falls to mending what was amisse, to vnwind, spread open, & to set them againe in due order and frame very ingeniously. What say you to this? That the Spyder beareth a deadly feude and mortall hatred to Serpents: for if so be the serpent at any time lie in the shadow vnder any tree to coole himselfe, whor Spydres do resort, some one of the leuelleth directly at him, descending downe perpendicularly to the Serpents head, and with such a violence striketh & dasheth at his head with her beake or snout, that her enemy withall making a whizzing noyse, and being dryen into a giddinesse turning round, hilleth, being neither able to breake asunder the thred that cometh from above, nor yet hath force enough to escape it. Neither is this Spectacle or pageant ended, vntill this our champion with her battering, hath sent her life to *Pluto*, the God of Hell for a present. Let men therefore bee silent and cease wandering at the amphitheatrical fights of the Romans, which were made with feats and Scaffoldes to behold playes and fights, and where were presented to the Spectators the bloody fights of Elephants, Beares and Lyons, sithence a small Spyder dare challenge to the field, & fight hand to hand with a black and blew Serpent, and not only to come downe to him in daring-wise, but also victoriously to triumph ouer him, entirely possessing all the spoyle. VVho would not maruaile that in so smal or in a manner no body at all, which hath neither bones nor sinewes, nor flesh, nor scarce any skinne, there could be so great force, such incredible audacity and courage, such sharp and hard bytings, and inuincible fury? Surely we must conclude necessarily, that this cannot proceede altogether from their valiant stomacks, but rather from GOD himselfe: In like sort, they dare buckle with toads of all sortes, both of the Land and Water, and in a singular combate ouerthrow and destroy them, which thing not only *Pliny* and *Albertus* doe recite and set downe for a certaine truth, but *Erasmus* also in his *Dialogue* entituled *De Amicitia*, maketh mention of, reporting how a certaine Monke lying fast asleepe, on whose mouth a foule Toad sat, and yet by the Spydres meanes was freed from all hurt. Yea, they dare enter the combat with winged and stinged Hornets, hauing not soft, but stiffe bodies, and almost as hard as horne, who although the many times breaketh through their Cowbebbes with mayne strength (as Rich men vndoe and make away through Lawes with Gold, and by that means many times scape scot-free) yet for all that, at length being ouermastered and tenacious glyth substance of the web, she payeth a deere price for her breaking into anothers house and possession, yeelding at length to the Spydres mercy.

I will not omit their temperance, a vertue in former ages proper onely to men, but now it should seeme peculiar to Spydres. For who almost is there found (if age and strength permit) that contenteth himselfe with the loue of one as hee ought, but rather applyeth his minde, body, and wandering affections to strange loues. But yet Spydres so soone as they grow to ripenesse of age, doe chooseth their Mates, neuer parting till death it selfe make the separation. And as they cannot abide corruallles, if any wedlocke breakers, & Cockold-makers dare bee so snappish to enter, or so insolently proude as to prisse into anothers House or Cottage, they reward him iustly with condigne punishment for his temerarious enterprize, & flightious fact: First by their cruell bytings, then with banishment or exile, and oftentimes with death it selfe. So that there is not any one of them, that dare offer villany or violence to anothers Mate, or seeke by any meanes vnlawfully to abuse her. There is such restraint, such strict orders, such faithfull dealing, vprightnesse of conscience, and Turtle loue amongst them. Further, if you looke into theyr house-keeping, you shall finde there is nothing more frugall then a Spyder, more laborious, cleanly, and fine. For she cannot abide that euen the least end or peece of her thred to be lost, or to be placed and set to no vse or profit, and they ease and releue themselves by substitutes, that supply their roomes and take paines for them: for whilst the Female weauech the Male applyeth himselfe to hunting, if either of the fall sicke and be weak, the one of them doth the worke of both, that their meritis and deserts may be alike. So sometimes the female hunteth whilst the male is busie about Net-making, if the one stand in peece of the others help and furtherance.

But yet commonly the Female-Spyder being entrusted of her Parents when shee vvas young and docible, the art of spinning and weauing (which custome was amongst vs also in times past) beginneth the cobweb, & her belly is sufficient to minister matter enough for such a peece of worke, whether it be that the nature or substance of the belly groweth to corruption at tunc set and appointed time (as *Democritus* thought) or whether there be within them a certaine lanigerous fertility naturally as in Silke-wormes. *Aristotle* is of opinion, that the matter is outward as it were a certaine Shell or pill, and that it is wound, loosened, and drawne out by their fine weauing and spinning. But how soeuer it be, certaine it is they will not by their good-wills loose the least lot of a threds end, but very providently see to all though neuer so little. The loue they beare to their young breed is singular, both in the care they haue for their fashioning and framing to good orders, & for their education otherwise, for the auoydance of idleness. For the Male and Female doe by turnes sit vpon their Egges, and so by this way enterchangeably taking courses, they doe stirre vp, quicken, moue, and encrease naturall and liuely heate in them, and although it hath bene sundry times obserued, that they haue brought forth three hundred young ones at once, yet do they traine them vp all alike without exception, to labour, parsimony, and paynes taking, and inuere them in good order, to fashion and frame all things fit for the weauing craft. I haue often wondered at their cleanliness, when to keepe all things from nastiness or stinking, I haue beheld with mine eyes those that were leane, ill-fauored, and sickly, come glyding downe from the vpper to the lower part of their buildings, and there to exonerate nature at some hole in the web, least either their shop, work-house, or frame might be distained or annoyed. And this is sufficient to haue spoken of their political, ciuill, & domestical vertues: now will I proceede to discourse of their skill in weauing, wherewith *Pallas* was so much offended: for the Scholler excelled her Maisters, and in fine cunning and curious worke-manship, did far surpass her. First then let vs consider the matter of the web, whose substance is tough, binding, and glutinous, pliant, and will sticke to ones fingers like Birdlime, and of such a matter it is compounded, as it neither looseth his clamminesse and fast-holding quality, eyther by siccity or moisture.

The matter whercof it is made, is such as can neuer bee consumed, wasted, or spent whilst they liue, and being so endless, wee must needs heere admire and honor the neuer ending and infinite power of the great God: for to seeke out some naturall reason for it, or to ascribe it to naturall causes, were in my minde meer madnesse and folly. The Automall Spydres called *Lupi* or *Holci*, *Volues* or *Hunters*, are thought to be the most artificiall and ingenious: For these draw out a thred finer and thinner then any Silke, and of such a subtilty, that they whole vweb being folded together, vwill scarce be so heauy as one fine thred of Linnen being vweighed together. *Edonardus Monimus* hath very finely and eloquently described both the Males and Females, *Heptam. Lib. 7.* in these vvordes following;

*Ille domum venatu pascit, at ista
Maenio graciles orditur tegmine telas.
Stanniparus venter, vomitus lanifer, ipsi
Calladium cumulatq; colum, calatq; ministrat
Ipsius est solum pondus, quod fila trahendo
Necit & interques parili sub tegmine ducta,
Illo suam a medijs orditur. D adala telam,
Et gracili tenues intendit flamine tractus,
Tela iugo iuncta est flamen secerne arundo,
Inseritur medium radijs subregmen acutis,
Atq; oram a centro parum sibi flaminat illam
Pars tela patet gemina de parte, feroci
Ne concussa euro frangantur flamina, quod
Musca volax tenui streuer sinuamine cassio,
Reticulū primam vix muscula contigit oram.*

Mors

*Mors ab it in tela centrum, ut discrimine parua
Vinciat ipse suo perigrinam Casse volucrum.*
Which may be englished thus;

The Spider-male by hunting game the houses charge doth feede,
The female with Maonian art begins to spin fine thred,
Out of web-breeding-belly, brest woolly, up-casting trime,
Whereto the distaffe she applies by art of *Pallas* fine:
To her belongs the pressed waight, which doth the scale out draw.
Both matter, art, and substance she, doth shield by natures Law.
Like *D adala* out of her midst, her web she doth begin,
And stretching out her tender worke, by pressing it full thin;
The which is ioyned as in yoke, yet parted by a cane,
And planted is the middle roffe, in a sharp beamy frame.
And from the Center draweth a thred like wooll to lye vpon
While double worke on euery part doth fortifie her wane:
Wherewith the blasts of Easterne wind vnbroken web resists,
And tender Fly ensnarled, is fallen into those lists.
While scarce vpon the edge or brim, this little Flie doth fall,
But by and by death seazeth her within webs center thall:
And so the stranger winged she with little or no adoe,
She ouercommeth speedily when is the nets comes too.

Of these Cobwebs there is great diuerty, varietie, and difference: for some of them are loose, weak, slacke, and not vvell bound: other contraryvvise well compacted, and close couched together, some *Triangular*, other some *Quadrangular*, and some are made with all sides equal, but yet not right angled or cornered like a quarry of Glasse: others are made of such a forme as will best fit the place where they hunt, you shall perceiue some of them to be orbicular, if they weaue betwene two trees, and you shall finde this fashion also among Weedes, and oftentimes in Windowes hanging together with many lines and different crosse-peeeces: so that herein no man can deny but that they shew forth great reason, wisdom, admirable iudgement, and much gallant beauty worthy to see to.

Surely *Euclides* that famous *Geometrician*, who was Scholler to *Socrates*, & liued in the time of *Prology* the first, neede not be ashamed to learne from Spydres the drawing of diuers of his figures and Geometrical proportions. And Fishermen also from them haue bene glad to learne the trade of Net-making. For from whom else could they borrow & fetch such liuely representations, and such expresse patterns, then from such a skilfull and industrious Schoole-Maister. But the strength of the webbe seemeth to bee very strange, and although it seemeth to be the most weak of all other things, yet wee see it is able to hold Hornets, and to endure the furious blast of raging windes, and if one throw or cast durt vpon it, the same will rather be distended and stretched, then either vndone, broken, or felled downe.

And yet this is the strangest of all, which many a man would thinke impossible but that it cannot be called in question, in regard we may daily see and obserue the proofe thereof: commeth to passe, that a Spyder should beginne to place the one end of her threed on the one side of a little Riuer or Brooke, and how she should fasten the other end on the other side of the water, considering that Nature neuer taught them the art eyther of flying or swimming. I would faine bee resolved of this scruple, by what meanes they sayle and passe ouer. Or do you imagine that they jump ouer, or conuay themselves ouer in aleape. Surely I dare not say so, I much doubt thereof, I will not stand to it.

The next that best deserueth to be Marshallled in the second ranke and place, for cunning worke in weauing and spinning, be those kind of Spydres who build and labour about the rafters of Houses, in Sellers, floures, and about boards, planks, and such like, and of these some are wilder which doe fashion and dresse a broad, thicke, and plaine web

in the grasse and fieldes all about, stretching out the same like a saile, or some fine spread Sheet or Curtaine.

If you would duly looke into their worke, and throughly consider the strange trydes of their Loomes, the Shittles they vie, their Combs to make all cleane, the stay of their Loomes wherewith they dresse theyr Webbes, theyr Croffe-lines, the frame, Woufe, their fine spinning-stuffe, and so their whole Cobwebs, you shall therein very plainly behold the finger of God working in his poore and weake creatures. And questionlesse in this excellent mistery they are able to put downe, and farre Surmount the Egyptians, the Lydeans, *Penelope*, *Tenaculus*, (who was Wife to *Tarquinius Priscus*) *Americus*, that famous Queene of *Perfis*, *Claudiana*, *Sabina*, and *Iulia*, Noble Roman Ladies and all the Queenes of *Macedonia*, who were esteemed and renowned throughout the whole world, to be the most curious & exquisite in this kind of faculty, & who in needle-work, Tapestry, and all Embroidery were thought to be peerlesse. For these Spydres (euen contrary to all reason and Art, as we thinke) make a firme, strong, and well compacted Web with no lines or threds drawne Croffe-wise or ouerthwart, but onely made out and continued still in length. When their worke is perfected and brought to an end, they lay ouer it, and couer it round about with a certaine glutinous kinde of Jelly, or slimed iuyce, by touching of which their prey being entangled, pay full deereley for their ignorant rashnesse, vnadvised heede-taking, and lacke of fore-sight: Their web is of the colour of the ayre, or rather none at all, which easily deceueth the foolish vniuersall Flies, and such as be quick-sighted, circumspect, and can espye thinges very quickly. For if it did represent any notorious and manifest colour, they would prouide in time against such dangerous deuises, and take heede of such traps aforesaid.

The baser and vilder sort of Spydres, and such as be cleauest reputed of, are those that lye in holes, Caves, and corners of Houles, and these in respect of the former are slowe, slothfull, and lazy: fat, grosse, and bigge-bellied corner-creeper, and these spinne a very homely, rough, and coarse thred, which they spread abroad, and let before the hollowe places and chinkes of Wallles. These kindes of Spydres haue a more heauy and ponderous body, shorter feete, and more vnhandsome to worke or finish any Webbes in their Loomes, and as for separating, deuinding, picking, carding, or suting their stuffe, they are very Bunglers to the first mentioned.

They apprehend and take their preyes rather casually, then take any great paynes to seeke fare for it, because their hole being great outwardly, seemeth to be a good and convenient lurking corner, and a safe corner for Flies to hide themselves in: but being entangled and arrested in the very entrie, they are snatched vp suddenly by the watchfull Spider, and carryed away into the more inward places of their denues, there to be slaughtered. For they watch and Ward aloft in high Wallles and buildings, as well to deceiue such Birdes as lye in waight to entrappe and take them at vnawares (as Sparrowes, Robin-redbreasts, Wrennes, Nightingales, and Hedge-Sparrowes which are all sworne enemies to Spydres: and besides, the more easily to beguile the silly Flies suspecting no harme at all.

There be certaine other sorts of Spydres which as yet I haue not described, as for examples: there is one (the greatest of all that euer I saw) which spreadeth her artificiall nettes in the Haruest-time amongst the leaues and branches of Roles, and entangleth eyther any other little Spider that is running away, or else Gnat-flies, and such like, being caught at vnawares, and hanged by a kind of thred, whom the first pursueth and layeth hold on with a wonderfull dexterity and quicknesse: and being fast hanged, and so made sure, she there leauech them, for the satisfying of her hungry appetite till another time. The body of this Spider is in colour somewhat whitish, resembling Scumme or frothy forme, and almost of an Oule-figure. The head very little, placed vnder her belly, being withall crooked or bending like hookes, as is to bee seene in the Crab-fish, and her backe garnished with many white spots.

This is one kind of *Autumnall Lupi*, or Wolfe-Spider, which in a very short space of time do grow from the bignesse of a little Peale, to a very great bulk and thicknesse. There are also found in all places of this Countrey, Long-legged-Spyders, who make a very home-

homely and disorderly Web. This kind of Spider liueth altogether in the fields, her body is almost of a round figure, and somewhat brownish in colour, liuing in the grasse, and delighting in the company of Sheepe: and for this cause I take it, that we Englishmen do call her a Shepheard, either for that the keepeth and loatheth to be among their flocks, or because that Shepheards haue thought those grounds and feedings to bee very wholesome wherein they are most found, and that no venomous or hurtfull creature abideth in those fields where they be: And herein their iudgment is to be beliked, for they are indeed altogether vnhurtfull, whether inwardly taken, or otherwise outwardly applied; and therefore because I am tyed within a Teather, and thereby restrained from all affectionate discouraging or dilating vnto of poysonous and harmefull Creatures, I will come into my path againe, and tell you of another certaine blacke Spyder, that hath very short feete, carrying about with her an Egge as white as Snow vnder her belly, and running very swiftly: the Egge being broken, many Spydres creepe forth, which goe forth with their damme to seeke their liuing altogether, and climbing vpon her back when night approacheth, thence they rest, and so they lodge.

In rotten and hollow trees there are also to be found exceeding blacke Spydres, hauing great bodies, short feete, and keeping together with Cheefe-lips or those creeping vermine with many feete, called of some *Sommes*. We haue seene also (saith the learned *Gesner*) Spydres, that were white all ouer, of a round compact and well knit body, somewhat broad, liuing in the flowers of Mountaine *Parfely*, amongst Roles, & in the greene grasse: their Egges were little, slender, and very long, their mouth speckled, and both their sides were marked with a red line running all alongest. He tooke them to bee very venomous, because he saw a Marmoset or Monky to cate of them, and by eating thereof hardly to escape with life, yet at length it did well againe, and was freed from further danger, onely by pouting downe a great deale of Oyle into his throat. I my selfe haue also seene some Spydres with very long bodies and sharp tailes, of a blackish or darke red colour, & I haue noted other some againe to be all ouer the body greene-coloured. I will not deny but that there are many other sorts of Spydres, and of many more different colours, but I neuer reade, or yet euer saw them: *Neque enim nostra fert omnia tellus*, The ages ensuing peraduenture will find more.

I will onely put you in remembrance of this one thing worthy to be obserued, that all weaving and Net-making Spydres, according as they grow in yeares, so do they acquire more knowledge, and attaine to greater cunning and experience in their spinning trade: but carrying a resolute and ready will to keepe both time and measure with that Musicke which best contents most eares, I will now passe to speake of the propagation and vse of Spydres, and so I will close vp this discourse.

The propagation of Spydres for the most part is by coupling together, the desire and action wherof, continueth almost the whole Spring time, for at that time by a mutual and often drawing, and easie pulling of their Web, they do as it were woe one another, then approach they nearer together: and lastly are ioyned with their hippes one agaynst another backwards as Camels do, for that is the most fit for them in regard of the round proportion and figure of their bodies. In like sort do the *Phalanges* ioine together, and are generated by those of the same kinde, (as *Arifotle* saith:) But the *Phalanges* couple not in the Spring-season, as the other Spydres doe, but towards Winter, at what time they are very swift, quicke, nimble, and of most certaine hurt, more dangerous, & lay one Egge onely, carrying it vnder their belly, it is in colour as white as Snow, and both Male and Female sit vpon it by turnes.

Some Spydres do exclud many little Egges very like vnto the seedes of Poppy, out of which it hath bene obserued, that sometimes there haue bene hatched three hundred Spydres at one time, which after their vaine and idle plying and sporting together in their Webbe, at length come forth with their Damme, and towards evening they all trudge home, vntill each one hath learned, and perfectly attained to the skill to spinne his owne webbe, that therein he may spend the residue of his dayes in more pleasure, ease and security. They make exclusion of their young breed in hopping or skipping-wise,

they sit on their eggs for three dayes space together, and in a months space their young ones come to perfection. The domestick or House-Spyder, layeth her eggs in a thinn webbe, and the wilde-Spyder in a thicker and stronger, because they are more exposed to the injuries of winds, and lie more open to the rage of and fury of stormes and showres.

The place and country where they are, helpeth much, and is very auailable to their generation. There is no country almost, but there be many Spydres in it. For in the country about *Arrha*, which is in *Arabia felix*, there is an infinite number of them to be found, and all the Iland of *Candia* swarmeth with *Palangies*. *Strabo* saith, that in Ethiopia there be great number of *Phalangies* found, of an exceeding bignes: although as *Pliny* saith in his eighth booke and 58. chapter, there are neither Wolves, Foxes, Beares, nor no hurtful creature in it: and yet wee all know, that in the Ile of *Wight* (a member of England,) the contrary is to be found, for although there were neuer dwelling in it, Foxes, Beares, nor Wolves, yet there be Spydres ynow.

The Kingdome of Ireland neuer saw Spydres, and in England no *Phalangies* will liue long, nor yet in the Ile of *Man*, & neere vnto the City of *Grenoble*, in that part of France which lyeth next Italy. *Gaudensius Merula* saith, there is an old Tower or Castle standing, wherein as yet neuer any Spyder hath bene seene, nor yet any other venomous creeping creature, but rather if any be brought thither from some other place, they forth-with die. Our Spydres in England, are not so venomous as in other parts of the world, and I haue seene a madde man cate many of them, without eyther death or deaths harme, or any other manifest accident or alteration to ensue. And although I will not denie, but that many of our Spydres being swallowed downe, may doe much hurt, yet notwithstanding we cannot chuse but confesse, that their byting is paysonlesse, as being without venome, procuring not the least touch of hurt at all to any one whatsoeuer; and on the contrarie, the byting of a *Phalangie* is deadly.

We see the harmlesse Spydres almost in euery place, they climbe vp into the Courts of mightie Kings, to be as it were myrrours and glasses of vertue, and to teach them honest prowesse and valiancie. They goe into the lodgings, shoppes and vware houses of poore men, to commend vnto them contentment, patience, labour, tolerance, industry, pouertie and frugallitie. They are also to be found in rich mens chambers, to admonish them of their duties. If you enter into your Orchard, they are busie in clothing euery Tree; if into the Garden, you shall finde them amongst Roses; if you trauaile into the field, you shall haue them at their worke in hedges, both at home and abroad, whether soeuer you bend your course, you cannot chuse but meete with them, least perhaps you might imagine, or else complaine and find some faults, that the Scholemistres and perfect president of all vertue and diligence were in any place absent.

Who would not therefore be touched, yea and possessed with an extreame wonder at these vertues and faculties, which we daily see & behold with our eyes. *Philes* hath briefly and compendiously described their nature, properties, inclinations, wit and inuention in his Greeke verses, which being turned into Latine, sound to this effect.

*Araneis natura per quam industria est,
Vincens puellarum manus argutias.
Nam ventris humores super vacantes
Ceu filia nent, textoris abque pectine
Et implicantes orbium volumina:
Aduersa sublegunt ijs subtegmina:
Sed licij hinc densioribus plagas
In aere appendunt, nec unde conspicor
Se juncti a cum sit omnis a medio basis
Que sulcat mirabilem operis fabricam.
Et flammam salis ligamen lumina
Subtilitatis sub dio discriminis.
Firmatur autem densitas subtegmis,
Raras in ambientis oras aeris.*

*Musci, culicibus, et id genus volatilibus.
Intensa neciens fraudulententer retia,
Quod incidit, jejuna pascit hoc famem,
Vitamq; degit hand queris indigam,
Suspenda centro, cassibusque providens,
Ne flarumpat, orbiumque distans
Nexus retertos flammis vis irruens.*

Which may be englished thus;

*Industrious nature Spydres haue,
Excelling Virgins hands of skill,
Superfluous humours of bellies saue,
And into webbes they meane them still,
And that without all Weauers combs
Their folding Orbes inrolled are,
And underneath their woofes as tombes,
Are spread, the worthy worke to beare,
And hang their threds in ayre about,
By plagues vnseene to th' eye of man,
Without foundation you may proue
All their buildings firmly stand:
Nor yet cleere light to eyes most bright
Can see the coupling of their thred,
The thinnesse of the woofe in sight,
On pinnes of ayre are surest spread.
On gnats, and silue winged flies,
Which guilefully in nets they take,
They feede their fill when they espy,
And yet their life much rest doth make.
They labour to, and doe provide
Gainst winds and things that breake their twayles,
That hands from tacklings may not flyde,
When greater strength doth them asyle.*

And although *Minerva* hath nick-named the Spyder, calling her malepart, shamelesse, and lawcie. *Martiall*, wandring, straying and gadding. *Claudians*, rash, presumptuous, and aduenturous. *Politianus*, hanging and thicke. *Iuuenall*, dry. *Propertius*, rotten. *Virgil*, light. And *Plautus*, vnprofitable & good for nothing, yet it is cleere that they were made to serue and stead vs to many excellent vses: so that you may plainly gather and perceiue, that this is rather an amplification, rather then any positine or measured truth, concerning the fond Epithets, vile badges & liueries, which these rehearsed Authors haue vnworthily bestowed on them, as by that which followeth may plainly be seene.

The Spyder put into a linnen clowte, and hung vpon the left arme, is an excellent medicine to expell a Quotidian-Agüe, as *Trallianus* saith: and yet it will be more effectually if many Spydres be boyled with oyle of Bay to the consistence of a liniment, to annoynt the wrists and the temples a litle before the fit, for by this meanes the Feauer will be absolutely cured, or will seldome returne againe. *Kiramides*. A Spyder tempered and wrought vppon with Milt-wast or *Ceterach*, and so spread vpon a cloth, to be applyed to the temples, cureth the fits of a Tertian Feauer. *Dioscoride*. The Spyder that is called a *Wolfe*, being put into a quill, and so hangd about the necke, performeth the same effect, as *Pliny* reporteth. The domestick Spyder, which spinneth and weaueh a thinne, a white, or a thicke web, being inclosed in a peece of leather, or a nut-shell, and so hangd about the necke, or worn about the arme, drieth away the fits of a Quartaine-feauer, as both *Dioscorides* & *Fernelius* haue thought. For the paine in the eares, take three liue Spydres, boyle them with oyle vpon the fire, then distill or droppe a litle of this oyle into the payned eare, for it is very excellent, as witnesseth *Marcellus Empiricus*. *Pliny* sleepeh them in vineger and

oyle of Roses, and so to be stamped together, and a little thereof to be dropped into the pained eare with a little Saffron, and without doubt, saith he, the paine will be mitigated, and the same affirmeth *Dioscorides*. Or else straine out the iuyce of Spydres, mixing it with the iuyce of Roses, and with some wooll dipped in the same liquour, apply it to the eare.

Sorastus in his booke *Peri Dakeon* writeth, how that the Spyster which is called *Cranaelaptes*, being stifled or choked in oyle, is a very present helpe against any poyson taken inwardly into the body, as the Scholiast of *Nicaner* reporteth. There be some that catch a Spyster in the left hand, and beate and stampe it with the oyle of Roses, putting some of it into the eare, on the same side the tooth akeith, and as *Pliny* telleth vs, it doth exceeding much good. Spydres applyed and layd vpon their owne bytings, or taken inwardly into the body, doe heale and helpe those hurts themselves procured.

What should I talke of the white spots of the eyes, a most dangerous griefe? and yet are they cleane taken away with very little labour, if so be one take the legges, especially of those Spydres which are of the whiter sort, and stamping them together with oyle, do make an oymment for the eyes. *Pliny*. The moist iuyce that is squeezed out of a house Spyster, being tempered with oyle of Roses, or one dramme of Saffron, and a droppe or two thereof dropped into the eyes, cureth the dropping or watering of them, by means of a rhume issuing out thereat: or else the moisture of a Spyster or his vrine being taken by themselves, laying a little wooll on the top of the part affected, worketh the same effect; whereby you may well vnderstand, that there is nothing in a Spyster so vile, homelie, or fordidous, that doth not some good, and serueth to some end.

Against the suffogation of the belly, *Aetius* doth counsell to apply a *Cerote* to the nauell made of Spydres, and saith that he hath found it to preuaile much in this kind of passion. *Pliny* saith, but he yeeldeth no reason for it, that Spydres doe helpe the paine and swelling of the Spleene. He writeth also further, that if a man catch a Spyster as he is glyding and defending downe wards by her thred, and so being crushed in the hand, & then applied to the nauell, that the belly will be prouoked to the stoole, but being taken as shee is ascending, and applied after the same former manner, that any loosenes or fluxe is stayed and restrayned thereby. The same *Pliny* also writeth, that if a man take a Spyster, and lay it vpon a felloe, (prouided that the sick patient may not know so much,) that within the space onely of three dayes, that terrible and painfull griefe will be cleane taken away. And besides he affirmeth, that if the head and fete of a spyster be cast away, and the rest of the body rubbed and bruised, that it will thoroughly remedie the swelling in the fundament, proceeding of inflammation.

If any be vexed with store of flyce, and doe vse a suffumigation made onely with Spydres, it will cause them all to fall and come away, neither will there afterwards any more breede in that place. The fat of a Goose tempered and mixed with a Spyster and oyle of Roses together, being vsed as an oymment vpon the breasts, preferueth them safelie, as that no milke will coagulate or curdle in them after any birth. *Anonymus*. Yea, that same learned men hold can by no means be remedied, yet feeleth mitigation and diminution of paine, and curation also, onely by the presence of a Spyster, if it be taken aliue, and her hinder legges cut off, and afterward inclosed in a purse made of the hyde of a Stag. Moreover, we see (which all other medicines can neuer doe) that all they are freed for the most part, both from the Gowte in the legges and hands, where the spydres are most found, & where they are most busie in working, & framing their ingenious deuised webs. Doubtlesse, this is a rare miracle of nature, & a wonderfull vertue, that is in this contemptible little creature, or rather esteemed to be so vile, abiect, and of no estimation. Rich men were happy indeede, if they knew how to make vse of their owne good.

Antonius Plin was wont to say, that the sharpe words, wittic sayings, quikes & subtilties of Sophisters, were like vnto Spydres webbes, that containe in them much cunning Art, and artificiall conceit, but had little other good besides. If any one be newly & dangerously wounded, and that the miserable partie feareth a bleeding to death, what is a more noble medicine, or more ready at hand, then a thicke Spydres webbe, to bynde

hard

hard vpon the wound, to stay the inordinate effusion of blood? Questionlesse, if we were as diligent and greedy to search out the true properties and vertues of our owne domesticall remedies, which we would buy of others so deere, we would not enforce our selues with such eager purfuite after those of forraigne Countries, as though things fetched farre off, were better then our owne neere at hand; or as though nothing were good & wholesome in our braines, or that we were bewitched and possessed with some Furie, we would not so faine be in loue with forraigne wares, or be so much befottered, as to seeke for greedy new phisicke and phisicall meanes, considering that one poore Spydres webbe will doe more good, for the stanching of blood, the curation of vlcers, the hindering of sanies, flyme, or slough to grow in any sore, to abate and quench inflammations, to conglutinate and consolidate wounds, more then a cart-loade of Bole fetched out of Armenia, *Sarcocolla*, *Sandaracha*, or that earth vvhich is so much nobilitated by the impresse of a seale, and therefore called *Terra Sigillata*, the clay of Samos, the durt of Germany, or the loame of Lemnos. For a cobwebbe adstringeth, refrigerateth, foldereth, ioyneeth, and closeth vype wounds, not suffering any rotten or filthy matter to remaine long in them.

And in regard of these excellent vertues and qualities, it quickly cureth bleedings at the nose, the Hemorrhoides, and other bloodie-fluxes, whether of the opening of the mouthes of the veines, their opterions, breakings, or any other bloody euacuation that too much aboundeth, being either giuen by it selfe alone in some Wine, eyther inwardlie, or outwardly, or commixed with the Blood-stone, *Crocus Martis*, and other the like remedies fit for the same intentions.

The cobwebbe is also an ingredient into an vnguent which is made by Phisicians, against the discafe called *Serpege*, and being bound to the swellings of the fundament, if there be inflammation ioyned withall, it consumeth them without any paine, as *Marcellus Empiricus* testifieth. It likewise cureth the watering or dropping of the eyes, as *Pliny* reporteth, and being applied with oyle, it consolidateth the wounds of the ioynts: and some for the same intent, vse the alhes of cobwebbes, with fine Meale and White-vvine mixed together.

Some Surgeons there be that cure Warts in this manner: They take a Spydres-web, rolling the same vpe on a round heape like a ball, and laying it vpon the wart they then set fire on it, and so burne it to ashes, and by this way and order the warts are eradicated, that they neuer after grow againe. *Marcellus Empiricus* taketh Spydres webbes that are found in the Cypresse-tree, mixing them with other conuenient remedies, so giuing them to a podagrical person for the asswaging of his paine. Against the paine of a hollow tooth, *Galen* in his first booke *De Compos. medicum, secundum loca*, much commendeth, (by the testimony of *Archigenes*) the egges of Spydres, being tempered and mixed with *Oleum Nardinum*, and so a little of it being put into the tooth. In like sort *Kiraniades* giueth Spydres egges for the curation of a Tertian-Agüe. Where-vpon we conclude with *Galen*, in his booke to *Piso*, that Nature as yet neuer brought forth any thing so vile, meane, and contemptible in outward shew, but that it hath manifold and most excellent necessary vses, if we would shew a greater diligence, and not be so squamish as to refuse those wholesome medicines which are easie to be had, and without great charges and trouble acquired.

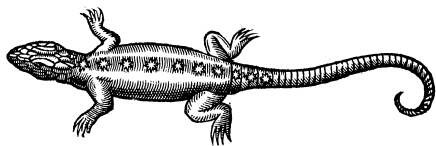
I will adde therefore this one note before I end this discourse, that Apes, Marmosets or Monkeys, the Serpents called Lizards, the Stellion, which is likewise a venomous beast like vnto a Lizard, hauing spots in his necke like vnto starres, VVaspes, and the little beafl called *Ichnuemon*, Swallows, Sparrowes, the little Titmouse, and Hedge-sparrowes, doe often feede full gaourtie vpon Spydres. Besides, if the Nightingale, (the Prince of all singing-byrds) doe eate any Spydres, shee is cleane freed and healed of all diseases vyhatsoever.

In the dayes of *Alexander* the Great, there dwelled in the Cittie of *Alexandria* a certaine young mayde, which from her youth vp, was fed and nourished onely with eating of Spydres, and for the same cause the King was premonished not to come neere her, least peraduenture he might be infected by her poysonous breath, or by the venome cupoy-

red by

red by her sweating. *Albertus* likewise hath recorded in his writings, that there was a certaine noble young Virgine dwelling at *Colen* in Germany, who from her tender yeeres was fedde onely with Spydres. And thus much we English-men haue knowne, that there was one *Henry Lilgrane*, liuing not many yeeres since, beeing *Clarke* of the Kitchen to the right noble *Ambrose Dudley* Earle of *Warwicke*, who would search euery corner for Spydres, and if a man had brought him thirtie or fortie at one time, he would haue eaten them all vp very greedily, such was his desirous longing after them.

OF THE STELLION.



They are much deceived that confound the Greene Lizard, or any other vulgar Lizard, for because the Stellion hath a rustie colour: and yet (as *Matthiolus* writeth) seeing *Aristotle* hath left recorded, that there are venomous Stellions in Italy, he thinketh that the little white beast with starres on the backe, found about the Citie of Rome, in the valls and ruines of old houses, and is there called *Tarentula*, is the Stellion of which *Aristotle* speaketh, and there it liueth vpon Spydres. Yet that there is another and more noble kind of Stellion aunciently so called of the Learned, shall afterward appeare in the succeeding discourse.

This Beast or Serpent, is called by the Græcians *Colobotes*, *Ascalobotes*, & *Galeotes*, and such an one was that which *Aristophanes* saineth from the side of a house eated her belly into the mouth of *Socrates* as hee gaped, when in a Moone-shine night hee obserued the course of the starres, and motion of the Moone. The reason of this Greeke name *Ascalobotes*, is taken from *Ascalos*, a circle, because it appeareth on the backe full of such circles like starres, as writeth *Petrus*. Howbeit, that seemeth to be a fayned Etymologie, and therefore I rather take it, that *Ascala* significeth impuritie, and that by reason of the vncleanesse of this beast, it was called *Ascalabotes*, or as *Suidas* deriueth it, of *Colobotes*, because by the helpe and cexteritie of the fingers, it clymbeth vppon the walls euen as Rats and myce; or as *Kiramides* will haue it, from *Calos*, signifying a peece of wood, because it clymbeth vppon wood and Trees. And for the same reason it is called *Galeotes*, because it clymbeth like a Vaseill, but at this day it is vulgarly called among the Græcians *Liakont*, although some are also of opinion, that it is also knowne among them by the words *Thamamithos*, and *Psammanyse*.

Among the vulgar Hebrewes, it is sometimes called *Lesaab*, and sometimes *Semamir*, as *Manifer* writeth. The Arabians call it *Sarnabrus*, and *Senabras*, a Stellion of the Gardens. And peraduenture, *Gwaril*, *Gusfemabras*, *Aluvel*, and *Gnases*, and *Syluaticus* also vseth *Epithetes* for a Stellion. And the generall Arabian word for such creeping byting things, is *Vasga*, which is also rendered a dragon of the house. Instead of *Colobotes*, *Albertus* hath *Arcolus*. The Germanes, English, and French, haue no words for this Serpent,

Of the Stellion.

pent, except the Latine word, and therefore I was iustly constrained to call it a Stellion, in imitation of the Latine word.

As I haue shewed some difference about the name, so it now enlieth that I should doe the like about the nature and place of their abode. First of all therefore I must put a difference betwixt the Italian Stellion or *Tarentula*, and the Thracian or Græcian, for the Stellion of the Ancients is proper to *Gracia*. For they say this Stellion is full of Lentile spots, or speckles, making a sharpe or thrill striking noyle, and is good to be eaten, but the other in Italy are not so. Also they say in Sicilia that their Stellions inflict a deadly byting, but those in Italy cause no great harme by their teeth. They are couered with a skin like a shell or thicke barke, and about their backes there are many little shining spots like eyes, (from whence they haue their names) streaming like starres, or droppes of bright & cleare water, according to this verse of *Ouid*.

— Aptumque colori.

Non enim habet varijs Stellatus corpora guttis.

Which may be englished thus;

And like his spotted hiew, so is his name,

The body starred ouer like drops of rayne.

It moueth but slowly, the backe and tayle beeing much broader then is the backe and tayle of a Lizard, but the Italian *Tarentulas* are white, and in quantitie like the smallest Lizards: and the other Græcian Lizards, (called at this day among them *Haconi*,) is of bright siluer colour, and are very harmefull and angry, whereas the other are not so, but so meeke and gentle, as a man may put his fingers into the mouth of it without danger. One reason of their white bright shining colour, is because they want blood, and therefore it was an error in *Syluaticus* to say that they had blood.

The teeth of this Serpent are very small and crooked, and whensoever they bite, they sticke fast in the wound, and are not pulled forth againe except with violence. The tayle is not very long, & yet when by any chance it is broken, bytten, or cut off, then it groweth againe. They liue in houses, and neere vnto the doores and windowes thereof make their lodgings, and some-times in dead mens graues and Sepulchres, but most commonly they clymbe and creepe aloft, so as they fall downe againe, some-times into the meate as it is in dressing, and sometimes into other things, (as we haue already said,) into *Socrates* mouth, & when they descend of their owne accord, they creepe side-long. They eate Hony, and for that cause creepe into the hives of Bees, except they be very carefully stopped, as *Virgill* writeth;

Non sepe sanos, ignotus adedit Stello.

Many times the Stellion at vnwares meeteth with the Hony combes. They also of Italy many times eate Spydres. They all hye hidde foure monthes of the yeere, in which time they eate nothing, and twice in the yeere, that is to say, both in the Spring-time and Autumne, they cast their skinne, which they greedily eate so soone as they haue stripped it off. Which *Theophrastus* and other Authors write, is an eniuous part in this Serpent or creeping creature, because they vnderstand that it is a noble remedy against the Falling-sickness: wherefore to keepe men from the benefit and good which might come thereby, they speedily deuoure it.

And from this eniuous and subtile part of the Stellion, commeth the crime in *Vlpianus* called *Crimen Stellionatus*, that is, when one man fraudulently preuenteth another of his money, or wares, or bargain, euen as the Stellion dooth man-kind of the remedy which commeth vnto them by and from his skinne.

This crime is also called Extortion, and among the Romans, when the Tribunes did with-draw from the Souldiours their prouision of victuall and Corne, it is said, *Tribunos qui per Stellatras Militibus aliquid abstulissent, capitali poena affecti*. And therefore *Budens* relateth a history of two Tribunes, who for this stellature were worthilie stoned to death by the commaundement of the Emperour. And all fraudes whatsoever, are likewise

taxed by this name, vvhich were not punishable but by the doome of the supream or highest Iudge, and there-vpon *Aleiatas* made this Embleme following.

*Parua lacerta, atris Stellatus corpore guttis
Stellio, qui latebras & cana busta colit
Inuidie prauique doli fert symbola, pictus:
Hen nimium nurbis cognita Zelotypis
Nam turpi obregitur, faciem lentigine, quisquis
Sit quibus immerfus Stellio, vina bibat.
Hinc vindicta frequens, decepta pellice vino,
Quam forma amisso flore relinquit amans.*

Which may be englished thus;

*The little Lizard, or Stellion starred in body graine
In secreet holes, and granes of dead which doth remaine,
When painted you it see, or drawne before the eye,
A symbole then you view of deepe deceit and curst enuy:
Alas, this is a thing to iealous wines knowne soo well,
For who soeuer of that Wine doth drinke his fill
Wherein a Stellion hath bene drencht to death,
His face with filthy lentile spots all vgly it appeareth,
Here-with a Louer oft requites the fraude of concubine,
Depriving her of beauties hiew by draught of this same wine.*

The Poet *Ouid* hath a pretty fiction of the originall of this curst enuy in Stellions, for he writeth of one *Abas* the sonne of *Metaneira*, that receiued *Ceres* kindly into her house, and gaue her hospitalitie, whereat the said *Abas* being displeased, derided the sacrifice which his mother made to *Ceres*: the Goddesse seeing the wretched nature of the young man, and his extreme impietie against the sacrifice of his Mother, tooke the Wine clef in the goblet after the Sacrifice, and poured the same vpon his head, wherevpon he was immediatly turned into a Stellion, as it is thus related by *Ouid*, *Metam.* 5.

*Cambibit os maculas, & qua modo brachia gessit
Crura gerit, cauda est mutata addita membris:
Inque breuem formam, ne sit vis magna nocendi
Contrahitur, paruaque minor mensura lacerta est.*

In English thus;

*His mouth sucks in those spots: and now where armes did stand,
His legges appeare, and to his changed parts was put a tayle,
And least it should haue power to harme, small was the bodys band,
And of the Lizards poisonous, this least in shape did vayne.*

Their bodies are very brittle, so as if at any time they chauce to fall, they breake their tayles. They lay very small egges, out of which they are generated: and *Pliny* writeth that the iuyce or liquor of these egges layde vpon a mans body, causeth the hayre to fall off, and also neuer more permitteth it to grow againe. But whereas wee haue said, it deuoureth the skinne, to the damage & hurt of men, you must remember, that in ancient time the people did not want their pollicies and deuises to take away this skinne from them before they could eat it. And therefore in the Sommer-time they watched the lodging place and hole of the Lizard, and then in the end of the winter toward the Spring, they tooke Reedes and did cleaue them in funder, these they composed into little Cabonets, and set them vpon the hole of the Serpent: Now when it awaked and would come forth, it being grieved with the thickness and straightnes of his skinne, presteth out of his hole thorough those Reedes or Cabonet, and finding the same some-what straight, is the more gladd to take it for a remedie; so by little and little it flydeth thorough, and being thorough, it leaueth the skinn behind in the Cabonet, into the which it cannot reenter to deuoure

deuoure it. Thus is this wylie Serpent by the pollicie of man iustly beguiled, loosing that which it so greatly desired to possesse, and changing nature, to line his guttes vvith his coate, is preuented from that gluttony, it beeing sufficient to haue had it for a couer in the Winter, and therefore vn sufferable that it should make foode thereof, and it the same in the Sommer.

These Stellions (like as other Serpents) haue also theyr enemies in nature, as first of all they are hated by the Asles, for they loue to be about the maungers and racks on which the Asle feedeth, and from thence many times they creepe into the Asles open nostrills, and by that meanes hinder his eating. But about all other, there is greatest antipathy in nature betwixt this Serpent and the Scorpion, for if a Scorpion doe but see one of these, it falleth into a deepe feare, and a cold sweate, out of which it is deliuered againe very speedily: and for this cause a Stellion putrified in oyle, is a notable remedie against the biting of a Scorpion, and the like warre and dissention, is affirmed to be betwixt the Stellion and the Spyder.

Wee haue shewed already, the difference of Stellions of Italie from them of Greece, how these are of a deadly poysonous nature, and the other innocent and harmlesse, and therefore now it is also conuenient, that wee should shew the nature and cure of this poyson, which is in this manner.

Whensoever any man is bitten by a Stellion, hee hath ache and payne thereof continually, and the wound receiued looketh very pale in colour, the cure whereof, according to the saying of *Actius*, is to make a playster of Garlick and Leekes mixed together, or else to eate the said Garlick and Leekes, drinking after them a good draught of sweete Wine, vn timered and very pure, or else apply *Nigella Romana*, *Sesamyme*, and sweet water vnto it. Some (as *Arnoldus* writeth) prescribe for this cure the dunge of a Faulcon, or a Scorpion to be bruised all to peeces, and layd to the wound. But sometimes it happeneth, that a mans meate or drinke is corrupted vvith Stellions that fall into the same from some high place where they desire to be clymbing, and then if the same meate or Wine so corrupted be eaten or drunk, it causeth vnto the partie a continuall vomiting & payne in the stomacke. Then must the cure be made also by vomits to auoyd the poyson, and by Glysters to open the lower passage, that so there may be no stoppe or stay, to keepe the impurified meate or drinke in the body. And principally those things are prescribed in this case, which are before expressed in the Cantharides, when a man hath by any accident bene poysoned by eating of them.

The remedies which are obserued out of this Serpent are these: Being eaten by Hawkes, they make them quickly to cast their old coates or feathers. Others giue it in meate after it is bowelled, to them that haue the Falling-sickness. Also when the head, feete, and bowels are taken away, it is profitable for those persons which cannot hold in their vrine, and being foddren, is giuen against the Bloody-fluxe. Also foddren in wine with blacke Poppy-seede, curth the payne of the loynes, if the wine be drunke vnto by the sicke patient.

The oyle of Stellions being annoynted vpon the aume-holes or pittes of chyl dren, or young persons, it restraineth all hayre for euer growing in those places. Also the oyle of Stellions, which are sod in Oyle-olue vvith Lizards, do cure all boyles and wennes, consuming them without launcing or breaking. And the ashes of the Stellion are most principally commended against the Falling-sickness, like as also is the skinn or truncke, as we haue said before. The head burned and dried, and afterward mixed vvith Honny-atuck, is very good against the continuall dropping or running of the eyes; and in the dayes of *Pliny*, he writeth that they mixed *stibum* here-withall. The hart is of so great force, that it being eaten, bringeth a most deepe and dangerous sleepe, as may appeare by these verses,

*Mande cor, & tantus prostermet corpora somnus,
Vt scindi possunt absque dolore membra.*

Which may be englished thus;

*Eate you the hart, and then such sleepe the body will possesse,
That hands may from the same be cut away painelesse.*

To conclude, the Physicians haue carefully obserued sundry medicines out of the eggs, gill, and dunge of Stellions, but because I write for the benefit of the English Reader, I will spare their relation, seeing we shall not neede to feare the byting of Stellions in England, or expect any drugges among our Apothecaries out of them, and therefore I vwill heere end the history of the Stellion.

OF THE TYRE.

Altorius.

Calius Rhod.

Amatus.



Here be some which haue confounded this Serpent vwith the Viper, & taken them both to be but one kind, or at least the Tyre to be a kind of Viper, because the Arabians call a Viper *Thiron*, of the Greeke word *Therion*, which signifieth a wild beast, & whatsoever the Graecians write of their *Echidna*, that is their Viper, the same things the Arabians write of the Tyre, and *Leoniceus* compiled a whole booke in the defence of that matter: and from hence commeth that noble name by composition antidotary, called *Theriaca*, that is, Triacle. But *Auisen* in the mention of the Triacle of *Andromache*, distinguishing the Triacle of the Viper, from that of the Tyre, and calleth one of them *Trochiscos Tyri*, and the other, *Trochiscos Viperae*. So *Gentilis* and *Florentinus*, do likewise put a manifest difference betwixt the Tyre and the Viper, although in many things they are alike, and agree together.

This Tyre is called in Latine *Tyrus* and *Tyria*, and also among the Arabians, as *Syluaticus* writeth, *Bismari*, and *Alphabex*. *Rabbi Moses* in his Aphorismes writeth, that when the Hunters goe to seeke these Serpents, they carry with them bread, which they cast vnto them, and while the Tyre doth eate it, hee closeth his mouth so fast, that his teeth cannot suddenly open againe to doe his hunting aduersary any harme, and this thing (as hee writeth) is very admirable at the first, to them that are ignorant of the secreete in nature. *Galen* also writeth so much to *Piso* of Vipers, and he saith that the Circulators, Iuglers or Quack-saluers, did cast certaine mazes or small cakes to them, which whe they had tasted, they had no power to harme any body.

This Tyrus is said to be a Serpent about the coasts of Iericho in the Wildernes, where it hunteth Birds, and liueth by deuouring of them and their egges. And a confection of the flesh of this Serpent, with the admixture of some few other things, taken away all intoxicating poyson, which confection is called Triacle. It is also reported, that whereas the Dragons haue no poyson of themselves, they take it away from this Serpent, and so poyson with a borrowed venom. For this poyson is very deadly: and there is a tale (which I will not tell for truth) that before the coming and death of our Saviour, *Iesus Christ*, the same was vnrremediable, and they died thereof, whosoever they were that had been poysoned by a Tyre, but on the day of *Christ* his passion, one of them was found by chance in Ierusalem, which was taken alicie, and brought to the side of our Saviour hanging vpon the Crosse, where it also fastened the teeth, and from that time euer since, all the kind haue receiued a qualified and remediable poyson, and also their flesh made apt to cure it selfe, or other venoms.

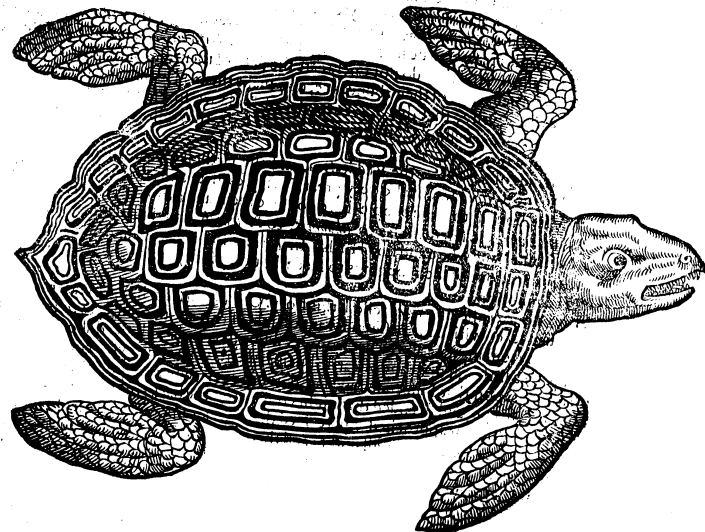
It is reported that when the Tyrus is old, he casteth, or rather wresteth off his coate, in this manner following; First it getteth off the skinne which groweth betwixt the eyes, by which it looketh as if it were blind, and if it be strange to a man, (I meane the first time that euer he saw it) he will verily take it to be blind: afterward, it also fleyeth off the skin off from the head, and so at last, by little and little, the whole body, at which sight it appeareth as though it were an Embryon, or skinnlesse Serpent. They keepe thetyr egges in their belly, and in them breede thetyr young ones, as the Vipers doe, for before they come out of the dammes belly, they are in all parts (according to theyr kind) perfect creatures, and so euerly one generateth his like, as doe foure-footed-beastes.

I take

Of the Torteyse.

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I take it by the relation of *Gesner*, that the *Dypsas* in Italy is called *Tyrus*. Also *Cardan* writeth, that there is a supposed and false conceit, that with the flesh of this Tyre, mixed with Hellebore and water, is made a confection to restore youth: but the truth is, it rather weakeneth and destroyeth bodies, then helpeth them, and maketh a counterfeite or varnished false youth, but no true youth at all. Thus saith *Cardan*, and thus much of this Serpent, the other things written of it, are the same that are written of the Viper.



OF THE TORTEYSE.



He last foure-footed egge-breeding beast, commeth now to be handled in due order and place; namely, the Torteyse, which I haue thought good to insert also in this place, although I cannot finde by reading or experience, that it is venomous, yet seeing other before me haue ranged the same in the number and Catalogue of these Serpents and creeping creatures, I will also follow them; and therefore I will first expresse that of the Torteyse, which is general and common to both kinds, and then that which is speciall, and proper to the Land and Sea Torteyses.

The name of this Beast is not certaine, among the Hebrewes some call it *Schabbul*, some *Kipod*, and some *Homer*, whereas euery one of these doe also signifie another thing, as *Schabbul* a Snayle. *Kipod* a Hedge-hogge, and *Homer* a Lizard. The Chaldeans call this Beast *Thibiela*. The Arabians terme it *Sifemat*. Also *Kauden* *Salabasse*, and *Halashalie*.

E e 3

The Italians call this *Testudinæ resplendens*, *Testudinæ carina*, *Testudinæ tartarica*, &c. *serena*. And in Ferrara, *Gallina*, *tarigella*, *bifca* sent *laria*. The inhabitants of *Taurina*, *Cupria*. The Portugalls, *Gagado*. The Spaniards, *Galapago*, and *Taringa*. The French, *Tortue*, and *Tartue*. And in Sauidy, *Bong conie*. The Germanes, *Schiltkrot*, and *Falkkrot*. The Flemings, *Schilt-pidde*, which answereth our English word Shell-crab. The Greeks call it *Chelone*, and the Latines *Testudo*: which words in their several Languages, haue other significations, as are to be found in euery vocabular Dictionary, and therefore I omit them, as not pertinent to this business or History.

There be of Tortoyes three kinds, one that lieth on the Land, the second in the sweet waters, and the third in the Sea, or salt waters. There are found great store of these in India, especially of the *Water* Tortoyes, and therefore the people of that part of the Country, are called *Chelonophagi*; that is, Eaters of Tortoyes, for they liue vpon them: and these people are sayd to be in the East-part of India. And in *Carmania* the people are likewise called. And they do not onely eat the flesh of them, but also couer their houses with their shells, and of their abundance, doe make them all manner of vessels. And *Pliny* and *Solinus* write, that the Sea-Tortoyes of India are so bigge, that with one of them they couer a dwelling Cottage. And *Strabo* sayth, they also row in them on the waters, as in a Boate.

The Islands of *Serapis* in the Redde-Sea, and the farthest Ocean Islands, towardes the East of the Red-Sea, hath also very great Tortoyes in it: and euery where in the Red-Sea they fo abound, that the people there doe take them and carry them to their greatest Markets and Fayres to sell them, as to *Rhaphis*, to *Ptolemais*, and the Island of *Dioscorides*, whereof some haue whire and small shells. In *Lybia* also they are found, and in the night time they come out of their lodgings to feede, but very softly, so as one can scarcely perceine their motion.

And of one of these *Scaliger* telleth this story. One night (saith he) as I was trauiayling, being ouer-taken with darkenesse and want of light, I cast about mine eyes to seeke some place for my lodging, safe and secure from Wild-beasts; and as I looked about, I saw (as I thought) a little hill or heape of earth, but in truth it was a Tortoyse, couered all ouer with moss: vpon that I ascended and sae downe to rest, where vpon after a little watching I fell asleepe, and so ended that nights rest vpon the backe of the Tortoyse. In the morning, when light approached, I perceived that I was remooued farre from the place, whereon I first chose to lodge: all night; and therefore rising vp, I beheld with great admiration the face and countenance of this Beast, in the knowledge whereof, (as in a new nature) I went forward, much comforted in my wearisome iourney.

The description of the Tortoyse and the several partes thereof now followeth to bee handled. Those creatures (saith *Pliny*) which bring forth or lay eggs, eyther haue feathers as Fowles, or haue scales as Serpents, or thicke hides as the Scorpion, or else a shell like the Tortoyse. It is not without great cause that this shell is called *Scutum*, and the Beast *Scutaria*, for there is no buckler and shield so hard and strong as this is. And *Palladius* was not deceived when he wrote thereof, that vpon the same might safely passe ouer a Cart-wheele, the Cart being load. And therefore in this, the Tortoyse is more happy then the Crocodile, or any other such Beast.

Albertus writeth that it hath two shells, s, one vpon the backe, the other on the belly, which are conioyned together in foure places and by reason of this so firme a couer and shell, the best there is of any forme, also long lasting, and not very easie or apt to putrefaction. This shell or couer is smooth, except some-times when it is growne old, it hath moss vpon it, and it neuer casteth his coate in old age, as other creeping things do. In the head and tayle it resembleth a Serpent, and the great Tortoyes haue also shelles vpon their heads like a shield, yet is the head but short; and the aspect of it very fearefull, vntill a man is well acquainted therewith. And by reason of the hardness of their eyes, they moue none but the weather eye, liide, and that without often winking. The Luer of it is great, yet without any blood. It hath but one belly without diuision, and the Luer is also a double, by reason of the vicious temperature of the body. The Melt is exceeding small, comming far short of the bodys proportion.

Beside

Bestie; the common nature of other thicke-hided creatures. It hath also reynes, except that kind of Tortoyse called *Lutaria*, for that wanteth both Reynes and bladder, for by reason of the softnesse of the coner thereof, the humour is ouer fluent; but the Tortoyse that bringeth forth Egges hath all inward partes like a perfect Creature: and the Females haue a singular passage for their excrements, which is not in the Males. The Egges are in the body of their belly, which are of a party-colour like the Egges of Birds. They are easie to their loynes, and the tayle is short, but like the tayle of a Serpent.

They haue four Legges, in proportion like the Legges of Lizards, euery foot haue fine fingers or diuisions vpon them; with nayles vpon euery one. And thus much for the several parts.

They are not vniuistly called *Amphibia*, because they liue both in the water and on the Land, and in this thing they are by *Pliny* resembled to Beavers: but this must bee vnderstood of the general, otherwise the Tortoyes of the Land doe neuer dare come into the Water: and those of the Water can breath in the water, but want respiration, and likewise they lay their Egges and sleepe vpon the dry Land. They haue a very slowe and easie pace; and thereupon *Pannius* calleth it *Tardigrada*, and also there is a Prouerbe: *Tardus in cessus*, for a slow and soft pace, when such a motion is to be exprest. The Tortoyse neuer casteth his coate, no not in his old age. The voyce is an abrupt and broken hissing, not like to the Serpents, but much more loud and diffused. The Male is very salacious and giuen to carnall copulation, but the Female is not so; for when this is attempted by the Male, they fight it out by the teeth, and at last the Male ouercommeth, whereat her voyce is as much, as one that in a hard conflict, fight, or battaile, hath won a fayre Woman; the reason of this vnwillingnesse is, because it is exceeding paynfull to the Female. They engender by riding or couering one another. When they haue layde their Egges, they doe not sit vpon them to hatch them, but lay them in the Earth, couered; and there by the heat of the Sunne the young one formed, and cometh forth at due time without any further help from his parents.

They are accounted crafty and subtle in their kinde, for subtilnesse is not onely attributed to things that haue a thinn bloud; but also to those that haue thicke skimes, hides, and Couers, such as the Tortoyse and Crocodile haue. The Tortoyse is an enemy to the Bartridge, as *Philes* and *Albanus* write: Also the Ape is as frayde thereof, as it is of the Snayle; and to conclude, whatsoeuer enemy it hath, it is safe inough as long as it is couered with his Shell, and clynge it fast to the Earth beneath; and therefore came the Prouerbe: *Oikos philos, oikos aristos*. That House which is ones friend, is the best house.

The Poets giue a fabulou reason, why the Tortoyse doth euer carry his House vpon his back, which is this: They say, that on a time *Iupiter* badde all liuing Creatures to a banquet or Marriage feast, and thither they all came at the time appointed, except the Tortoyse: and thence at last also appeared at the end of the feast when the mea was all spent: whereat *Iupiter* wondred, and asked her why she came no sooner? Then it answered him, *Oikos philos, oikos aristos*; at which answer *Iupiter* being angry, adidged her perpetually to carry her house on her back, and for this cause they saie, that the Tortoyse is neuer seperated from her house.

Flaminius the Roman disuading the *Achaens* from attempting the Island of *Zacynthus*, vied this Argument; and so afterward *T. Linius*. *Ceterum sicut Testudinem, ubi collecta in suum tegamen est, tutam ad omnes ictus vidi esse: ubi exierit partes aliquas quodcumque nudavit, obnoxium atque infirmum habere: Nam dissimulat vobis Achai, clausis penetralibus maris, quod intra Peloponnesum est, termino, ea & iungere vobis, & immittere facile: si semel auditate plura amplectiendi hinc excedatis, nuda vobis omnia que extra sunt, & exposita ad omnes ictus esse.* Thus saith *Pliny*. That is to say, Euen as when the Tortoyse is gathered within the compasse of her shell, then is it safe and free from all strokes, and feelleth no violence, but whensoever she putteth forth a Limbe or part, then is it naked, infirme, and easie to be harmed: So is it with you *Achaens*, for by reason

son of the enclosed feate of *Peloponnesus* within the Straights of the Sea, you may well wind all that together, and being conioyned, as well defend it: But if once your auidious and couctous mindes to gette more, appeare and stretch it selfe beyond those limits, you shall lay open your naked infirmities and weakenesse, to all force, blowes, and violence whatsoeuer. Wherefore, the Tortoyse careth not for flies, and men with good armour care not much for light and easie aduersaries.

Alcaus hath a witty Emblem of a Tortoyse to expresse a good huswife, and that the same of her vertues, spreadeth much further then cyther beautie or riches.

*Alma Venus quam has facies quid denotat ille
Testudo, molli quam pede diuaprimis?
Meste effinxit Phidias secumque referri
Femineum nostrum sit ab effigie,
Quodq; manere domi, & sacris debet esse puellas
Supposit pedibus talia signa meae.*

Which may be englified thus;

*Loves holy God, what meaneas that ugly face?
What doth that Tortoyse signifie in deede?
Which then o Goddesse vnder soft foote doest pace,
Declare what means the same to me with speede?
Such is the shape that Phidias did me frame,
And bade me goe resemble women kind,
To teach them silence, and in house remaine,
Such pictures underneath my feete you find.*

There is a manifold vse of Tortoyse, especially of their couer or shell, and likewise of their flesh, which cometh now to be hard. And first of all, the ancient ornament of Beddes, Chambers, Tables, and Banqueting-houses, was a kind of artificial worke, called *Carniur*, and this was framed in golde and silver, brasse and wood, Iuory & Tortoyse-shells; but, *Nec luxuria non fuerit concussa ligno, tam lignam emi testudinem facit*: That is to say; Ryot not contented, sought precious frames of wood; and againe, the vse of wood, caused Tortoyse-shells to be deereley bought; and thereof also complained the Poet *Iuuenal*, where he saith;

— *Nemo curabat
Riuulis in Oceani fluctu se studo natat
Clarum Troigenis sacra & nobile fulcrum.*

In English thus;

*Then none did care for Tortoyse in the Ocean-flood,
To make the noble beds for Trojans blood.*

We haue shewed already that there are certaine people of the East called *Chelophagi*, which liue by eating of Tortoyse, and with their shells they couer their houses, make all their vessels, rowe in them vpon the water, as men vse to rowe in boares, and make them likewise serue for many other vses.

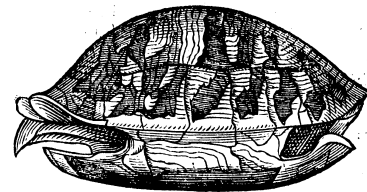
But as concerning the eating of the flesh of Tortoyse, the first that ever wee read that vsed this ill dyet, were the Amozons, according as *Calius Rhod*: and other Authours writeth. Besides, *Aloysius Cadamustus* affirmeth, that he himselfe did tast of the flesh of a Tortoyse, and that it was white in colour, much like vnro Veale, and not vnpleasant. But *Rafas* is of a cleane contrary opinion, condemning it for very vsuauourie, and vnwholesome, because the fleshe and temperament thereof, is betwixt the Land and the Water, it being a beast that liueth in both Elements. And in eating hereof the Gracians haue a prouerbe, *Chelones kreas he phagein, he me phagein*: That is, cyther eate Tortoyse flesh, or eate it not. Meaneing that when we eate it, we must eate nothing else, and therefore must be filled sufficiently, onely with that kind of meate: For to eate little, breedeth fretting in

in the belly, and to eate much is as good as a purgation, according to the obseruation of many actiōs, which being done *Frigide & ignauiter*, that is, coldly & slothfully to halues, doe no good, but being done, *Acriter & explicite*, earnestly and thoroughly bring much content and happinesse.

But I maruaile why they are vsed in this age, or desired by Meat-mongers, seeing *Apicius* in all his booke of Variety of Meats, doth not mention them; and I therefore will conclude the eating of Tortoyces to be dangerous, and hatefull to Nature it selfe, for vnlesse it be taken like a Medicine, it doth little good, and then also the Sawces and decoctions or compositions that are conected with it, are such as doe not onely qualifie, but utterly alter all the nature of the, (as *Stephanus Aguau* hath well declared) in his French discourse of Frogs and Tortoyces. And therefore to conclude this History of the Tortoyce, I will but recite one riddle of the strangenesse of this beast which *Tertullian* out of *Pachynus* maketh mention of, and also in Greeke by *Moschopulus*, which is thus translated.

*Animal peregrina natura, sine spiritu spiro, geminis oculis retro iuxta cerebrum, quibus acutibus antrosum progredior. Super ventre carulo pergo, sub quo venter latet albus, apertus & clausus. Oculi non apeririuntur, neq; progredior, donec venter intus albus vacuus est. Hoc saturato, oculi apparent insignes, & pergo aditer: Et quamquam mutum varias ado voces: That is to say, I am a liuing creature, of a strange nature, I breath without breath, with two eyes behinde meere my braynes doe I goe forward, I go vpon a blew belly, vnder which is also another white, open and shut, my eyes neuer open, I goe forward untill my belly be empty, when it is full, then they appeare plaine and I goe on my iourney, and although I am mute or dumbe, yet doe I make many voyces. The explication of this riddle, will shew the whole nature of the beast, and of the Harpe called *Chelys*. For some things are related herein of the liuing Creature, and some things againe of an Instrument of Musick made vpon his shell and couer. And thus much for the Tortoyce in generall, the Medicines I will referue vnto the end of this History.*

OF THE TORTOYCE OF THE earth, whose shell is onely figured.



These Tortoyces which neuer come in water, either sweet or Salt, cleare or muddy, are called by the Gracians *Chelone Chersaie*, by the Latines *Chersina*, and *Testudines*, *Terrestres*, *Syluestres*, and *Montanae*, & by *Nicander*, *Orine*: and the French peculiarly *Tortue des Boys*, a Tortoyce of the wood.

These are found in the desarts of *Africa*, as in *Lybia* & *Strabo* *Mauritania*, in the open fieldes, and likewise in *Lidia* in the Corne-fieldes, for when the Plow-men come to plowe their Land, their shares turne them out of the earth vpon

the firtowes as big as great Giebes of land. And the shels of these the Husbandmen burne on the land, and dig them out with Spades and Mattocks, euen as they doe Wornes among places full of such vermine.

The Hill *Parthenius*, and *Seron* in *Arcadia*, doe yeeld many of these Land-Tortoyces. The Shell of this liuing Creature is very pleasantly distinguished with diuers colours, as earthy, blacke, blewish, and almost like a Salamanders. The Liuer of it is small, yet apt to be blown or swell with winde, and in all other parts they differ not from the common and vulgar generally prefixed description.

These liue in Corne-feldes, vpon such fruits as they can finde; and therefore also they may be kept in Chestes or Gardens, and fed with Apples, Meale, or Bread without Leauen. They eate also Cockles, and Wornes of the earth, and three-leaved-grasse. They will also eate Vipers, but presently after they eate *Origan*, for that herbe is an antidote against Viperine payson for them, and vnlittle they can instantly finde it, they dye of the payson. The like vse it is sayde to haue of Rue, but the Tortoyces of the Sandy Sea in *Affrique*, liue vpon the fat, dew, and moystnesse of those Sandes. They are ingendered like other of their kind, & the Males are more venerated than the Females, because the female must needs bee turned vpon her backe, and she cannot rise againe without helpe: wherefore many times the Male after his lust is satisfied, goeth away, & leaue the poore Female to be destroyed of Kytes, or other aduersaries: their naturall wilddome therefore hath taught them to preferre life and safety before lust and pleasure. Yet *Theophrastus* writeth, of a certaine Hearb, that the Male-Tortoyce getteth into his mouth, and at the time of lust turneth the same to his Female, who presently vpon the smell thereof, is more enraged for copulation then is the Male, and so giueth vp her selfe to his pleasure without all feare of quill, or prouidence against future danger: but this Hearb neither he nor any other can name. They lay Egges in the earth, and do not hatch them, except they breath on them with their mouth, out of which at due time come their young ones. All the winter-time they digge themselves into the earth, and there liue without eating any thing, in so much as a man woulde thinke they could neuer liue againe, but in the Summer and warme weather they dig themselves out againe without danger.

The Tortoyces of India in their old and full age change their shels and couers, but so all other in the VVorld neuer change or cast them. This Tortoyce of the earth is an enemy to Vipers, and other Serpents, and the Eagles againe are enemies to this, not so much for haired as desirous thereof for Physicke, against their sicknesses & diseases of Nature; and therefore they are called in Greeke *Chelonophagoi aetoi*, Tortoyce-eating-Eagles: for although they cannot come by them out of their deepe and hard Shell, yet they take them vp into the ayre, and so let them fall downe vpon some hard stone or Rocke, and thereupon it is broken all to peeces, and by this means died the famous Poet *Aeschilus*, vvhich kind of fate was foretold him, that such a day he should dye: wherefore to auoyd his end, in a layre Sunne-shine cleare day he sat in the fields, and suddenly an Eagle let a Tortoyce fall downe vpon his head which brake his skull, and crushed out his braynes, whereupon the Grecians wrote:

Aeschulo graphonti, epipepoke Chelone,
Which may be englished thus;
Eschilus writing vpon a rocke,
A Tortoyce falling, his braynes out knocke.

The vses of this Land Tortoyce, are first for Gardens, because they cleare the Gardens from Snayles and Wornes: out of the *Arcadian* Tortoyces they make Harps, for their shelles are very great, and this kind of Harp is called in Latine *Tesludo*, the inventor whereof is said to be *Mercury*, for finding a Tortoyce after the falling in of the River *Nilus*, whose flesh was dried vp, because it was left vpon the Rockes, hee strucke the sinewes thereof, which by the force of his hand, made a muscally sound, and thereupon he framed it into a Harp, which caused other to imitate his action, and continue that practice vnto this day.

These

These Tortoyces are better meate then the Sea or Water-Tortoyces; and therefore they are preferred for the belly; especially they are giuen to Horles, for by them they are rayfed in flesh, and made much fatter. And thus much shall suffice for the Tortoyce of the earth.

OF THE TORTOYCE OF THE Sweete-water.



*P*liny maketh foure kinds of Tortoyces, one of the earth, a second of the Sea, a third called *Lusaria*, and the fourth called *Smyda*, lying in Sweete-waters, and this is called by the Portugalls *Cagado*, and *Gagado*, the Spaniards *Galapag*, and the Italians *Gaiandre de aqua*. There are of this kind found in *Helmetia*, neere to *Zurricke*, at a Towne called *Andelfinge*: but the greatest are found in the River *Ganges* in India, where they shels are as great as tuns, and *Damascen* writeth, that he saw certaine Ambassadors of India, present vnto *Augustus Caesar* at *Antiochia*, a Sweete-water-

Tortoyce, vvhich was three cubits broad. They breede their young ones in *Nilus*. They haue but a small Mele, and it wanteth both a Bladder and reines. They breede their young ones and lay their Egges on the dry Land, for in the water they dye without respiration: therefore they digge a hole in the Earth wherein they lay their Egges, as it were in a great ditch, of the quantity of a Barrell, and hauing couered them with earth, depart away from them for thirty dayes; afterwards they come againe and vncouer theyr Egges, which they finde formed into young ones, those they take away with them into the water: and these Tortoyces at the inuasion of *Nilus* follow the Crocodiles, and remove their nests and egges from the violence of the floods.

There was a magickall and superstitious vse of these Sweete-water-Tortoyces agaynst Hayle, for if a man take one of these in his right hand, and carrie it with the belly vpward round about his Vineyard, & so returning in the same manner with it, & afterward lay it vpon the backe, so as it cannot turne on the belly, but remaine with the face vpward, all manner of Clouds should passe ouer that place and neuer empty themselves vpon that Vineyard. But such diabolicall and foolish obseruations were not so much as to be remembered in this place, were it not for their sillinesse, that by knowing them, men might learne the weakenesse of humane wisdom: when it erreth, from the Fountaine of all science and true knowledge (which is Diuinity) and the most approoued operations of Nature: And so I will say no more in this place of the Sweete-water-Tortoyce.

OF THE TORTOYCE OF the Sea.



*I*t were vnproper and exorbitant to handle the Sea-Tortoyce in this place, were it not because it lieth in both elements, that is, both the water and the Land, wherefore seeing the earth is the place of his generation, as the Sea is of his foode and nourishment, it shall not be amiss nor improper (I trust) to handle this also among the Serpents and creeping things of the earth.

Pliny calleth this Sea-Tortoyce *Mus Marinus*, a Moule of the Sea, and after him *Albertus* doth so likewise. The Arabians call it *Asfulbach*, and the Portugalls *Tartaruga*, and in Germany *Meerschiltkrott*, which the common Fisher-menne call the Souldier, because his backe seemeth to be armed and couered with a shield and Helmet, especially on the forepart: which shield is very thicke, strong, and triangular, there being great veines and finewes which

which goe out of his Necke, shoulders, and hippes, that tye on and fasten the same to his body.

His forefeet being like hands, are forked and twisted very strong, & with which it fighteth and taketh his prey, and nothing can presse it to death except the frequent strokes of Hammers. And in al their members except their quantity, & their feet, they are much like the Tortoyces of the Earth, for otherwise they are greater, and are also blacke in colour. They pull in their heads as occasion is ministred to them, eyther to fight, feede, or be defended, and theyr whole shell or couer seemeth to be compounded of fine Plates. They haue no teeth, but in the brimmes of theyr beakes or snouts are certaine eminent diuided things like teeth, very sharp, and shut vpon the vnder lippe like as the couer of a Boxe, 10 and in the confidence of these sharp prickles, and the strength of their hands and backes, they are not afrayde to fight with men.

Theyr eyes are most cleare and plendant, casting theyr beames farre and neare, and also they are white in colour, so that for their brightnesse and rare whitenesse, the Apples are taken out and included in Rings, Chaines, and Bracelets. They haue reynes which cleaue to their backes, as the Reines of an Bugle or Oxe. Theyr feete are not apt to be vased in going, for they are like to the feet of Seales or Sea-calues, seruing in stead of Oares to swim withall. Their legges are very long, and stronger in their feet and nailes, then are the clawes of the Lyon.

They liue in Rockes and the Sea-sands, and yet they cannot liue altogether in the water, or on the Land, because they want breathing and sleepe, both which they performe out of the Wwater: yet *Pliny* writeth, that many times they sleepe on the top of the water, and his reason is, because they lye still vnmoueeable, (except with the Wwater) and snore like any other Creature that sleepe, but the contrary appeareth, seeing they are found to sleepe on the Land, and the snoring noyse they make is but an endeavour to breath, which they cannot well doe on the toppes of the Wwater, and yet better there then in the bottom.

They feede in the night-time, and the mouth is the strongest of all other Creatures, for with it they crush in peeces any thing, be it neuer so hard, as a stone or such things: they also come and eate grasse on the dry Land. They eate certaine little Fishes in the Winter time, at which season their mouth is hardest, and with these Fishes they are also bayted by men, and so taken. *Pausanius* writeth, that in *Africa* there are Maritime Rocks called *Seefeste*, and there dwelleth among a creature called *Seynon*, that is *Zityron*, a Tortoyce, and whatsoever he findeth on that Rockes which is a stranger in the Sea, the same he taketh and casteth downe headlong. They engender on the Land, and the Female resisteth the copulation with the Male, vntill hee gett against her a stalk or stemme of some Tree or Plant. They lay their Egges and couer them in the earth, planing it ouer with their breast, and in the night-time they sit vpon them to hatch them. Their Egges are great, of diuers colours, hauing a hard shell, so that the young one is not framed or brought forth within lesse compass then a yeere, (as *Aristotle* writeth) but *Pliny* sayth 40 thirty dayes.

And for as much as they cannot by Nature, nor dare for accident long tarry vpon the Land: they set certaine markes with their feete vpon the place where they lay theyr Egges, whereby they know the place againe, and are neuer deceived. Some againe say, that after they haue hidde their Egges in the earth forty dayes, the Female commeth the iust furth day, not saying of her reckoning, and vncouereth her Egges wherein she findeth her young ones formed, which she taketh out as ioyfully as any man would do Gold out of the earth, and carryeth them away with her to the Wwater. They lay sometimes an hundred Egges, and sometimes they lay feyver, but euer the number is very great.

There is vpon the left side of *Hispaniola*, a little Island vpon the Port *Beata*, which is called *Altus Bellus*, where *Peter Martyr* reporteth straunge things of many Creatures; especially of the Tortoyces, for hee writeth, that when they rage in lust for copulation, they come on shore, and there they digge a Ditch wherein they lay together three or four hundred Egges, being as great as Goose-Egges, and when they haue made an end,

end, they couer them with Sand and goe away to the Sea, not once looking after them: but at the appoynted time of Nature, by the heate of the Sunne, the young Tortoyces are hatched, engendered, and drowded into light without any further helpe of theyr Parents.

Great is the courage of one of these, for it is not afrayde to set vpon three men together, but if it can bee turned vppward vpon the backe, it is made weake and vnresistable. And if the head be cut off and seuered from the body, it dieth not presently, nor closeth the eyes, for if a man shake his hand at it, then vwill it winke, but if hee put it neere, it will also byte if it can reach it. If by the heat of the Sunne theyr backes grow dry, they also grow weake and inflexible: and therefore they hasten to the Wwater to remollifie them, or else they dye within short time: and for this cause this is the best way to take them. In the whottest day they are drawne into the deepe, where they swimme willingly with their backes or shelles about the Wwater, where they take breath, and in continuance, the Sunne so hardeneth them, that they are not able to helpe themselves in the water, but they grow very faynt and weake, and are taken at the pleasure of the Fisher-man.

They are also taken on the toppes of the Wwater after they retorne weary from theyr feeding in the Night-time, for then two men may easily turne them on theyr backes, and in the meane while another casteth a Snare vpon them and draweth them safely to the Land. In the *Phenician* Sea they are taken safely without danger, and generally where they may be turned on theyr backe, there they can make no resistance, but where they cannot, many times they wound and kill the Fisher-men, breaking the nets asunder, and let out all the other Fish included with them.

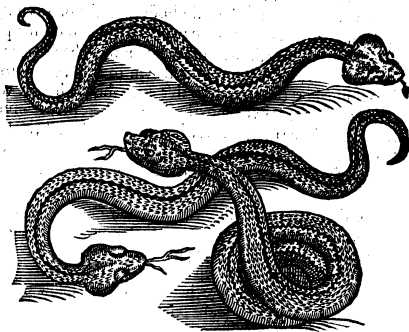
Bellorius writeth, that there bee of these Sea-Tortoyces two Kindes, one long, the other round, and both of them breath at theyr Noses, by cause they want Gillies, and the long ones are most frequent about the Port *Torra* in the redde Sea, whose couer is variable, for the Males shell is playne and smooth vnderneath, and the Females is hollow. The Turkes haue a kinde of Tortoyce, whose shell is bright like the *Chrysolite*, of which they make hakes for Knives of the greatest price, which they adorne with Plates of gold. 30 In *Jambolus*, an Island of the South, there are also found certaine Monsters or liuing creatures, which are not very great, yet are they admirable in Nature, and in the vertue of their blood.

Their bodyes are round and like the Tortoyce, hauing two crosse lynes ouer theyr backes, in the ends of which is an eye and an eare at eyther side, so as they seeme to haue foure eares, the belly is but one, into which the meate passeth out of the mouth. They haue feete round about, and with them they goe both backward and forward. The vertue of their blood is affirmed to be admirable: for whatsoever body is cut asunder & put together, if be sprinkled with this blood during the time that it breatheth, it conuirteth as before.

The ancient *Troglodytes* had a kind of Sea-Tortoyce, which they call *Celtium*, which had hornes, vnto which they fastened the strings of their Harpes, these also they worshipped and accounted very holy. Yet some thinke that they might better be called *Chelutium* then *Celtium*, but I thinke *Hermolaw* dooth better call them *Chelutium apo res Chelutis*, which signifieth both a Tortoyce and their broad breastes, and with their Hornes they helpe themselves in swimming. *Albertus* also maketh mention of a Tortoyce called *Bar-chora*, but it is thought to be a corrupt word from *Osira Codermis*. These Sea-Tortoyces are found sometimes to be eyght cubits broad, and in India with their shelles they couer houses, and such vse: they also put them vnto in *Tabrobana*, for they haue them fifteene cubits broad. And

thus much for all kind of
Tortoyces.

OF THE VIPER.



Notwithstanding the asseueration of *Suessanus*, who will needes exclude the Viper from the Serpents, because a Serpent is called *Ophis*, and the Viper *Echis*, yet I trust there shall be no reasonable man that can make exception to the placing of this liuing Creature among Serpents, for that great learned man was deceived in that Argument, seeing by the same reason hee might as well exclude any other, as the Snake, Dragon, Scorpion, and such like who haue their peculiar names; beside the generall vword *Ophis*, and yet might hee also haue bene better aduised, then to affirme

a Viper not be called a Serpent: for euen in *Aristotle* whom he expoundeth and approoueth, hee might haue found in his fifth Booke of *Gen. animal*: and the last Chapter, that the Viper is recorded, *inter genera ophion*: That is, Among the generall kindes of Serpents, although as wee shall shew afterward, it differeth from most kindes of Serpents, because it breedeth the young one in his belly, and in the winter-time lyeth in the Rockes and among stones, and not in the earth.

The Hebrewes as it appeareth *Elay. 59.* and *Iob. 6.* call it *Aphgnath*, and according to Munster *Aphgnaim*, plurally for Vipers, because of the variety of colours, wherewithall they are set all ouer. The Arabians from the Greeke word *Theoon*, signifying all kind of wilde Beastes, doe also call it *Thiron*, and that kinde of Viper whercof is made the Triacle, they call a *Alafafrai*, and *Alphi*: they also call it *Eofman*, (as *Leonicenus* wryteth.) Beside, it is called *Alphe*, which seemeth to bee deriued of the Hebrewes, and *Aps* which may likewise be coniectured to arise from the Greeke vword *Ophis*.

The Greekes call the Male peculiarly and properly *Echis*, and the Female *Echidna*, and it is a Question whether the vulgar word among the Grecians at this day *Ochendra*, doe not also signify this kinde of Serpent. *Belonius* thinketh, that it is corrupted of *Echidna* the Female Viper. The Germans haue many vwords for a Viper, as *Brandts Schlangen*, *Nater-Otter*, *Heck-Nater*, and *Viper-Nater*. The French *Vne Vipere*. The Spaniards *Nimora*, and *Bicha*, The Italians *Vipera*, *Marasso*, *Scurtio*, and sometimes *Scorzone*, although *Scorzo*, and *Scorzone*, be generall wordes in Italy for all creeping Serpents without feet, and that strike with theyr teeth.

There

Of the Viper.

There is also about the word *Marasso* some Question, although *Leonicenus* decideth the matter, and maketh it out of all Controuersie, and *Rhodigimus* thinketh it a very significant vword deriued from the people *Marssi*, bycause they carryed about Vipers. The Mountebanks doe also call *Suffili*, from *Sibila*, the hissing voyce which it maketh. Some will haue *Nepa* to be also a Viper, yet wee haue shewed that already to signifye a Scorpion.

The Grecians say, that the Viper is called *Echidnaparo* to *echin* in cause *ten gonon aschri shanon*: bycause to her ovne death shee beareth her young one in her belly; and therefore the Latines doe also call it *Vipera*, *quasi viparia*: bycause it dyeth by violence 10 of her byrth or young: and they attribute vnto it vehemence and pestilence, and generally there are fewe Epithets vvich are ascribed to the Serpent; but they also belong vnto this. There is a precious Stone *Echites*, (greenish in colour) which seemeth to bee like a Viper, and therefore taketh name from it. Also an Hearbe *Echire*, like *Scammony*, and *Echidmon* or *Viperina*. In *Cyrene* there are Myce; which from the similitude of Vipers are called *Echenate*. *Echion* was the name of a man, and *Echionide* and *Echionij*, of people, and *Echidnon* a City beside the Sea *Aegen*: Also the Eagle vvich by the Poets is fayned to eate the heart of *Promethes*, is likewise by them layde to bee begotten betwixt *Typhon* and *Echidna*, and the same *Echidna* to be also the Mother of *Chimara*: which from the Nauell vpward was like a Virgin, and down-ward like a Viper, of which 20 also *Diadormis Siculus*, and *Herodorus* telleth this Story.

When *Hercules* was drying away the Oxen of *Geryon*, hee came into *Scythia*, and there fell asleepe, leauing his Mares feeding on his right hand in his Chariot, and so it happened by diuine accident, that vvholes hee slept they vvere remooued out of his sight and strayed away from him. Afterward hee awaked, and missing them, fought all ouer the Countrey for them; at last hee came vnto a certaine place, where in a caue hee found a Virgin of a double natured proportion, in one part resembling a Mayde, and in the other a Serpent, wherat he wondered much, but shee told him, that if he would lye with her in carnall copulation, shee would shewe him vvhere his Mares and Chariot vvere: wherunto hee consented and begat vpon her three Sonnes, famous among Poetall 30 Writers: Nmely, *Agathyrus*, *Gelonus*, and *Scythus*: but I will not prosecute eyther the names, or these Fables any further, and so I will proceede to the description of Vipers. The colour of Vipers is somewhat yellowish, hauing vpon theyr skins many round spots, theyr length about a cubit, or at the most three palmes. The tayle curled, at the end very small and sharpe, but not falling into that proportion equally by euen attenuation, growing by little and little, but vncuenly sharpened on the sudden from thicknesse to thinnesse. It is also without flesh, consisting of skinne and bone, and very sharp.

The head is very broad, compared with the body, and the Necke much narrower then the head: The eyes very redde and flaming, the belly winding, vpon which it goeth all in length, euen to the tayle, and it goeth quickly and nimbly: some affirme, that it hath two canyne teeth, and some foure. And there is some difference betwixt the Male & the female: the female hath a broader head, the necke is not so eminent, a shorter and thicker body, a more extended tayle, and a softer pace, and foure canyne teeth. Again, the Male hath a narrower head, a necke swelling or standing vp, a longer and thinner body, and a swifter pace or motion so that in the Pictures propoed in this discourse: the first of them are for the Male, and the last for the Female, and this is the peculiar outward difference betwixt the Male and the Female Vipers. *Auicenn* sayth besides, that the tayles of Vipers make a noyse when they goe or mooue. Those are taken to bee the most generous and lively, that haue the broadest and hollowest head like a Turbot, quick and lively 40 cyes, two canyne teeth, & a gristle or claw in the Nose or tayle, a short body or tayle, a pale colour, a swift motion, and bearing the head vpward. For the further description of theyr feuerall partes. Theyr teeth are very long vpon the vpper chappe, and in number vpon eyther side foure, and those vvich are vpon the neather Gumbes are so small, as they can scarce be discerned, vntill they be rubbed and pressed; but also it is to bee noted, that while they liue, or when they bee dead, the length of theyr teeth cannot appeare, except you take from them a little bladder, in which they lye concealed. In that 50 blad.

Bladder they carry poyson, which they infuse into the wound they make with their teeth: They haue no eares, yet all other liuing Creatures that generate their like, and bring fourth out of their bellies haue eares, except this, the Sea-Calf, and the Dolphin, yet in stead hereof, they haue a certaine gristly caue or hollownesse in the same place where the eares should stand. The Wombe and place of conception (saith *Pliny*) is double, but the meaning is, that it is clouen as it is in all Females (especially women, & Cowes.) They conceiue Egges, and those Egges are contained neere they raynes or loynes. Their skin is soft, yielding also to any stroake, and when it is fleyed off from the body, it stretcheth twice so bigge as it appeared while it covered the liuing Serpent: To conclude, *Physiologus* writeth, that their face is somewhat like the face of a man, and from the Naeuill it resembleth a Crocodile; by reason of the small passage it hath, for his egestion which exceedeth not the eye of a Needle. It conceiue at the mouth. And thus much for the description in generall.

There is some difference among this kinde also, according to the distinction of place wherein they liue, for the Vipers in *Aethiopia* are all ouer blacke like the men, and in other Countreys they differ in colour, as in *England*, *France*, *Italy*, *Greece*, *Asia*, and *Aegypt*, as writeth *Belonius*. There is scarce any Nation in the World wherein there are not found some Vipers. The people of *Amyssa* which were of the Gracian blood, droue away all kinde of Serpents from among them, yet they had Vipers which did bite mortally; and therefore could neuer bee cured, being shorter then all other kindes of Vipers in the World.

Likewise in *Arabia*, in *Syagrus*, the sweete Promontory of Frankfence, the *Enuropen* Mountaines, *Seiron*, *Pannonia*, *Afclenus*, *Corax*, and *Riphaus*: the Mountaines of *Asia*, *Aegages*, *Bucarteron*, and *Cercaphus*, abound with Vipers. Likewise *Aegypt*, and in all *Africa* they are found also, and the *Africans* affirme, (in detestation hereof) that it is not so much, *Animal*, as *Malum nature*: That is, A liuing Creature, as euill of Nature: To conclude, they are found in all Europe. Some haue taken exceptions to *Crete*, because *Aristotle* writeth, that they are not found there, but *Belonius* affirmeth, that in *Crete* also he saw Vipers which the Inhabitants call by the name of *Cheudra*, which seemeth to be deriued from the Greeke *Echidna*. At this day it is doubted whether they liue in *Italy*, *Germany*, or *England*, for if they doe, they are not knowne by that name: yet I verily thinke that we haue in *England* a kinde of yellow Adder which is the Viper that *Belonius* saw here, for I my selfe haue killed of them, not knowing at that time the difference or similitude of Serpents, but since I haue perceiued to my best remembrance that the proportion and voyce of it did them that it was a Viper. The most different kindes of Vipers are found in *Aegypt* and *Asia*.

Concerning the quantity, that is the length and greatnesse of this Serpent, there is some difference, for some affirme it to be of a cubit in length, and some more, some lesse. The Vipers of Europe are very small, in comparison of them in *Africa*, for among the *Trogodytes* (as writeth *Helianus*) they are fifteene cubits long, and *Nearechus* affirmeth as much of the Indian Vipers; *Aristobolus* also writeth of a Viper that hee saw which was nine cubits long, and one hand breadth: and some againe (as *Strabo* affirme) that they haue seene Vipers of fifteene Cubits long, and *Nicander* writeth thus of the Vipers of *Asia*;

*Fert Asia ultra tres longis qui tractibus vlnas
Se tendant, rigidum quales Bucarteron, atque
Ardus Aegagus, & celsus Cercaphus intra
Se multos refouet.*

In English thus;

*Such as Asia yields in length, as are three elles,
In Bucarteron steepy rough, these Vipers flourish,
Hard Aegagus and high Cercaphus cels:
Within their compasse many such do nourish.*

Others

Of the Viper.

Others there bee in *Asia* fixteene foote long, and some there bee againe twenty, as in the Golden *Cassilia*, where they heads are like the heads of Kiddes. There be some that make difference betwixt *Echis* and *Echidna*, by cause one of them when it byteth, looke white, the other pale, and when the *Echis* byteth, you shall see but the impression of two teeth, and when the *Echidna* byteth you shall the impression of more teeth. But these differences are very ydle, for the variety of the payne may arise from the constitution of the body, or the quantity of the poyson, and so likewise of the colour of the wound, and it is already set downe, that the *Echis* or Male Viper hath but two Canyne teeth, but the other: namely, the *Echidna* hath foure, thus sayth *Nicander*;

*Malculus emittit, notus color, ipse caninos
Binos perpetuo monstrat, sed famina plures.*

Which may be englished thus;

*The Male two canyne teeth, whose colour well is knowne,
But in the Female more continually are shewne.*

But yet the Male hath beside his Canyne teeth; as many as hath the Female: and besides the Male is knowne from the Female, as the same *Nicander* writeth, because the Female when shee goeth, dravveth her tayle as though shee were lame, but the Male more manlike and nimble, holdeth vppe his head, stretcheth out his tayle, restrayneth the breadth of his belly, letteth not vppe his Scales (as doeth the Female;) and besides, dravveth out his body at length.

The Meate of these Vipers are greene Hearbes, and also sometimes liuing Creatures: and namely, Hore-flyes, Cantharides, *Pithiocampes*, and such other things as they can come by, for these are fit and convenient meate for them. *Aristotle* writeth, that sometimes also they eat Scorpions, and in *Arabia* they not only delight in the lyyvete myce of *Balsam*, but also in the shadow of the same. But above all kinde of drink, they are most insatiable of wine. Sometime they make but little folds, and sometime greater, but in their wrath their eyes flame, they turne their tayles and put forth their double tongue. In the winter-time as we haue said already, they liue in the hollow Rocks, yet *Pliny* affirmeth, that then also they enter into the earth, and become tractable and tangible by the hands of man, for in the cold weather they are nothing so fierce as they are in the hot, and in the Summer also they are not at all times alike furious, but like to all other Serpents. They are most outrageous in the Canicular daies, for then they neuer rest, but with continuall disquiet moue vp & downe till they are dead or emptied of their poyson, or feele an abatement of their heate. Twise in the yeare they cast their skins, that is to say, in the Spring, and in the Autumne: and in the spring time when they come out of their hole or winter lodgings, they help the dimnesse of their eye-sight by rubbing their eyes vpon fenners: wherefore in a matter so necessary to be knowne, I will first of all set downe the opinion of other men, as well Historians as Poets, and then in the end & conclusion, I will be bold to interpose my owne iudgement for the better information of the Reader. *Herodotus* in his *Thalia* writeth, that when the Vipers begin to rage in lust, and desire to couple one with another, the Male commeth and putteth his head into the mouth of the female, who is so insatiable in the desire of that copulation, that when the male hath filled her with all his seed-genitall, and so would draw forth his head againe, the byteth it off, & destroyeth her husband, whereby he dyeth and neuer liueth more: but the female departeth and conceiueh hir young in hir belly, who euery day according to natures inclination, grow to perfection and ripenesse, and at last in reuenge of their fathers death, doe likewise destroy their mother, for they eat out her belly, and by an vnnatural issue come forth into the light of this world: and this thing is also thus witnessed by *Nicander*;

*Cum durum fugiens morsu ignescens echidna
Frendis echis, vel ubi seruente libidinis actu
Suo dente sui voluit generis.*

*At ubi post vegetam ceperunt pignora vitam,
Iam propinqua adsumt masuri tempora partum,
Indignam chari mortem ulciscientia patris
Erosamifer enascuntur matris ab aluo.*

In English thus;

*When the Male Viper gnaweth, avoyding Females bite,
Whose fiery rage is all on ardent lust,
Yet when he burnes for copulation right,
Her cruell tooth doth Husbands head off cruell.
But yet alas, when seedes begins to line,
And birth of young ones ripen in her wombe,
Then they for Fathers, death a full reuenge do giue,
Eating forth their wretched mothers strong.*

Vnto this agreeth *Galen, Iſidor, Plutarch, Aelianus*: and *Lucan* who writeth;

Viperæ coeunt abrupto corpore nati.

That is to say:

*The geniture of Vipers blond
Engender, breaking bodies good.*

Pliny agreeth with the residue for the death of the Male in carnall copulation, but hee differeth in this, about the Female, affirming that when the young Vipers grow ripe and perfect in their Mothers belly, the eldest forth euery day one for three dayes together, (for her number is sometimes twenty) at last the other, impatient of delay, gnaw out her guts and belly, and so come forth, destroying their Mother: And here is no great difference, for in the summe and destruction of Father and Mother, they all agree, and *Saint Ierom, Saint Basil, and Horus* doe agree and subscribe to the truth of these opinions. Thus we haue shewed the opinions of the Ancient and first Writers: now it followeth that we should likewise shew the opinions of the later Writers, which I will performe with as great breuity and perspicuity as I can. *Pierius* therefore writeth, that in his time there were learned men desirous to know the truth, who got Vipers, and kept them aliue, both Males and Females, by shutting them vp place where they could neither escape out, nor doe harme, and they found that they engendered, brought forth, and conceived like other Creatures, without death or ruine of Male and Female.

Amatus Lusitanus also writeth thus. The Male and Female Viper engender by wreathing their tayles together, euen to the one halfe of their body, and the other halfe standeth vpright, mutually kissing one another. In the Male there is a genitall member in that part beneath the Nauell, where they embrace, which is very seeter and hidden, and against the same is the Females place of conception; as may appear manifestly to him that will looke after the same; and therefore all the Philosophers and Physicians haue bin deceived, that haue wrote they haue conceived at their mouth, or that the Male perished at the time of engendering, or the Female at the time of her deliury. Thus saith *Amatus*.

Theophrastus he likewise writeth in this manner. The young Vipers doe not eate out their way, or open with their teeth their Mothers belly, nor (if I may speake merrily) make open their owne passage by breaking vp of the doores of their Mothers wombe, but the wombe being narrow, cannot containe them; and therefore breaketh of it owne accord: and this I haue proued by experience, euen as the same falleth out with the Fish called *Acus*: and therefore I must craue pardon of *Herodotus*, if I affirme his relation of the generation of Vipers to be meereley fabulous. Thus saith *Theophrastus*. *Apollonius* also writeth, that many haue seene the olde Vipers lyking their young ones like other Serpents.

Thus haue I expressed the different iudgements of sundry Authors both new & olde touching

touching the generation of Vipers, out of which can be collected nothing but euident contradictions, and vnreconcilable iudgements, one mutually crossing another. So as it is vnpossible that they should be both true, and therefore it must be our labour to search out the truth, both in their words, and in the conference of other Authors. Wherefore to beginne, thus writeth *Aristotle*. The Viper amongst other Serpents, almost alone bringeth forth a liuing creature, but fitt of all she conceiveth a soft egge of one colour, about the eggess lyeth the young ones folded vpper in a lyneskinne, and sometime it falleth out, that they gnaw in sunder that thinne skinne, and so come out of their mothers belly all in one day, for the bringeth forth more then twentie at a time.

Out of these words of *Aristotle*, cuilly vnderstood by *Pliny* and other auncient Writers, came that errour of the young Vipers eating their way out of their mothers belly, for in stead of the little thinne skinne which *Aristotle* saith they eate thorough, other Authors haue turned it to the belly, which was cleane from *Aristotles* meaning. And another error like vnto this, is that wherein they affirme, that the Viper doth euery day bring forth one young one, so that if shee hath twentie young ones in her belly, then also shee must be twenty dayes in bringing of them forth.

The words of *Aristotle* fro whence this errour is gathered, are these, *Τέττι de en mia emera kathon, Tētti de pleio he ci kofai*, which are thus translated by *Gaza*, *Parit enim singulos diebus singulis, plures quam viginti numero*. That is to say, she bringeth forth euery day one, more then twentie in number. But this is an absurd translation, and agreeth neither with the words of *Aristotle*, nor yet with his mind, for his words are these: *Parit autem vna die singulos, parit autem plus quam viginti numero*. That is to say in English, shee bringeth forth euery one in one day, and shee bringeth forth more then twentie: so that the sense of these words shall be, that the Viper bringeth forth her young ones severally, one at a time, but yerall in a day.

But concerning her number, neither the Philosopher, nor yet any man liuing, is able to define and set it downe certaine, for they vary, being sometimes more, and sometimes fewer, according to the nature of other liuing creatures. And although the Viper do conceive eggess within her, yet doth shee lay them after the manner of other Serpents, but in her body they are turned into liuing Vipers, and so the eggess neuer see the sunne, neither doth any mortall eye behold them, except by accident in the dissection of a female Viper when she is with young. I cannot also approue them that doe write, that one, namelie the Viper, among all Serpents, bringeth forth her young ones aliue, and perfect into the world, for *Nicander* and *Greunius*, doe truly affirme, with the constant consent of all other Authors, that the horned Serpent called *Cerafæ*, of which we haue spoken already, doth likewise bring forth her young ones aliue. And besides, *Herodotus* writeth of certaine winged Serpents in Arabia, which doe bring forth young ones as well as Vipers, and therefore it must not be concluded with apparant falsehood, that onely the Viper bringeth her young ones perfect into the world.

The like fable vnto this, is that generally conceit of the copulation together, betwixt the Viper and the Lamprey; for it is reported that when the Lamprey burneth in lust for copulation; she forsaketh the waters, and commeth to the Land, seeking out the lodging of the male Viper, and so ioyneth herselfe vnto him for copulation. He againe on the other side, is so tickled with desire hereof, that forsaking his owne dwelling and his owne kind, doth likewise betake himselfe vnto the waters and Riuer sides, where in an amorous manner, hee hyllith for the Lamprey, like as when a young man goeth to meete and call his Loue; so that these two creatures, liuing in contrary elements, the earth and the water, yet meete together for the fulfilling of their lusts in one bed of fornication. Vpon which *Saint Basil* writeth in this manner: *Vipera infestissimum animal coruque Serpent cum murena congregitur. &c.* That is to say, the Viper a most pernicious enemy to all liuing creeping things, yet admitteth copulation with the Lamprey, for he forsaketh the Land, and goeth to the water-side, and there with his hissing voyce, giueth notice to the other of his presence, which hee hearing, instantly forsaketh the deepe waters, and comming to the Land, suffereth herselfe to be embraced by that venomous beast. Also *Nicander* writeth thus thereof in his verses.

*Fama est, si modo vera, quod hac suapafina lingua
Atque eat in siccum cogente libidine, listus
Et cum Vipereo coiens serpente grauetur.*

Which may be englished thus;

*Fame saith (if it be true) that she her seeds for sakes,
I meane the shore, and goes vpon dry Land,
Where for her lust the Viper-male she takes,
In fleshy couiture to be her husband.*

But this opinion is vaine and fantastical, as *Pliny* and diuers others haue very learnedly proued, for the Lampry cannot liue on the Land, nor the viper in wet places, besides the waters: and therefore, besides the impossibility in nature, it is not reasonable that these will hazard their owne liues, by forsaking their owne elements for the satisfaction of their lusts, there beeing plenty of eyther kindes to worke vpon, that is to say, both of female Vipers in the Land, to couple with the male, and male Lampreys in the water, to couple with the female.

Although I haue else-where confuted this error, yet I must heere againe remember that which is said already. The occasion of this fable is this; the male Lampry is exceeding like a Viper, for they want feete, and haue long bodies, which some one by chance seeing in copulation with his female, did rashly iudge it to be a Serpent because of his likeness, as afore-said; and therefore they deuised a name for it, calling it *Myrus*, which some haue made a kind of Viper, and others a Snake: but *Andrew* hath notably proued against *Archelaus*, that this *Myrus* neither is nor can be any other then the male Lampry: and so I will conclude, that neither Vipers ingender with Lampreys; nor yet the femall Vipers kill the male in copulation, or that the young ones come into the world by the destruction of their dammes.

In the next place wee are to consider, the antipathy and contrariety that it obserueth with other creatures, and the amitie also betwixt it and others. First of all therefore it is certaine and well knowne, what great enmity is betwixt man-kind & Vipers, for the one alwayes hateth and feareth the other: wherefore, if a man take a Viper by the necke, and speet in his mouth, if the spittle slide downe into his belly, it dyeth thereof, and rotteth as it were in a consumption. Vipers also are enemies to Oxen, as *Virgil* writeth, *pestis acerba boum peccorique aspergere vinus*: that is, a sharpe plague of Oxen, casting his poyson vpon all other Cattell. They are also enemies to Hennes and Geese, as *Columella* writeth; wherefore in ancient time they were wont to make fute walls for the custody of theyr pullen against Vipers. They are likewise enemies to the Dormouse, and they hunt very greedily after their young ones, whereof *Epiphanius* in a discourse against *Origen* writeth thus: When the Viper cometh to the nest of a Dormouse, and findeth there her young ones, she putteth out all theyr eyes, and afterwards feedeth them very fat, yet killeth euery day one, as occasion of hunger serueth; but if in the meane time a man, or any other creature doe chance to eate of those Dormouse, whose eyes are so put out by the Viper, they are poysoned thereby. And this is a wonderfull worke in nature, that neither the little Dormouse receiue harme by the poyson, but grow fat thereby, nor yet the Viper be poysoned herselfe while she eateth them, and yet a man or beast which is a stranger vnto it, dyeth thereof.

All kind of Mice are as much afraid of Vipers, as they be of Cats, and therefore whensoever they heare the hyssing of a Viper, instantly they looke to themselves and theyr young ones. There is a kind of harmlesse Serpent called *Parea*, whereof I haue spoken before in his proper place, which is an enemy vnto Vipers, and that same which is harmlesse vnto men, killeth them. *Albertus* also telleth a story of a Viper that climbed vp into a tree, to the nest of a Megpye, where vpon the old one was sitting, this poore Pye did fight with the Viper, vntill the Viper tooke her fast by the thigh, so as shee could fight no more, yet she ceased not to chatter and cry out to her fellowes to come and helpe her, wherevpon the male Pye came, and seeing his female so gyped by the Viper, hee ceased

not

not to pecke vpon his head vntill the braines came out, and so the Viper fell downe dead. This story is also alledged by *Cardan*.

The Scorpions and the Vipers are enemies one to another, for at Padua a Viper and a Scorpion (for the tryall of this matter) were both included in a wall, where they continued fighting a little while, but at last they both dyed by one anothers poyson. The Tortoise of the earth is also an enemy to the Viper, and the Viper to it, wherefore if it can get the Viper, but if the Tortoise can find none of these, then they die incontinently by the poyson of the Viper, and of this there hath beene tryall, as both *Aristotle* and other Authors affirm.

And as there is this contrariety betwixt Vipers and other liuing creatures, so there is betwixt them and Plants of the earth, and this blessing God in nature hath bestowed vpon many beasts, that when they feeble themselves to be hurt by one herbe, they know another to cure them; as for example, Garlicke is poyson to the Viper, and therefore hauing tasted thereof the death, except he eate some Rue. A Viper beeing strooke with a Recde once, it amazeth her, and maketh her senselesse, but beeing strooke the second time, she recouereth and runneth away: and the like is reported of the Beech-tree, saying that it stayeth the viper, and she is not able to goe from it. But most maruailous is the antipathy betwixt the viper and the Yew-tree, for it is reported by *Mercurialis*, that if you lay fire on the one side, and a peece of Yew on the other side, and then place a viper in the middle betwixt them both, she will rather chuse to runne thorow the fire, then to goe ouer the branches of Yew.

The Viper is also afraid of Mustard-seede, for it beeing layd in her path, she flieth from it, and if the taste of it, she dyeth. There is an herbe called *Arum*, if the hands or body of a man be annoynted with the iuyce of the roote thereof, the viper will neuer bite him; the like is reported of the iuyce of Dragons, expressed out of the leaues, fruite or roore; it is also said, that if a viper doe behold a good Smaradge, her eyes will melt and fall out of her head. But about all other plants in the world, the Viper is most delighted with Vetches, and the Saunye tree, for in Italy (as *Cardan* writeth) there was once seene a great number of Vipers about a Saunye-Tree, and many of them did climbe vp and downe vpon that Tree.

There is no loue betwixt this Serpent and other creatures, save onely to his owne kind, and therefore there are two things memorablen in the nature of this saue Serpent, the one is the loue of the male to the female, & the other of the female to her young ones. It is reported by *Saint Ambrose* and *Saint Basil*, that when the male misseth the female, he seeketh her out very diligently, and with a pleasing and flattering noyse, calleth for her, and when he perceiueh the approacheth, he casteth vp all his venome, as it were in reuerence of matrimonyall dignitie. The female on the other side, maketh much of her young ones, licking and adorning their skinnies, fighting for them vnto death, both against vipers and beasts. For this occasion and some medicinall vses, the Arabians counted Vipers holy Serpents, for by reason (as we haue said already) that the vipers do haunt the Baulom-trees, whereof there be plenty in that country, they hold them for holy keepers of that precious fruite; wherefore they neuer kill them, but at the time of yeere when the Baulome is ripe, they come vnto the trees bearing in their hands two wooden rules, which they synye one against another, by the noyse whereof the vipers are terrified and driuen away, and so the Trees are freed for the Inhabitants to take the fruite thereof at their pleasure.

Now forasmuch as we read that *Porus* King of India sent many great Vipers for a gyft vnto *Augustus*, it is profitable to expresse the meanes whereby Vipers are safely taken, without doing any harme. Wherefore *Aristotle* writeth, that they are very much desirous of Wine, and for that cause the Country-people set little vessels of wine in the hedgges and haunts of Vipers, where vnto the vipers coming, easily drinke theselves tame, and so the Hunters come and kill them, or else to take them, as they are without danger of harme. *Pliny* reporteth, that in ancient time, the *Maritians* in Lybia did hunt vipers, and neuer receiued harme of them, for by a secret & innate vertue, all vipers & serpents

are afraid of their bodies, as we haue already shewed in other places. Yet *Gallen* in his discourse to *Piso*, writeth that the *Marfians* in his time had no such vertue in them, as hee had often tryed, saue onely that they vsed a deceit or slight to beguile the people, which vvvas in this manner following.

Long after the vsuall time of hunting Vipers, they vse to goe abroade to take them, when there is no courage nor scant any venom left in them, for the Vipers are then easily taken if they can be found: and them so taken, they accustom to their owne bodies; by giuing them such meates as doth euacuate all their poyson, or at the least wile doth so stop vp their teeth, as it maketh the harme very small; and so the simple people being ignorant of this fraude, and seeing them apparently carrying vipers about them, did ignorantly attribute a vertue to their natures, which in truth did not belong vnto them. In like manner there were (as hath already in another place bene said) certaine Iuglers in Italy, which did boast themselves to be of the lineage of Saint *Paule*, who did so deceitfully carrie themselves, that in the presence and sight of many people, they suffered Vipers to bite them without any manner of harme.

Others againe when they had taken a Viper, did drowne her head in mans spittle, by vertue whereof the viper beganne to grow tame and meeke. Besides this, they made a certaine oymnt which they set forth to sale, affirming it to haue a vertue against the byting of Vipers, and all other Serpents, which oymntment was made in this manner. Out of the oyle of the leede of Wild-radish, of the rootes of Dragons, the iuyce of Daffadill, 20 the braine of a Hare, leaues of Sage, spriggs of Bay, and a few such other things, whereby they deceiued the people, and got much money: and therefore to conclude, I cannot find any more excellent way for the taking and destroying of vipers, then that which is already expressed in the generall discourse of Serpents.

Wee doe reade that in Egypt they eate Vipers & diuers other Serpents, with no more difficultie then they would doe Ecceles, so doe many people both in the Easterne and western parts of the New-found-Lands. And the very selfe-same thing is reported of the Inhabitants of the Mountaine *Atbos*, the which meete they prepare and dresse on this manner. First they cut off their heads and also their tayles, then they bowell them and salt them, after which they seeth them or bake them, as a man would seeth or bake Ecceles, 30 so some-times they hang them vpp and dry them, and then when they take them downe againe, they eate them with Oyle, Sale, Anniseedes, Leekes and vvater, with some such other obseruations. Whose dyet of eating vipers I doe much pittie, if the want of other fooode constraineth them there-vnto; but if it arise from the insatiable and greedy intemperance of their owne appetites, I Iudge them eager of dainties, which aduenture for it ate such a market of poyson.

Now it followeth that wee proceede to the handling of that part of the Vipers storie, which concerneth the venome or poyson that is in it, which must beginne at the consideration of the temperament of this Serpent. It is some question among the learned, vvwhether a viper be hot or cold; and for aunswere hereof it is said, that it is of cold constitution, 40 because it lyeth hid, and almost dead in the Winter-time, wherein a man may carry them in his hands without all hurt or danger: & vnto this opinion for this selfe same reason, agreeeth *Gallen*. *Mercurialis* maketh a treble diuersitie of constitution among Serpents, whereof the first sort are those which with their wound doe infuse a mortall poyson that killeth instantly, and without delay: a second sort are those that kill, but more leyfurely, without any such speede: and the third are those whose poison is more slow in operation then is the second, among which he assigneth the Viper. But although by this slownes of operation hee would enforce the coldnes of the poyson, yet it is alwaies to be considered, that the difference of vipers, and of their venome, ariseth from the place and Region in which they are bredde, and also from the time of the yeere wherein they byre & wound, so that except they fortune to hurt any one during the time of the Canicular dayes, (in 50 which season their poyson is hottest, and themselves most full of spyrit,) the same it but weake, and full of deadnes. And againe it is to be considered, whether the viper harme in her moode and furie, for anger doth thrust it forth more fully, and causeth the same to worke more deadly.

Like-

Likewise the Region wherein they liue, begetteth a more lively working spirit in the Serpent, and therefore before all other, the Vipers of Numidia are preferred, because of the heate of that Country. Also their meate causeth in them a difference of poyson, for those that liue in the woods and eate Toades, are not so vigorous or venomous, but those that liue in the mountaines, and eate the rootes of certaine herbes, are more poysonfull and deadly. And therefore *Cardan* relateth a story, which he saith was told him by a *Phoenician*, that a Mountaine-Viper chased a man so hardly, that he was forced to take a tree, vpon the man, he emptied the same vpon the Tree, and by and by after, the man in the tree dyed, by the fauour and secret operation of the same.

But of the Arabian Vipers which haunt the Baullom-trees, I haue read, that if at any time they byre, they onely make a wound like the pricks of yron, voyde of poyson, because while they lueke in the iuyce of that tree, the acerbitie and strength of the venom is abated. About the Mountaine *Helycon* in Greece, the poyson also of Vipers is infirme and not strong, so that the cure thereof is also ready and easie. But yet for the nature of Vipers 10 poyson, I can say no more the *Walphius* hath said, that it is of it selfe and in it selfe considered, hot: and his reason is, because hee saw a combat in a glasse betwixt a Viper and a Scorpion, and they both perished one by the others poyson. Now he saith that it is granted, the Scorpion to be of a cold nature, and his poyson to be cold; therefore by reason of the antipathy whereby one dyed by the malice of another, it must needs follow that the 20 Viper is hot, and her poyson likewise of the same nature. For a Serpent of a cold nature, killeth not another of the same nature, nor a hot Serpent, one of his owne kind, but rather the hotter.

All the Vipers that liue neere the vvaters, are of more mild and meeke poyson then others. If there be any such, but I rather beleue there be none, but that the same Author which wrote of the vipers of the water, did intend Serpents of the water. But concerning the poyson of vipers, there is nothing reported more strange then that of *Vincentius Belluacensis*, who writeth, that if a man chauce to tread vpon the reynes of a Viper vnware, 30 it paineth him more then any venome, for it spreadeth it selfe ouer all the body incurably. Also it is written, that if a woman with childe chauce to passe ouer a viper, it causeth her to suffer abortment; and the Mushrooms or Toade-stooles which grow neere the dennes and lodgings of vipers, are also found to be venomous.

The Scythians also do draw an incurable and vnresistable poyson out of vipers, wherewithall they annoynt the sharpe ends of their darts and arrowes when they goe to vvare, to the end that if it chauce to light vpon their aduersary, hee may neuer any more doe them harme. They make this poyson in this manner. They obserued the lyttering places and time of the vipers, and then with strength and Art, did take the old & young ones together, which they presently killed, and afterward suffered them to lye and rot, or soake 40 in some moyst thing for a season: then they tooke them and put them into an earthen pot filled with the blood of some one man; this porte of mans blood and vipers they stopped very close, so as nothing might issue out at the mouth, and then buried or couered it all ouer in a dunghill, where it rotted and consumed a few dayes, after which they vncovered it againe, and opening it, found at the toppe a kind of watery substance (swymming, that they take off, and mixe it with the rotten matter of the Viper, & hereof make this deadly poyson.

Wee haue shewed already, that there is outwardly a difference betwixt the byting wound of the Male and the Female viper, for after the male hath bitten, there appeareth but two holes, but after the female hath bitten, there appeareth foure; and this is also a great deale more deadly then is the byting of the male, according to the verses of *Nican-* 50 *der*, where he saith;

*Porro ex Vipereo, quod moris germinis peior
Femina: qua veluti maiori accenditur ira,
Sic vehemente magis fers naxia vulnera morsu,*

Parasimus

*Pliny
Nicander.*

*Es plus gl'icent / se cauda & corpore voluit,
Vnde citatior hac ita as mors occupat artus.*

Which may be englithed thus;

*But of the Vipers broode the female is the worst,
Which as it were, with greater wrath doth burne:
And therefore when she bytes, makes bodies more accurst,
Inflicting hurtfull wounds, so vehemency turnd.
Rowling her bulke and style more oft about,
Whereby a speedier death doth life rydde out.*

But *Auicē* is directly contrary to this opinion, and saith, that as the bytings of male-
Dragons are more extirall and harmefull then are the females, so is it betwixt the byting
of the male and female Viper. This contrarietie is thus reconciled by *Mercurialis*, namely,
that it is true, that the wounds which the female maketh by her byting, being well consid-
ered, is more deadly then the wounds which the male gueth: yet for the proportion of
the poyson which the male venteth into the wound he maketh, it is more deadly then is
the females; so that with respect of quantitie, they both say true which affirme eyther the
one or the other. But which foucer is the greatest, it skilleth not much, for both are dead-
ly enough, as may appear by the common symptomes and signes which follow, and also
death.

Mathiolus reporteth a history of a Country-man, who as hee was mowing of grasse,
chanced to cut a Viper cleane asunder about the middle, or some-what neerer the head,
which being done, hee stode still, and looked vpon the dying discoloured parts a litle
while, at last, eyther presuming that it had no power left to hurt, or thinking it was dead,
he tooke that part in his hand where-vpon the head was: the angry viper feeling his ad-
uerialties warme hand, turned the head about, and bite his finger with all the rage, force,
and venom that it had left, so that the blood issued out. The man thus bitten for his bold-
nesse, did hastily cast it away, & began to sucke the wound, putting his hand to his mouth,
which when he had done but a litle while, he suddenly fell downe dead.

The like story vnto this, is related by *Amatus Lusitanus* of another, which more bold-
ly then wisely, did adventure to take a liue viper into his hand vpon a wager of money,
but as the other, so this payd for his rashnes, for the angry Viper did bite him as did the
former: and hee sucked his wound as did the Country-man, and in like maner fell downe
dead.

By both which examples, wee may well see the danger of the Vipers poyson, so that
if once it come into the stomacke, and touch the open passage where the vitall parts goe
in and out, it neuer stayeth long but death followeth. Wherefore *Aetius* saith well, that
sometimes it killeth within the space of seauen houres, and sometimes againe within the
space of three dayes, and that respite of time seemeth to be the longest, if remedie be not
had with more effectually speede.

The signes or effects of the Vipers byting, are briefly these, first there issueth forth a
rotten matter, some-times bloody, and some-times like liquid or molten faeces, some-
times againe with no colour at all, but all the flesh about the fore swelleth, sometimes ha-
uing a redde, and some-time a pale hiew or colour vpon it, issuing also forth a corrup-
ted matter matter. Also it causeth diuers litle blysters to arise vpon the flesh, as though
the body were all scorched ouer with fire, and speedily after this, followeth putrefaction
and death.

The paine that commeth by this Serpents wounding, is so vniuersall, that all the body
seemeth to be set on fire, many pittifull noyses are forced out of the parties throat by sense
of that paine, turning and crackling of the necke, also twinkling and wrying of the eyes,
with darknesse and heauinesse of the head, imbecility of the loynes, some-times thirsting
intolerably, crying out vpon his dry throat, and againe some-times freezing at the fin-
gers ends, at least so as hee feeleth such a payne. Moreover, the body sweating a sweat
more cold then snow it selfe, and many times vomiting forth the bilious tumours of his
owne belly. But the colour going and coming is often changed, now like pale lead, then
like

like blacke, and anon as Greene as the rust of brasse, the gumbes flow with blood, and the
Liuer it selfe falleth to be inflamed, sleepelesse and trembling possesseth the body and se-
uerall parts, and difficultie of making vrine, with Feauers, neezing, and shortnesse of
breath.

These are related by *Aetius*, *Aegineta*, *Greninus* and others, which worke not alwaies
in every body generallie, but some in one, and some in another, as the humours and tem-
perament of nature doth leade, and guide their operation. But *Marualls* from whence
Plato in his *Symposium* had that opinion, that a man bytten and poysoned by a Viper, will
tell it to none, but only to those that haue formerly tasted of that misery: for although a-
ch, yet I think in nature there can be no reason given of *Platoes* opinion, except he meane
that the patient will neuer manifest his griefe at all. And this how-foeuer also, is confuted
by this one story of *Greninus*. There was (as he writeth) a certaine Apothecarie vvich
did keepe Vipers, and it happened one day as hee was meddling about them, that one of
them caught him by his finger, and did bite him a litle, so as the prints of his teeth ap-
peared as the poynts of needles. The Apothecarie onely looked on it, and being busied,
either forgot, or (as hee said afterward) felt no paine for an howres space: but after the
body fell to be suddenly distempered there-with, so as necessity constrainging him, and
rough Gods mercy) was recouered, but with great difficultie; for he suffered many of the
former passions and symptomes before hee was cured.

Therefore by this story, eyther *Plato* was in a wrong opinion, or else *Greninus* telleth
a fable, which I cannot graunt, because he wrote of his owne experience, knowne then to
many in the world, who would quicklie haue contradicted it: or else if he had contented
to the opinion of *Plato*, no doubt but in the relation of that matter, he would haue expre-
sed also that circumstance.

Thus then we haue, as briefly and plainly as we can, deliuered the paines & torments
which are caused by the poyson of Vipers: now therefore it followeth, that we also briefe-
ly declare the vertue of such Medicines, as we find to be applied by diligent and carefull
obseruations of many learned Physitians, against the venom of Vipers. First of all they
write, that the generall rule must be obserued in the curing of the poyson of Vipers, which
is already declared against other Serpents: namely, that the force of the poyson be kept
from spreading, and that it may be done eyther by the present extraction of the poyson, or
else by bynding the wounded member hard, or else by cutting it off, if it be in finger, hand
or foote.

Galen reporteth, that when he was in Alexandria, there came to the City a Country-
man which had his finger bytten by a Viper, but before he came, hee had bound his fin-
ger close to the palme of his hand, and then hee shewed the same to a Physitian, who im-
mediaty cut off his finger, and so he was cured. And besides, he telleth of another coun-
try-man, who reaping of Corne, by chance with his sickle did hurt a Viper, who retur-
ned and did raze all his finger with her poysonfull teeth. The man presently conceiting
his owne perill, cut off his owne finger with the same sickle, before the poyson was spred
too farr, and so was cured without any other Medicine.

Sometime it happeneth that the byte is in such a part that it cannot be cutte off, and then
they apply a Henne cut insunder aliue, & layd to as hot as can be, also one must first wash
and annoynt his mouth with oyle, and so layd out the poyson. Likewise the place must
be scarified, and the partie fedde and dieted with old Butter, and bathed in milke or Sea-
water, and be kept waking, and made to walke up and downe.

It were too long, & also needlesse, to expresse all the medicines which by naturall means
are prepared against the poyson of Vipers, whereoff seeing no reasonable man will expect
that at my hands, I will onely touch two or three cures by way of history, and for others,
refer my Reader to Physitians, or to the Latine discourse of *Cronius*. In *Norcheria*, the In *Vipera*,
country of that great and famous *Gentilis* who translated *Auicē*, there is a fountaine, into
which if any man be put that is stung or bytten by a Serpent, hee is thereof immediaty
cured.

cured; which *Amatus Lusitanus* approoueth to be very naturall, because the continuall cold water killeth the hot poyson. The same Authour writeth, that when a little maid of the age of thirteene yeeres, was bitten in the heele by a Viper, the legge beeing first of all bound at the knee very hard, then because the maid fell desiraft, first he caused a Surgeon to make two or three deeper holes then the Viper had made, that so the poyson might be the more easily extracted, then he scarified the place, and drew it with cupping-glasses, whereby was exhausted all the blacke blood, and then also the whole legge ouer, was scarified, and blood drawne out of it, as long as it would run of it owne accord. Then was a plaister made of Garlick, and the sharpest Onyons roasted, which being mixed with Triacle, was layde to the bitten place. Also the maide dranke three dayes of Triacle in wine, and foure houres after a little broth made with Garlick.

The second day after the abatement of the paine, he gaue her the iuyce of Yew-leaues fasting, which he commendeth as the most notable Antidore in this kind, and so made a second plaister, which lay on three dayes more, and in the meane time she dranke fasting every day that iuyce of Yew-leaues, whereby her trembling and distraited estate was abated, but from the wounded place still flowed matter, and it looked blacke. Then the foure next dayes, the said matter was drawne out by a linnen cloth, wherein was Goates-dunge, powder of Lawrell, and *Euphorbium* in Wine, all mixed together, and afterward he made this oymment, which did perfectly cure her, *Rec:* of long *Aristolochij* two ounces, of *Briony* and *Daffadill* one ounce, of *Galbanum* and *Myrrhe*, of each one ounce, with a conuenient quantitie of oyle of Bayes and Waxe. This applyed to the bitten place in a linnen cloth, and tentures twice a day, did perfectly recouer her health within a month.

Ambrosij Paracelsus cured himselfe, with binding his finger hard that was bitten, & applying to it Triacle dissolved in *Aqua vite*, and dranke vp in lynt or bumbast: and he aduised in stead of old Triacle, to take Mithridate. *Gesner* saith, that he saw a mayd cured of the eating of Vipers flesh, by beeing constrained to drinke Wine abundantly. *Theophrastus* and *Aesclepiades* doe write, that many are cured by the sound of good Musick, as the like is already shewed, in the cure of the poyson of the *phalangium*: and no maniaile, for *Isenius* the Theban affirmeth, that he knew many in *Bæotia*, that were cured of the Sciatica, by hearing of the musickall sound of a good pype.

Of the Medicines which may be made of the Viper.



good supping meate.

The flesh of Vipers is in temperate apparently hot and dry, and purgeth the whole body by sweate; here-vpon many sore tormented with Leprosie, by eating and drinking them haue bene cured.

Auerroes saith, the flesh of *Tyrus* clenseth Leprosie, because it driueth the matter thereto to the skinnie, and therefore they that drinke it, fall first into the passion of *Tyria*, that is, the pilling of the skinnie, and after are cured of it.

Chuse the Vipers of the Mountaine, especially beeing white, and cut off their heads & tayles at once very speedily, and then if the issue of blood be plentifull, and they continue alieue,

Emusellus

Of the Viper.

alieue, and wallow to and fro a long time, these are good. After their beheading, let them be made cleane and sod, and let the diseased party eate of them, and of their broath.

And by the drinking of wine wherein a Viper dyeth or lieth, certaine haue bene cured accidentally, or by an intent to kill them.

The Leaper must first drinke the broth of Vipers decocted, in manner as afore-saide; then let him eate the flesh, no otherwise then as mutton or fowles, which daily men dine with, but fasting and in the morning this flesh must be eaten, halfe a Viper at once, and some-time a whole viper, according to the strength of the partie diseased. After the eating whereof, hee must not eate or drinke in the space of sixe houres; but if hee doe sweat, it is most expedient that in his sweat hee looke to himselfe very carefully. And the skinnie is wont to flea off from the Leaper, as it usually befalleth Serpents.

A man may easily see the flesh of Viders to be hot and dry, when they are dressed as Eccles. And that they purge the whole body thorow the skinnie, thou mayest learne euen by those things, which my selfe beeing a young man, had experience of in our Countrey of Asia, which things severally and in order I shall relate.

A certaine man infected with the disease which men call *Elephas*, that is, Leprosie, for a time conuersed still with his companions, till by his company & conuersation, some of them were infected with the contagion of the disease, and hee now became loathsome to smell, and filthy to sight. Building therefore a cottage for him neere the Village, on the top of a banke, hard by a fountaine, there they place this man, and daily bring to him so much meate as was sufficient to sustaine life. But at the rising of the Dog-starre, when by good hap, Reapers, reaped not farre from that place, very fragrant wine was brought for them in an earthen vessell: he that brought it, set it downe neere the Reapers, and departed; but when the time was come that they should drinke it, a young man taking vp the vessell, that according to their maner hauing filled a boule, hee might mingle the Wine with a competent measure of water, hee poured the Wine into the boule, and together with the Wine fell out a dead Viper.

Wherefore the Reapers amazed thereat, and fearing least if they dranke it, they should receiue some harme thereby, chose rather indeed to quench their thirst by drinking water: but when they departed thence, of humanitie & in pietie, gaue the wine to this Leaper, supposing it to be better for him to die, then to liue in that misery. Yet hee when hee had dranke it, in a wonderfull manner was restored to his health: for all the scurfie of his skinnie fell off as the shalles of tender shelled creatures, and that which remained, appeared very tender, as the skinnie of Crabs or Locusts, when their outward shell is taken away.

Another example by a chance not much vnlike, hapned in *Myssa*, a Countrey of Asia, not farre from our Citie. A certaine Leper went to wash himselfe in Spring-water, hoping thereby to receiue some benefite. Hee had a maid-servant, a very fayre young woman, importuned by diuers suiters: to her the sicke man committed both certaine other things pertaining to the house, & also the store-houes. When they therefore were gone into the roome, to which a filthy place and full of Vipers adioyned, by chance one of the fell into a vessell of Wine there negligently left, and was drowned. The maide esteeming that a benefite which Fortune offered, filled that Wine to her maister, and hee dranke it, and there-by in like sort as he that liued in the cottage, was cured.

These are two examples of experiment by casual occasion. Moreouer, I will adde also a third, which proceeded from our imitation. When one was sicke of this disease, in mind more then the common sort philosophicall, and despising death, tooke it exceedingly grienously, and said it were better once to suffer death, then to liue so miserable a life: and drinking wine so mingled with poyson, he became a Leper; and afterward wee cured his Leprosie by our accustomed medicines.

Also a fourth man tooke Vipers alieue, but that man had onely the beginning of this disease; therefore our care and industry was very speedily to restore him to health: wherefore hauing let him blood, and by a medicine taken away melancholy, wee bad him vie the Vipers he had taken, beeing prepared in a pot after the manner of Eccles. And he was thus cured, the infection evaporating thorow the skinnie.

Lastly also, a certaine other man very rich, not our Country-man, but of the middle of Thracia, admonished by a dreame, came to Pergamum, where God commanded him by a dreame, that hee should daily drinke the medicine which was made of Vipers, and outwardly he should annoynt his body, and not many dayes after, his disease became the Leprosie: And againe also, this infirmite was afterward cured by the medicines which God commanded.

Galen.

Matthew Grady fedde Chickens and Capons with the broth and flesh of Vipers mingled with bread, till they cast their feathers, purposing by them to cure the Leprosie.

Hecubus

A certaine Noble-woman in this City, infected with this malady (the Leprosie) after divers unfortunate attempts of many, came to my hands, in whose cure, when generous medicines availed nothing, at last, with consent of her husband, I purposed to try her with Vipers flesh: where-vpon a female Viper beinge cleaned and prepared after that sort as *Galen* prescribeth in his booke *De Theriaca*, mingling the flesh of the Viper with Galan-gall, Saffron, &c. I sod her very well. Then I tooke a chicken, which I commanded well to be sod in the iuyce and broth of the Viper. And least they should take any harme thereby, I first ministred vnto her Methridate, then the Chicken with the broth, by eating whereof the said she felt herselfe better: Which when I saw, I tooke another male viper, whom I sod alone without adding any other thing, and the broth thereof I ministred to her three dayes, where-vpon she began to sweate extreamely, the sweate I restrained by syrop of Violets and pure water. After sixe dayes, scales fell from her, and shee was healed. Moreover, shee loosed a child conceived a man-child, havinge bene barren before the space off forty yeeres.

Pliny

Antonius Musa a Phisitian, when he met with an incurable Vicer, he gaue his patients Vipers to cate, and cured them with marraillous celeritie. When the servant of *Crasus* the Phisitian fell into a strange and vnsuall disease, that his flesh fell from his bones, and that he had proued many medicines which proficed him nothing, he was healed by eating a Viper dressed as a fish.

Porphyrus

Vipers flesh if it be sod and eaten, cleareth the eyes, helpeth the defects of the sinewes, and repelleth swellings.

Dioscorid.

They say they that cate vipers become lousie, which is not so; though *Galen* affirme it. Some adde them to liue long who cate that meate, to wit, Vipers. *Sagonus* affirmeth the *Cirmi*, a kind of Indians, to liue an hundred and forty yeeres. Also he thinketh the Ethiopians, and *Seres*, and the inhabitants of Mount *Athos*, to belong liued, because they cate Vipers flesh.

Pliny

The Seythians cleane the head of the viper betwixt the eares, to take out a stone, which they say the deuoureth when she is frightened.

The heads of Vipers burnt in a pot to ashes, and after beaten together with the grosest decoction of bitter Lupines, and spread as an oymnt on the temples of the head, stayeth the continuall rume of the eyes. Their ashes lightly beaten alone, and applyed as a dry medicine for the eyes, greatly amendeth a diuine sight.

Aetius.

The head of a viper kept dry and burnt, and after beinge dipped in Vineger and applyed, cureth wild fire.

Albertus.

The gall of the viper doth wonderfully cleanse the eye, and offendeth not by poyson. It is manifest against the stinging of all Serpents though incurable, that the bowels of the very Serpents doe helpe and auale; and yet they who at any time haue drunke the liuer of a sod Viper, are neuer stung of Serpents.

Pliny

The fat of a viper is effectuall against the dimnesse and fussions of the eyes, mixed with Rosin, Honny-atrick, and a like quantity of old oyle.

Galen.

For the Gowte they say it aualeth much to annoynt the feete with the fatte of Vipers. Vipers fatte healeth them that are burned.

Aetius.

The flogh of the Viper cureth the Ring-wormes. The skinne of the viper beaten to powder, and layd vpon the places where the hayte is fallen, it dooth wonderfully restore hayte againe.

Some extend and dry whole Vipers, and after beate them to powder, and minister the ju drinke against the Gowte. Others about the rising of the Dog-star, cut off the head & tayle

Of the Viper.

Aucema.

tayle of Vipers, and burne the middle, then they giue those ashes to be drunke 21. dayes, so much at a time as may be taken vp with three fingers, and so cure the swelling in the necke. Ioynts payned with the Gowte, are profitably annoynted with oyle wherein a Viper hath bene sodden, for this cureth perfectly.

Lazarus
Faventinus

The making of oyle of Vipers, is described in these words. Take three or foure Vipers, cut off their extreame parts, the head and the tayle, in length foure fingers, decide the rest into foure gobbets, and put them in a pot open aboue and below, which pot must be put into another greater pot: then the mouth of them must be well shutte with clay, that they breathe not forth; then put them into a caldron full of seething water, and there let them continue boyling two houres in those pots: then will distill a liquour from the Vipers, which were in the pot open aboue and below, with that oyle liquor annoynt the members of the partie molested with the Palsey, for by a secret proprietie it cureth the grieefe of that disease.

Of Triacle and Trochusks of Vipers.



20

Heracle or Triacle, not onely because it cureth the venomous byting of Serpents, but also because the Serpents themselves are usually mingled in the making thereof, sily is so named of both significations. Heere also we will infer something concerning Trochusks of Vipers, vvhich are mingled in the making of Triacle.

Galen.

Triacle is very auncient, and hath alwaies very carefully and not without ambition, bene refined by the Phisitians, till *Andromachus Nero* his Phisitian, added the flesh of Vipers, as the full accomplishment of this drugg. The flesh of Vipers alone is mingled in Triacle, and not the flesh of other Serpents, because all the rest haue some-thing malignant more then Vipers. Vipers are thought to haue lesse poyson in them then other Serpents.

30

Vipers for Triacle must not be taken at any time, but chiefly in the beginning of the Spring, when hauing left their dennes they come forth into the sunne-shine, and as yet haue not poyson much offensiu.

Take female Vipers, for we must take heede how we take male vipers for the concoction of Antidotes. For Trochusks all vipers are not conuenient, but those which be yellow, and of the yellow, the females onely.

Aucien.

Vipers great with young you must refuse, for beinge pregnant, they are more exasperate then themselves at other times.

Galen.

Of Vipers be made *Trochisches*, which of the Grecians are called *Theriacs*, foure fingers beinge cut off at either end, and the inwards taken out, and the pale matter cleauing to the backe-bone: the rest of the body must be boyled in a dish in water, with the herbe Dill, the back-bone must be taken out, and fine flour must be added. Thus these *Trochusks* beinge made, they must be dried in the shade, apart from the sunne-beames, and beinge so prepared, they be of very great vse for many medicines.

Aetius

The vse of Triacle is profitable for many things, for not onely by his owne nature it aualeth against the byting of venomous creatures and poysons, but also it is found by experience, to helpe many other great infirmities. For it calethe the Gowte and payne in the ioynts, it dryeth fluxes, it very much profiteth men molested with the Dropsie, leprous and melancholicke persons, those that haue Quartane Agues, or the laundie, those that haue a weake voyce, or that spee blood: those that are troubled with aking of the reynes, with dysentery, with the stone, with short breath, with passion of the Liuer or Milt, with choler, with hart-ake, with the Falling-sickness. It driueth all kinde of wormes out of the bowels. It is the most soueraine remedy of the Plague.

Euen to the that are in health the often vse of it is wholsome, for it promisseth long life, and firme health, it consumeth excrements, it strengtheneth naturall actions, it quickeneth the wit, & sharpeneth all the senses; it profiteth the body from poyson & other offences,

and maketh it scarce subiect to danger by such casualties, it begetteth good blood, it corrupteth the ayre, and waters; neither alone doth it deliuer from instant diseases, but also preferueth from those that be eminent.

OF EARTH-WORMES.

Doctor Bon-
nus, discouereth
of Wormes.



Although there be many and sundry sorts of wormes which doe containe in them some poysonous quality, yet for all that, at this time my purpose is to discourse especially of Earth-Wormes, whereof some are bred onely in the earth, and others among Plants, and in the bodies of liuing Creatures. Wormes of the earth are tearmed by *Plinius* and *Columnella* *Lumbrici*, peraduenture as beeing deriued a *Lubricitate*. They are called also *Terra Intestina* of the Latines, as well because they take their first beginning and breeding in the very bowels and inward partes of the Earth, as because

being pressed and squised betwixt the fingers, or otherwise, they doe voyde forth excrements after the fashion of liuing beasts that haue Intrails in them. The Greekes call them *Ges enteria*. *Hesichius* calleth them *Emballous*. *Brumfelsius* *Otho* in his *Physicke Lexicon* writeth, that they are vually called in the Scilician tongue *Gaphagos*, fetching the deriuation of the word *Parà Tò gaphagen*, for they feede vpon the earth. Of the Englishmen they are called *Meds*, and *Earth-wormes*, Of the French *Vers de Terra*. Of the Germans *Eert wurm*, and *Erdwurmem*, *Melet*, *Ode Regenwurm*. Of the Belgians *Pier-wurm*, or *Rangmeworm*. Of the Italians *Lumbrici*. Of the Spaniards *Lumbrices*. Of the Polonians *Glisti*. Of the Hungarians *Galisza*. Of the Arabians they are called *Charatin*. *Manardus* in his second Booke and 40. Epistle writeth, that in times past they were called *Onisculi*, and *Nisculi*.

There are found especially two sorts of Earth-Wormes, which are eyther greater or lesser. The greater Earth-wormes are somewhat long, almost like in proportion & shape to those round Wormes which doe breede in mens bodies. They are halfe a foot long at least, and being stretched out in length they are found to be a foote long, they are of a whitish colour, and sometimes though seldome, of a bloody hue: and for the most part they are all adorned with a chaine about their neckes, or rather they seeme to weare a certaine collar, wherein there is a little blood contained, and they lacke eyes and eye-sight as all sorts of Wormes doe.

They breede of the slime of the earth, taking their first being from putrefaction, and of the fat moysture of the same earth they are againefed and nourished, and into earth at last are resolved. When there falleth any shewer of Raine, then this kind of worme creept suddenly out of the earth, whereupon old *Eucio* in *Plantus* beeing very carefull of his pot of Gold, speaketh aptly to his Drudge *Strobilus* in these words;

*Foras, foras Lumbrice qui sub terra crepisti modo
Qui modo nusquam comparebas, nunc autem cum compares, peris.*

Which may be englished thus;

*Away, away thou VVorme, late from the earth crept out,
Safe thou wast vnscene, but scene, life sayles I doubt.*

Here *Eucio* very properly termeth his Bondman *Strobilus*, a Worme, because not being espied of his Mayster before, he suddenly came sneaking out from behinde an Altar where he was hid, much like a worme, that in moyst weather issueth out of the ground. Those little heapes which are cast vp and lye shining and wrinkled before the mouth or edges of their holes, I take them to be their mitty excrements: for I could neuer as yet find other excrementitious substances drossy matter, or other feculency, but onely bare earth in them, whose alimentary Iuyce and moysture being cleane exhausted, they cast

out

out the remaynder, as an vnprofitable burthen, nothing fit for nourishment. At the entrance of their doores, which yet steadeth them to some commodious vse, for stopping & damming vp theyr holes that the raine cannot so easily soke in, they are by these meanes safely defended from many annoyances and daungers, that otherwise might light vpon them.

Their delight is to couple together, especially in a rainy night, cleauing together vntill the Morning: and in the same they are not folded round about one another like vnto Serpents, but are straightly closed together side-wise; and thus doe they remayne sticking close the one to the other. They feed fourth a certaine froathy slime or Ielly when that they ioyne together. They doe euer keepe the middle part of their body within the earth, I meane their hinder parts: yea, euen in their mutuall ioyning together; neither are they at any time so fast glewed and closed; but with the least stirring and motion of the ground that can be imagined, they are straight-ways scuted, with-drawing themselves speedily into their lurking holes. In Raine weather they are whiter a great deale then at other times, vntill it be when they couple together, for then they appeare very red. I my selfe about the middest of Aprill, did once open a thicke Female Worme, and within the flesh I found a certain receptacle ringed round about, and filling vp the whole cavity of the body, hauing a thinn membrane of eate enclosing it, and in this aforesaid storehouse the earth which she had sed on, and wherewith she was lusted, was held contained. Her Egges were found to be in a safe place about the receptacle, next to the mouth, there were many of them on a heape together, being all of a whitish colour.

The lesser Earth-Wormes for peripatetics sake, we with *Georgius Agricola* will name *Ascarides*: and these are often found in great numbers in Dung-hilles, Mixens, and vnder heapes of stones. Of this sort some are redde, (which we Englishmen call *Duggs*) & these be they that Anglers and Fishers do so much desire, for Fishes will greedily deuour them, and for that end they with them do bayte their hookes.

There be some others of these lesser Earth-Wormes that are somewhat of a blew colour, other some againe are yellow onely about the taylor: wherupon they haue purchased the name of *Yellow-ayles*. Some againe are ringed about the Neckes, withall very fat. Some others there be that haue neyther chaynes nor rings, and these commonly be more lanke and slender of body then the former, and these I iudge to be the Males. These Wormes doe specially breede in Autumne, or at the fall of the leafe, by reason then there is but little moysture in the Earth, and this is *Aristotles* opinion. Both kindes doe liue long in the water, but yet at length for want of sustentance heret they dye. They moue from place to place with a kind of reaching or thrusting forwards, for we cannot properly say that they doe eyther role or tumble. *Olympio* in *Plantus* would goe about to make a simple plaine fellow beleue that Wormes did eate nothing but very earth, because he vied these words to *Chalinus*;

*Post autem nisi ruri tui erum comederis:
(for thus Lambine readeth)*

Aut quasi Lumbricius terram.

In English thus;

*And afterward thou waight but Tares shalt eate;
Or else like VVormes, the earth shalt be thy meate.*

But by earth here in this place, he vnderstandeth not pure earth, and such as is without any other mixture, but rather the fat, mitty, and moysture of the same. And this is the reason, that Earth-wormes are to be found in all soyles alike, as in barren, sandy, stony, hard, and bare grounds, but onely in fat, grailly, moyst, clammy and fertile. And for this respect England hath many Wormes, because both Countrey and soyle are very moyst: and this moysture whereon they feed must not bee salt, sower, tart, or bitter, but sweete and tooth-some: and therefore it is, that *Lueretius* in his second booke writeth, that Wormes are bred most when it sheweth, as in rainy seasons and moyst weather;

*Quatenus in pullos animalis vertit ova
Lerminis alitum, vermesq; effluat, terram
Insepeffiuos cum putor coepit ob imbres.*

In english thus;

*Euen as in time of raine, we see
Birds Egges their young forth hatch,
And wormes in heat of gendering be
When they clouds rot do catch.*

In *Theriac.*

And to this opinion of *Lucretius*, *Nicander* seemeth to leane, when he affirmeth, that these Wormes are nouthed altogether of the earth that is moistned with long Raine, or with some smoaking fiewer: for making a difference betwene the *Serpent Scyale*, & the *Amphisbana*, he thus writeth;

*Stelleies pacheros, tes elminthos pelei agros
He cai enterages iatrephei ombrimos aia. Id est.
Manubrij ligonis latitudo, longitudo vero ei que Lumbrico,
Aut terrae intus finis, quae imbris irrigata terra alit.*

That is to say;

*As broad as haft of Spade, his length like little Worme,
And fed with dreary earth, moyst by clouds rainy forme.*

The greater sort of Earth-Wormes liue in the bowels of the Earth, and most of all in an open free ayre, and where there is some repaire and confluence of people. Euery morning they draw themselves into their secret holes & corners within the ground, sending the entrance of them with their excrements they haue voyded forth, in a fayre and Sunshine weather: but in rainy weather they vnto stop the mouthes of their holes with some stalks or leaues of herbs or trees, being drawne a litle inwardly into the earth. They feede vpon the roots of those Plantes, which haue any sweete iuyce or moysture in them; and therefore one may many times find them amongst the roots of common Meddow-Grasse: and they do liue for the most part by the fat moysture of the earth, yet will they also greedily deuour crummes of white Bread ypleauened, as I haue often scene. In the Spring time, they first appeare to come forth from the bowels of the earth, and all the Winter they lye hidde in the ground, but yet in the very sharpe and pinching colde Winter, and a dry Sommer follow, for lacke of moysture they doe all most all dye.

Besides, if you digge into the earth, or make a great motion, trampling, or hard treading vpon the same, pouring in any strange liquor or moysture into the same, wherewith all they are vnacquainted; as for example, the iuyce of Wall-nut-trees, the water where- in Hemp, eyther seedes or leaues are soaked, or bin layd to rotte in common Lye, and the like, they will issue out of the earth speedily, and by this means Fisher-men and Anglers, do take them.

In like manner, they cannot endure Salt, or aromaticall things, nor by their good will come neere them, for but touching any of these they will draw themselves on a heape, & so dye. Wormes are found to bee very venomous in the Kingdome of *Mexico*, and the Inhabitants there doe stand in so great feare of them, that they bee destroyed and slaine by them when they trauell any iourney, and therefore there they vse ordinarily to carry Besomes with them to sweep the playne wayes for feare of further hurt. *Georgius Agricola* saith, that the little Wormes called *Ascarides*, are not all of one colour; for some are white, some yellow (as I remembered a litle before) and others againe are very blacke: and many of these in tilling the earth are cast vpp by the plough, and many found in dyers places all on a heape together. These be they that destroy corne-fields, for by sharing or byting the roots the fruit dyeth.

Some say, that those wormes do most mischief to corne-grounds, which in some places of Italy the people terme *Zaccarole*, & these are thick, almost a finger long, being natural-ly of

Of the Earth Worme.

of a very cold constitution of body; and therefore they neuer vse to come forth of the earth, but when the weather is passing hot, for then will they come forth, euen to the surface of the ground, as it is notably set downe, by the famous Poet *Ouid*:

*à quo cen fonte perenni,
Vatum Pierijs labra rigantur aquis.*

In english thus;

*By whom, as by an euerslasing filling Spring,
VVith Muses liquor, Poets lips are bath'd to singe.*

10

Homer very fitly compareth *Harpalion* when he fell downe dead amongst his Companions, to a filly worm, when as seeking to escape by flight out of the battell, he was wounded to death by *Meriones*, shooting an arrow or Steele-dart into his hanch or hip, his vertes be these;

*Meriones d'apionos ici chalkere oison,
Kair'ebale gionton kata dexion autar oissas,
Antikron kata klistin v'p' oison exeperefen:
Ezomenos de cat' anthi philon en cherlin etairon,
Thumon apopneion, oste scolex epi gai
Keito rathcis eed' ama melanree, dene de gaian. Id est.
Meriones autem in abeuntem misit arcem sagittam,
Et vulneravit coxam ad dextram, ac sagitta
E regione per vesticam sub as penetravit:
Reflidens autem illic chararum inter manus sociorum
Animam efflans, tanquam vermis super terram
Iacebat extensus: sanguisq; effluebat, tingebat cruentum terram.*

That is to say;

*But as he went away, behold Meriones
VVith brazen dart, did his right hip-bone wound,
VVhich neere the bladder did the bone thorough pierce:
In friends deere hands, he dyed vpon the ground.
So stretcht vpon the earth he lyed,
Blacke blond out flowing, the same bedyed.*

30

Marke well the slenderesse of this comparison, whereby hee would giue vs to vnderstand the base estate, and faynt hart of *Harpalion*. For in other places hauing to write of Noble, valiant, and magnanimous persons, when they were ready to giue vp the ghost, he vseth the words *sphaedazein*, *Bruchein*, and the like to these; secretly insinuating to vs, that they fell not downe dead like impotent Cowards, or timorous abjects; but that they ragged like Lyons, with grinding and gnashing their teeth together, that they were blasted, benumbed; or suddenly deprived of all their liues and senses, &c. But here this pusillanimous and sordid minded man *Harpalion*, seemed to bee disgraced by his resemblance, being peradventure a man of so small estimation, and vile condition, as that no greater comparison seemed to fit him. It seemeth he was a man, but of a faynt courage, and very weak withall, because striking and thrusting with his speare or Launcing at the Shield or Target of *Atrides*, he was not able to strike it through. But although this famous Poet doth so much seeme to extenuate and debase a weak Worme: yet others haue left vs in their writings such commendations of their singular vse and necessity, for the recouery of mans health (then which no earthy thing is more precious) & haue so nobilitated the worth of these poore contemptible Creatures, as I thinke, nature as yet hath scarce giuen any other simple Medicine, or experience found out by tract of time, nor knowledge of Plantes by long study hath reuycled, nor *Paracelsus* by the distillations of his Limbeck hath made knowne to the world, any secret endued with so many vertues and excellent properties against so many diseases: and for proofe heereof, it shall

not beside the purpose to examine and describe the rarest and most probable that are recorded amongst the learned.

Earth-Wormes doe mollifie, conglutinate, appease paine, and by their terrestriall, and withall waterish humidity they do contemper any affected part, orderly and measurably moderating any excessse whatsoever. The powder of Wormes is thus prepared. They vse to take the greatest Earth-Wormes that can be found, and to wrappe them in Moss, suffering them there to remayne for a certaine time, thereby the better to purge and cleanse them from that clammy and filthy slimynesse, which outwardly cleaueth to their bodies. When all this is done, they presse hard the hinder part of their bodies neere to the taile, squishing out thereby their excrements, that no impurity so neere as is possible may be retayned in them.

Thirdly, they vse to put them into a pot, or some fit vessell with some white-wine, & a little Salt, and streyning them gently betwene the fingers, they first of all cast away that Wine, and then doe they poure more wine to them, & after the washing of the wormes, they must also take away some of the Wine, for it must not all be poured away (as some would haue it) and this must be often bee done and renewed untill the Wine be passing cleare without any filth or drossynesse, for by this way their slimy icelly, and glutinous euill quality is cleare lost and spent. Being thus prepared, they are to be dried by little & little in an oven, so long till they may be brought to powder: which being beaten and searfed, it is to be kept in a Glasse-vessell farre from the fire by it selfe. A dramme of this powder being commixed with the iuyce of Marigoldes, cureth the Epelipse, with some sweet wine, as *Muscadel*, Bastard, or the Metheglin of the Welchmen. It helpeth the Dropisie. With white-wine and Myrrhe, the *Tauridie*, with New-Wine, or *Hydromell* the Stone, *Pleures* of the Reynes and Bladder. It itayeth also the loosenesse of the belly, helpeth barrennesse, and expelleth the Secondine, it asswageth the paine of the haunch or hippe, by some the Sciatica, it openeth obstructions of the Liuer, dryeth away Tertian-Agues, & expelleth all Wormes that are bred in the Guts, being giuen and taken with the decoction or distilled Water of Germander, Worme-wood, Sothern-wood, Garlick, *Scordii*, Centory, and such like.

The decoction of Wormes made with the iuyce of Knot-grasse, or Comfrey, Salomons Seale, or *Sarasus* compound, cureth the discale teramed by Physicians *Diabetes*, vvhhen one cannot holde his VWater, but that it runneth from him without stay, or as fast as he drinkeeth. A Glister likewise made of the decoction of Earth-Wormes, and also taken accordingly, doth maruellously asswage & appease the paine of the Hemorrhoids. There bee some that giue the decoction of Earth-Wormes to those persons that haue any congealed or clotted blood in their bodies: and that with happy successe. The vertue of Earth-Wormes is exceedingly set forth, both by the Grecians & Arabians, to encrease Milke in womens breasts.

Hieronymus Mercurialis a learned Physician of Italy, aduiseeth Nurses to vse this confection following in case they want Milk, alwaies provided that there be not a Feuer ioyned withall. Take of the Kernels of the fruite of the Pine-tree, sweete Almonds, of each alike, one ounce, Seedes of Fennell, Parsley, and rapes, of eyther alike one dram, of the powder of Earth-Wormes washed in wine, two drams, with Sugar so much as is sufficient, to be giuen the quantity of a dramme or two in the Morning, and after it drinke some small Wine, or Capon-broath boyled with Rape-seedes and Leekes. Against the tooth-ach the same powder of Earth-Wormes is proued singular, being decocted in Oyle, & dropped a little at once into the eare, on the same side the paine is, as *Pliny* witnesseth, or a little of it put into the contrary eare, will performe the same effect, as *Dioscorides* testifieth. And thus far of Earth-Wormes taken into the body, and of their manifold vertues, according to the euidence and testimony of *Dioscorides*, *Galen*, *Ætius*, *Paulus Aegineta*, *Myrepsus*, *Pliny*, and daily experience which goeth beyond the precepts of all skillful Masters: for this is the Schole-Mystis of all Artes, as *Amalius* in his second Booke hath written;

*Per varios usus artem experientia fecit,
Exemplo monstrante viam.*

In

In English thus;

*Experience teacheth art by use of things,
When as example plainest way forth brings.*

Being also beaten to powder, and outwardly applied, they doe close and folder vpper woundes, and conglutinate sinnewes that are cut, and consolidating them againe in the space of seuen dayes, and to performe this cure the better, *Democritus* aduiseeth to keepe them in Honny. The ashes of Earth-Wormes duly prepared, cleanseth Sordious, stinking and rotten Vleers, consuming and wasting away their hard lippes, or Callons edges, if it be tempered with Tarre and *Simblan* Honny, as *Pliny* affirmeth. *Dioscorides* saith, that the Honny of *Sicilia* was taken for that of *Simbla* in his time. Their ashes likewise draweth out Darts or Arrowes shot into the body, or any other matter that sticketh in the flesh, if they be tempered with Oyle of Roses, and so applied to the place affected. The powder also cureth Kibes in the heeles, and Chilblaynes on the handes, as *Marcellus* testifieth, for hurts that happen to the sinnewes whē they are cut in peeces, *Quintus Serenus* hath these verses;

*Proferit terræ Lumbricos indere tritos,
Quos vetus & rancens sociari axungia,
Debet.*

It is good (saith hee) to apply to sinnewes that are dissected. The powder of Earth-Wormes mixed and wrought vp with old Rammish, and vnfaury Barrowes Grease, to be put into the griefe. *Marcellus Empiricus*. Besides, the powder of Earth-Wormes and Axunger, addeth further, Grounswell, and the tender toppes of the Boxe-tree with *Olibanum*: all these being made vp and tempered together to make an Emplaster, he counselleth to be applied to sinnewes that are layed open, cut asunder, or that haue received any puncture, or suffer any payne or aking whatsoever. *Pliny* saith, that there cannot be a better Medicine found out for broken bones, then Earth-worms and field Mice dried & puluerised, and so mixed together with Oyle of Roses, to be layde in the forme of an emplaster vpon the part fractured. Yea, to asswage and appease paine, both in the ioynts & in the sinnewes of Horses, there hath not been found out a more notable Medicine, as we may well perceiue by the writings, both of *Russius*, *Abyrtus*, and *Didymus*: whereupon *Cardan* hath obserued, that all paynes whatsoever may be mitigated by their apt vying. *Carolus Clusius* sayth, that the Indians doe make an excellent vnguent of Earth-Wormes agaynst the discale called *Erysipelas*, being a swelling full of heat and rednesse with paine round about, commonly called *S. Anthonies fyre*. And thus it is prepared.

They first take Earth-Wormes aliue, feeding them eyther with the leaues of *Mazza*, or elfe with fine Meale, untill by this meanes they grow fat; afterwards boyling them in an earthen vessell, (remembring euer to scumme the same) they doe strayne them, boyling them yet againe, to the consistance almost of an emplaster, which if it be rightly prepared is of a yellow-colour. And this Medicine may well be vfed for any burning or scalding. My purpose is not to vouch all those authorities I might, concerning the admirable Nature and vertue of Earth-Wormes: for so I thinke I might alledge fixe hundred more, which is not meete to be inserted in this place. I will therefore now passe to their qualities and medicinall vses for irrationall creatures.

Pelaginus much commendeth Earth-Wormes as an excellent Medicine for the bots or VVormes that are in Horses, and in the bodies of Oxen and Kine, affirming that the best way is to put them aliue into their Nostrills, although without question it were farre better to conueigh them into their mawes by the means of some horne. *Tardinius* aduiseeth to giue the powder of Earth-Wormes with some hot flesh, to Hawkes vvhhen they cannot exonerate nature (or how Faulkners tearme it, I know not.) For that (sayth he) will loosen their bellies. Moles doe also feede full fauery vpon them, and if they fall a digging, it is strange to see with what suddē hast and speede then poore VVormes will issue out of the ground. In like sort Hogges and Swyne (as *Parro* writeth) by their turning

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ning vp the muddle, and rooting in the earth with their snouts, do by this meanes dig vp the Wormes, that they may eate them.

Albertus Magnus saith, that Toades doe feede vpon Wormes. *Bellonius* saith, that Lizards and *Tarentinus*, that the Sea-fish called *Gryff* or *Grample*, doth greedily deuour the, and finally experience it selfe witnesseth, that Frogs, Eeles, Gudgcons, Carpes, Breames, Roches, and Trowts, doe satisfie their hungry guts by feeding vpon them. *Aristotle* in his cyght booke *De Nat. Animal. Chap. 3.* describeth a certaine Bird that liueth in the waters, which *Gaza* interpreteth *Capella*, though the *Phylosopher* calleth it *Aix*, and some haue called it *Idubellus*, that liueth for the most part vpon wormes: yea, Thrushes, Robin-redbreasts, Munmurderers, and Bramblings, Hens, Chaffinches, Gnat-snappers, Bullfinches, and all sorts of Crows will feede vpon them; and therefore it is that there be more Crows in England then in any other Country in the world, respecting the greatnesse, because here the soyle being moyst and fat, there is abundance of Earth-wormes serving for their food, as *Polydorus Virgilius* in his first booke of the History of England, (which he dedicated to King *Henry* the cyght) hath excellently deliuered.

The people of India, if wee will credit *Monardus*, doe make of these Wormes diuers iuncats, as we doe Tarts, Marchpanes, Wafers, and Cheese-cakes, to eate in stead of other daynties. And the Inhabitants of west India, do deuour them raw, as *Francis Lopez* testifieth. The people of Europe in no place that euer I heard of read of, can endure them to be set on their Tables, but for medicinall vses onely they desire them. *Plautus* vseth in stead of a proverb this that followeth;

Nunc ab transenna hic turdus Lubricum petit.

It is an allegorie taken and borrowed from a ginne or snare wherewith Birdes are taken, by which *Chrysalus* the bondman bringing certain Letters to *Nicobolus* an old man, and his wife and giueth warning, that the weakle old man was by the reading of the letter no other wise ensnared, intangled, & decieued, then some birds are taken by subtilie and crafty sleights. For *Transenna* is nothing but a deceitfull cord stretched out to take Birdes, especially Thrushes or Mauffes withall, and Wormes is there proper foode, which while they endeavour to entrappe, they themselves are decieued and taken. Surely I should not thinke that those Fishers and Anglers to be very wise, who to take Wormes, vse to poure Lye or water into the earth wherein Hemp, Sothern-wood, Centery, Worme-wood, or veruen haue bin long soked, or any other strange moysture, causing them by this meane to issue forth out of the earth, for the Earth-Wormes by this kind of dealing being made more bitter, vsuatory, and vnpleasant, no fishes will once touch or tast them, but rather seeke to auoyde them. But contrary-wise, if they will let them lie a whole day in V Wheat Meale, putting a little Hony to it, and then bayte their hookes with them, they will be so sweete, pleasant, and delectable, as that the vnwyare Fish will sooner bite at it, then at *Amorosa*, the very meat of the Gods.

Earth-Wormes doe also much good to men, seruing them to great vse in that they do prognosticate and fore-tell rainy weather by their sodaine breaking or issuing forth of the ground: and if none appeare aboue ground ouer-night, it is a great signe it will be calme and sayte weather the next day. The ancient people of the world haue euer obserued this as a generall rule, that if Wormes pierce through the earth violently, & in hast by heaps, as if they had bored it thorow with some little Auger or Piercer, they tooke for it an infallible token of Raine shortly after to fall. For the Earth being as it were embred, distained, made moyst, and mooned with an imperceptible motion, partly by South-wind, & partly also a vaporous ayre, it yeeldeth an easie passage for round Wormes to wind out of the inward places of the earth, to giue vnto them moyst food, and to Minister store of fat Luyces, or fattish Jelly, wherewith they are altogether delighted.

Some there be found, that will fashion and frame Iron after such a manner, as that they will bring it to the hardnesse of any Steele, after this order following. They take of Earth-Wormes two parts, of Raddish-roots one part, after they are bruized together, the water is put into a Limbecke to be distilled, or else take of the distilled water of Wormes, Lij. of the iuyce of Raddish, l. j. mixe them together, for Iron being often quenched in this water, will grow exceeding hard.

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Another. Take of Earth-wormes l. ij. distill them in a Limbecke with an easie and gentle fire, & temper your yron in this distilled water. Another. Take of Goates blood so much as you please, adding to it a little common salt, then bury them in the earth in a pot well glazed and lured for thirtie dayes together. Then distill after this the same blood in Balneo, & to this distilled liquor, adde so much of the distilled water of Earth-wormes.

Another. Take of Earth-wormes, of the rootes of Apple-trees, or Rapes, of each alike-much, distill them apart by themselves, and in equal portions of this water so distilled, and afterwards equally mixed, quench your yron in it, as is said before. *Antonyus Galus*.

It shall not be impertinent to our matter we handle, to adde a word or two concerning those wormes that are found and doe breede in the snow, which *Theophanes* in *Strabo* calleth *Oripas*: but because it may seeme very strange & incredible, to thinke that any wormes breede and liue onely in the snow, you shall heare what the Ancients haue committed to writing, and especially *Strabo* his opinion concerning this poynt. It is (saith hee) receiued amongst the greater number of men, that in the snow there are certaine clots or hard lumps that are very hollow, which waxing hard and thicke, doe containe the best water as it were in a certaine coate; and that in this case or purse there doe breede wormes. *Theophanes* calleth them *Oripas*, and *Apollonides*, *Vermes*.

Aristotle saith, that liuing creatures will breede also euen in those things that are not subject to putrefaction, as for example, in the fire and snow, which of all things in the world, one would take neuer to be apt to putrefie, and yet in old snowe Wormes will be bred. Old snow that hath lyen long, will looke some-what dunne, or of a dullish white colour, and therefore the snow-wormes are of the same hiew, and likewise rough & hairie. But those snow-wormes which are found to breede when the ayre is somewhat warme, are great, and white in colour, and all these snow-wormes will hardly stirre, or moue from place to place. And *Pliny* is of the same iudgement, and the Authour of that booke which is intitled *De Plantis*, falsely fathered vpon *Aristotle*.

Yet some there be that denying all these authorities, and reiecting whatsoever can be obiected for confirmation thereof to the contrarie, doe stoutly maintaine by diuers reasons, that creatures can breede in the snow: because that in snow there is no heate, and where no quickning heate is, there can be no production of any liuing thing. Again, *Aristotle* writeth that nothing will come of Ice, because it is (as hee saith) most cold: and heere-vpon they inferre that in all reason, nothing likewise can take his beginning from snow: neither is it credible, that husbandmen would so often wish for snow in Winter to destroy and consume wormes, and other little vermine, that els would proue so hurtfull to their come and other fruites of the earth. And if any wormes be found in the snow, it followeth not straight waies that therein they first receiue theyr beginning, but rather that they first come out of the earth, and are afterwards scene to be wrapped vp, and lye on heapes in the snow.

But by their leaues these reasons are very weak, and may readily be answered thus, that whereas they maintaine that nothing can breede in the snow, because it is voyd of any heate at all, herein they build vpon a false ground. For if wee will adhibite credite to *Auerroes*, there is nothing compounded and made of the three Elements, that is absolutely without heate. And *Aristotle* in his first booke *De Generatione Animalium*, telleth vs precisely, that there is no moysture without heate. His wordes are *Ouden hygen aneu thermou*. Now snow is a compact, and fast congealed substance, and some-what moyst, for although it proceedeth by congelation, which is nothing els but a kind of exsiccation, yet notwithstanding, the matter whereof it first commeth is a vapour, whose nature is moyst, and with little adoe may be turned into water.

I must needs say that congelation is a kind of exsiccation, but yet not simply: for exsiccation is, when as humidity goeth away, it putteth forth any matter, but in snow there is no humidity that is drawne out, but it is rather wrapped in and enclosed more strongly, and as it were, bounded round. Furthermore *Aristotle* in his first booke of his *Meteors* saith, that Snow is *Nubes congelata*, a clowde congealed or thickned together, and that in snow there is much heate. And in his first booke *De Generatione Animalium*, he further

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addeth,

Lib. 11.
cap. 35.

addeth, that the whitenes of the snow is caused by the ayre, that the ayre is hot and moist, and the snow is white; where-vpon we conclude, that snow is not so cold, as some would beate vs in hand. I well hold that nothing will take his originall from life, in regard of his excessiue coldnes, but yet snow is nothing nie lo cold as that. So then all the hinderance and let, is found to exceede of cold, which is nothing so effectuell or forcible as in life, & the cold being prouoed to be farre lesse, there can nothing be alleadged to the contrary, but that it may putrefie.

Now in that snow is such an enemy to wormes, and many other small creatures, as that for the most part it destroyeth them, yet it followeth not, that the reason of *Aristotle* is quite ouer-throwne: because (as wee daily see) that those creatures which liue in the ayre, will for the most part be suffocate and dye in the water; and contrariwise, those that liue in the water, cannot endure the ayre. Yet here-vpon it followeth not, that if they be choked in the water, that none at all will liue in the water, and the same reason is to be alleadged concerning the ayre. Therefore it is no maruell if those wormes that first breede in the earth, and liue in the earth, be killed by the snow; yet it necessarily followeth not, that no liuing creature can take his first being either from or in the snow. But if it can, as *Aristotle* witnesseth, it is so farre vnlike that the same snow should be the destroyer of that it first was bred of, as I thinke rather it cannot liue seperately, but of necessity in the same snow; no otherwise then fishes can liue without water, from which they first sprung and had they beginning.

And to this opinion leaneth *Theophrastus*, in his first booke *De Causis Plantarū*, whose words be these, *Apanta gar phainetai ta zoa, kai ta phuta, kai diamenonta, kai genomena, en tois oikieis capois*: For all creatures (saith he) whatsoeuer, seeme, both plants to remaine, and to be generated and bred, in their owne due and proper places. And after this he addeth and vrgeth a little further, *Aparthe men hupo touton*: from his owne home and speciall particuler place of abode, nothing can suffer, sustaine harme, or be corrupted. And in his first booke *De caus. Plam*: he setteth it downe more perspicuously, how that Wormes which are bred in some speciall trees, being afterwards translated and changed to other trees, where they neuer came before, cannot possibly liue. Wherefore it is more consonant to reason, and more agreeable to comon sense, to affirme that those wormes which are found folded and roled vp in the snow, to haue bene first bred in the same snow, rather then to haue issued out of the earth.

Neither are we to make any question or scruple concerning their foode; for there is no doubt, but the mother from whence they proceeded, will provide sufficient nourishment for her owne children. For as we said a little before, the snow is no simple thing, but compacted and concrete together of many, and of this nature ought euery aliment to be. *Julius Caesar Scaliger* is of this minde, that wormes are ingendered and brought forth in the very snow, because there is in it much ayre and spyrir, which afterwards being heated and brought to some warmth together, may cause them to generate; for it is the nature and qualitie of snow to make fat the earth, of which fatish moysture or Jelly, there may (heate being ioyned) be produced a liuing creature.

There be some that doe constantly hold, that in the midst of certaine stones, of which they vse to make Lime, there doe breede diuers creatures, of very different kindes, and sundry proportions and shapes, and likewise wormes, with hairy backs, and many feete, which are wont to doe much hurt to Fornaces and Limbeckills where they make Limbe. Yet *Cassalpini* in his first booke *De Metal.* chap. 2. thinketh the contrary, assuring vs that in Metall-mines, Quarries of Marble, and other stones, there can neuer any liuing bodie be found. And yet in Rocks of the Sea, within the hollow places and rifies of the stones, they doe commonly finde certaine small liuing things called *Dactili*.

I doe not doubt, whatsoeuer he saith to the contrary, but that many creeping, and other liuing creatures, may be found both in the secret Mines of stone, and some-times also amongst Mettalls, although it be sildome seene. And for confirmation hereof, I vwill alleadge one example happening not many yeeres since in our owne Country. At *Harlestone*, a myle from *Holdenbie* in *Northamptonshire*, there was a Quarry of free stone found out, of which they digged for the building of *Sir Christopher Hattons* house, where there

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was taken vp one being a yard and a halfe square euery way at the least, and being clouen asunder, there was found in the very midlt of it a great Toade aliue, but within a very short space after, coming to the open ayre, it dyed. This stone amongst others, was taken very deepe out of the earth, it was plyt and cut asunder by one whose name is *Lole*, an old man yet liuing at this day, it was seene of fise hundred persons, Gentlemen and others, of woorthy repute and esteeme, the most part of them liuing at this howre, whose attestation may defend mee in this report: and surely, if Toades may liue in the midlt of stones, I can see no reason but that wormes may there be found, but as yet I could neuer see it.

In the yeere of Grace 970. at what time *Romualdus* the son of *Sergius* a young Monke, was aduanced by the Nobilitie of *Rauenma* to be their Archbishoppe, there followed a great death and murren among Earth-vormes: after that againe ensued scaritie and death of all fruites of the earth, as *Carolus Sigonius* in his Chronicle of the Kingdome of Italy declareth. *Henry* Emperour of Rome, the sonne of the Emperour *Henry* the third, as *Cramzius* hath written, when he tooke his voyage into Italy, being suddenly stayed of his intended course, with an Army sent against him by *Matild*, that he should passe no further then Lombardie, yet hauing taken *Mutina*, there appeared a strange and vncouth signe in the ayre, for an innumerable company of Wormes, smaller and thinner then any Flies, did flye about in the ayre, being so thicke that they might be touched with any small sticke or wand, and sometimes with the hand, so that they covered the face of the earth one myle in breadth, and darkned likewise the ayre two or three myles in length. Some did interpret it as a signe or fore-telling, that some Christian Prince should goe into the Italy-Land.

In the yeere of our Lord God one thousand, one hundred and foure, there were seene diuers fiery and flying Wormes in the ayre, in such an infinite multitude, that they darkened the light of the Sunne, seeming to deprive mens eye-sight thereof; and shortly after this monstrous and vnnatural wonder, there followed other strange & sildome-seene prodigious fights on the earth: and what a boysterous storme of troubles, and raging Whirle-wind of Warre and blood-shedde shortly after ensued, the euent thereof did plainly manifest.

FINIS.

Hh 2



EPFLOGUS GRATVLATORIVS

HONORANDO ATQVE IN OMNI ARTE, & MARTE,
CVMVLATISSIMO VIRO, D: LVDOVICO LEWKNORO,
EQVITI AVRATO, ET AVLICARVM CERE-
MONIARVM MAGISTRO
PRINCIPALI.

NEC-NON DOCTISSIMO ET CLARISSIMO VIRO D: THOMÆ
BONHAMO, IN MEDICINIS
DOCTORI.



EXorientes stelle (secundū Astronomos) primū, aspectu
transuerso atq; laterali huius vniuersitatis montium cacumina, atque
arborum summitates saluant, neq; hoc vel illud regnum, aliquemue
locum, personamue particularem conspiciantur: verum alius ascen-
dentes, & gradus plures ab ortu supergressa, non solum magis opposi-
te, terra apparent, sed omnium intuentium oculo vultuq; videntur
directe verberare. Ita mihi (absit iactantia) vsu-venit acciditq; illu-
strissime Miles; atq; Doctor venerande, postquam enim preceden-
tē de Quadrupedibus historiam (pro meo posse) absoluissem, non sine Epilogo, tanto labori va-
ledicebam: verum neminem cuiuscunque conditionis vel specialiter respiciebat, sed generali-
ter, omnibus huius Britannia orbis, tum studiosis tum pjs insularis proponebam. Longius vero
in istiusmodi Epicyclo, seu laborum aetherea sphaera progressus, calamus, oculus, animusq; in ve-
stram coniunctissimā, mutuaque erga has lacubrationes humanitatem, quasi irreuerberato
studio conuertuntur; vobis enim, pra omnibus huius angustissimi regni, vel generosis, vel stu-
diosis, se deuinctam atque obligatam, fatetur praesens de venenatis animalibus, historia. Qua-
propter, si tantum honoris, memoranda aliqua vestrorum (erga hoc opusculum) meritorum, re-
cognitione, in vos conferre potui, quantum vestra miranda ingenia studia merentur, laborem
alterum in panegyricam sine Heroicam vestram laudem pradicandam, libentissime subire. Sed
ne plus honeste quam modeste vobiscum agere videam, canat Musa mea hoc distichon vnum:

Et vestrae curae testis pia charta manebit
Quam recinet quidquid posteritatis erit.

Pergeamus igitur, (summo fauente numine) si vobis placet ad tertiam de viuiparis historiam,
qua est de volatilibus caeli: tenues licet sunt fortuna mea, infinitaeque tum paupertatis, tum pas-
soralis Enangelicij officij cura me quotidie circumstant affliguntq;, non tamen quiescam, do-
nec alit̃ volatantia, & profunde natantia animalia, (si Christus mihi propitius erit) in cana-
culis & contubernijs vestris, sine omni feritate & falsitate, tractanda, conspicienda, legenda, cog-
noscenda demonstrauero. O Beatissima Trinitas, tu creasti Angelos Caeli, & vermiculos ter-
rae, non es in illis superior, in istis non es inferior, non est possibilis tibi creare vermiculos quam
Angelum, extendere saluum quam caelum, formare capitulum quam corpus, non sevisi me lapide,
vel Auem, vel Serpentem, quia bonitas tua me ordinauit vt laudem tuam in creaturarū cog-
nitione amittarum. O Sanctissime, si amabilis est sapientia in cogitatione vel cognitione re-
rum cognitarum, quam amabilis est sapientia tua, qua omnia condidit ex nihilo. Differunt
certē Creator & creatura, nam ea quae per se considerata pulchra sunt, pulchrioribus comparata
vilescunt: ideo vt omnibus tui nominis pulchritudinem enarrem, secundū misericordiam tuam,
da mihi sensum capacem, intellectum facilem, memoriam tenacem, efficaciam in opere pro-
fectum in studijs, progressum in conceptis, & gratiam in conuersatione, vt quocunq;
me conuertam, ubiq; tua manus precedat, tuaq; benedictio sequatur,
quousq; omnis anima spiraculum trahens vitæ, tuam
laudauerit maiestatem.

Amen.

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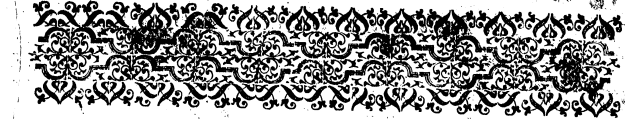
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